THEATRE OF GODS IVDGE-MENTS:

Reuised, and augmented.

Wherein is represented the admirable justice of God against all notorious sinners, both great and small, but especially against the most eminent persons of the world, whose transcendent power breaketh thorow the barres of humane Justice; deduced by the order of the Commandements.

Collected out of Sacred, Ecclefiasticall, and prophane Histories. Now thirdly printed, and encreased with many more Examples.

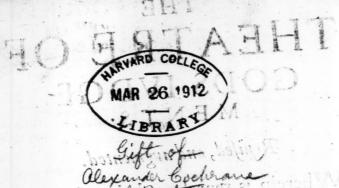
By the first Author thereof, THO. BEARD, Doctor of Diumitie, and Preacher of the Word of God in the Towns of Huntington.



LONDON,

Printed by A D A M Is 1 Pritor Michael Sparke, and are ro be fould by Edward Dight Booke feller of Exceller. 16314





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which it notorious finners, both create and finally but especially against the most eminent per lons of the world, whose transcendent power and the land world of the found in the land thein ed by the Arder of the Commandentenes,

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By the first Authorities cof, Tr.o. BEAR B, Doftor of Dominic, and Pracher of the Word of God in the To the of Hannes of

LONDON.

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TO THE RIGHT WORSHIPFVLL, Malter Maior, the Aldermen, and Burgesles of the Towne of Huntington.

> Hom-to should I rather dedicate this booke than to you the principall Members of this Corporation, wherein I have lived thirty yeares complete, and have painefully preached

the Word of God conto you, and led my life without scandall. But besides, there are divers causes
that moved me to dedicate it conto you. First, to
show my thankfulnes to all those what stood faithfully for me in the late busines of the Lecture, notwithstanding the opposition of some malignant spirits. Secondly, That I being now old, and readie to
lay down this earthly tabernacle, might leave some
lively monument behind me, that might preach rato you when I am gon, that when ye read this booke
you may say, Behold, D. Beard being dead stil preacheth onto ws. Thirdly, because these Iudgements
related in the booke, much concerne the sins of this
towne, which being a thorow-faire (as all others
of that kind) is subject to many disorders by the ba-

The Epittle Dedicatorie,

fer fort of people. Now as wee fee, Murtherers bung opon gibbets, to terrific others from committime the like facts, fo bere are thou fands, as it were bung upon gibbets, to terrifie us from thefe fins, and to bring vs to repentance. Gods quiver is full of venemed arrowes, and his Bow alwayes bent. and when he fuestesh there is no way to escape. My last reason why I dedicate it to you, M. Maior, is because you were my scholler, and brought up in my boule which must needs create in mee a treater leve and affection so wards you. Now under frand, that the Judgements conteined in this books do not concerne those short sinne out of weaknes and infirmits but of malice and prefumption againe, that shough they have committed thefe finnes, yet if they repent they shall be freed from the Indements: and lastly that though they escape these temporals playues, year fishey doe not repent, they foall endure most borrible plagues in the world to come, which I befeech the Lord to deliner you from. The Lord Meffe and keeps you for enermorant I ned it stoy or

Your louing Paftor,

you man far Bebold, D. Beard being dead fill brea-

comes, which being a thorow-faire (as all others of the hands disorders by the hands



condition whom the prefaces and and the condition

F to sucid and elchew vice (according to the laying of the Poet) be a chiefe versue, and as it were the first degree of wiselome, then it is a necessary point, to know what vice & vertue is, and to different the

euilland good which either of them bring forth, to the end to beware left we daft our felues ynawares against vice instead of vertue, and be eaught with the decenfull baits thereof. For this cause the great and famous Philosopher, about to lay open the nature of moral vertues (according to that knowledge and light which nature afforded him)contented not himself with a simple parration of the properties es fence, & obiect of them, but opposed to enerie verrue on each fide the contratic and repugnant vice to the end that at the fight of them; being foour of fquare, fo hurtful, & permitious, vertue it felfe might be more admirable, and in greater effeem. And for this cause also God himselfe, our soueraigne & perfect lawginer, that he might fashion & fit vs to the mould of true & folid vertue, wheth oftner negation prohibitions than affirmative commandments in his law to the end about all things to diffrate deturne vs.from cuill; whereunto we are of our felice too

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too much inclined. And as by this, meane fin is difconcred and made knowne vnto vs, fo is the punishment also of fin set before our eyes, by those threatnings and cutses which are there denounced: to the end that whom the promiles of life and faluation could not allure and persuadeto doe well, them the feare of punishment (which followeth fin as a shadow doth the body) might bridle and reftrain from giuing them ouer to impietie. Now then if the verie threatnings ought to ferue for fuch good wfe, shall not the execution and performance of them ferue much more ? to wit, when the tempest of Gods wrath is not only denounced, but also thrown down effectually upon the heads of the mightie ones of the world, when they are disobedient and rebellious against God. And hereupon the Prophet faith, That when Gods judgements are opon earth, then the Inhabitants learne justice. And doubtlesse it is most true, that every one ought to reap profit to himselfe by fuch examples, as well them which are presented daily to their view by experience, as them which have bin done in times past, and are by benefit of historie preserved from oblinion. And in this regard historie is accounted a verie necessarie and profitable thing, for that in recalling to minde the truth of things paft, which otherwise would be buried in filence, it fetteth before vs fuch effects (as warnings & admonitions touching good and euill) and layeth vertue and vice fo naked before our eyes, with the punishments or rewards inflicted or bestowed voon the followers of each of them, that it may justly be called an case and profitable apprentiship or schole

for

for every man to learne to get wisedome at another mans coft. Hence it is that Historie is termed of the antient Philosophers, The record and register of Time, the light of Truth, and the mistresse and looking-glasse of mans life . infomuch as vnder the person of another man it teacheth and instructeth all those that applie their minds vnto it to gouerne & cary themfelues vertuoully and honeftly in this life. Whereforethey deserve great praise and commendation, that have taken paines to inrolle and put in writing the memorable acts and occurrents of their times, to communicate the same to their posteritie: for there the high and wonderfull workes of God doe most cleerely, and as it were to the view, present rhemselues, as his justice and providence: whereby albeit he guideth and directeth especially his own, to wit, those that in a speciall and singular manner worship and trust in him (as by the facred histories, touching the state and government of the antient and primitiue Church, it may appeare) yet he ceaceth not for all that to stretch the arme of his power ouer all, and to handle and rule the prophane and vnbeleening ones at his pleasure; for he hath a foueraigne empire and predominance oner all the world. And vnto him belongeth the direction and principall conduct of humane matters, in fuch fort that nothing in the world commeth to passe by chance or aduenture, but onely and alwaies by the prescription of his will; according to the which he ordereth and disposeth by a straig and direct morion, as well the generall as the particular, and that after a strange and admirable order. And this a man may

may perceive, ifhe would but marke and confider the whole bodie, but especially the end and iffue of things: wherein the great and meruailous vertues of God, as his bounty, justice, and power, doe most cleerly thine; when he exalteth and fauoreth fome, and debaseth and frowneth vpon others, blesseth and prospereth whom he please, and on the contrarie, curfeth and destroieth whom he please, and that deserve it. It is hee also which ereceth principalities, and which maintaineth commonwealths, kingdomes, and empires, until by the fum and weight of their iniquities they finke them felues into ruine and destruction. And herein is he glorified by the execution of his most just and righteous judgements, when the wicked, after the long abuse of his lenitie. benignitie, and patience, doe receive the wages and reward of their iniquities. In this (I fay once again) shineth out the wonderfull and incomprehensible wisedome of God, when by the due ordering of things fo different and fo many, he commeth still to one and the same marke which he once prescribed. to wit, the punishment of the world according to their demerits. And this fame is most manifest and apparant even in the histories of prophane Writers, albeit in their purpose it was neuer intended nor thought vpon, nor yet regarded almost of any that read the same; men contenting themselves for the most part with the simple recital of the story, therein to take pleasure and passe away time, without respecting any further matter: Notwithstanding the true and principall vie of their writings ought to be, diligently to marke the effects of Gods prouidence TRICE

dence and of his justice, whereby to learne to contains our selves within the bounds of modestic and the searce of God; seeing that they which have carried themselves any thing vprightly in equity, temperance, and other naturall vertues, have beene in some fort spared; and the rest (bearing the punishment of their iniquities) have fallen into ruine and destruction.

This confideration ought to persuade every man to turne from euill, and to follow that which is good, feeing that the Lord fhe weth himfelfe fo incenfed against all them which lead a wicked, damnable, and peruerfe life. And this is the cause why I, having noted the great and horrible punishments wherewith the Lord in most rightcons judgement hath scourged the world for finne according to that which is contained as well infacred as prophane histories; having gathered them together, and forted them one after another in their feuerall roomes, according to the divertitie of the offences, and order and course of time, which as necre as I could I endeauoured to follow, to the end to lay downe, as it were in one table, and under one afpect, the great and fearefull judgements of God vpon them that have rebelled or repugned his holy will. And this I doe not with purpole to comprehend them all (forther were not onely difficult, but impossible) but to lay open the most notable and remarkeable ones that came to my knowledge, to the end that the most wicked, diffoline, and difordered finners, that with loofe reines runne fiercely after their luft if the manifest tokens of Gods severitie presented before

their eyes do not touch them, yet the cloud and multitude of examples, through the fight of the ineuitable anger and vengeance of God vpon euill liuers, might terrifie and somewhat curbe them. Perjurers, Idolaters, Blasphemers, and other such wicked and prophane wretches, with murderers, whoremongers, adulterers, rauishers, and tyrans, shall here
see by the mischief that hath fallen vpon their likes,
that which hangeth before their eyes, and is readie
to lay hold of them also. For albeit for a time they
sleepe in their sinnes and blindenesse, delighting in
their pleasures, and taking sport in cruelties and euil
deeds, yet they draw after them the line wher with
(being more ensared than they were aware) they
are taken and drawne to their small destruction.

And this may teach and advertise both those that are not yet obstinate in their sinnes, to bring themselves to some amendment; and those that feare God alreadie, to strengthen and encourage them in the pursuit and continuance in their good course. For if God shew himselfe so severe a revenger of their fins that take pleafure in displeasing him, there is no doubt but on the contrary hee will shew himselfe bountifull, gratious, and liberall in rewarding all them according to his promife which feeke to please him, and conforme their lives vato his wil. Great and fmall, yong and old, men and women, and all other, of what degree and condition focuer, may here learae at other mens charges, how to gouerne themselues in dutie towards God, and betwixt themselues, by a holic and vnblameable life in mutuall peace and vnitie; and by shunning and eschewing

chewing finne, against the which God (a wost hist ludge) pometh forth his venguince, cues voon the heads of them that are guiltie thereof. Belide, here is ample matter and argument to flop the mouthes of all Epicures and Atheists of our age, and to leane them confounded in their errours, feeing ther fuch and fo many occurrents and punishments are manifest proofes, that there is a God aboue that guideth, the sterne of the world, and that taketh care of humane matters, and that is just in ponishing the vojust and malicious. Againe, whereas so much euill, and fo many fins have reigned and fwayed folong time, and do yet reigne and fway vpon the earth, we may behold the huge corruption and peruerlitic of mankind, and the rotten fruits of that worme-eatenroot, Originall fin: when we are not directed nor guided by the holy Spirit of God, but left vnto our owne nature. And hereby true faithfull Christians may take occasion so much the more toacknowledge the great mercie & fingular fauor of God toward them. in that they being received to mercie, are renewed to a better conversation of life than others. In brief. a man may here learne (if he be not altogether void of judgement and vnderstanding) to have fin in hatred and deteftation, confidering the wages and reward thereof; and how the justice of God pursueth it continually, even to the extreamest execution, which is both sharpe and rigorous.

Touching the word *Indgement*, I have imitated the language of holy Scripture: wherein as the ordinances and Commandements of God are called

Iudge-

The Proface,

Indgements, because in them is contained nothing butthat which is just right, and equal is so likewise the punishments inflicted by God vpon the despifers of his Commandements are called by the fame name, as in Exod. 6. 6. 2 Chronic. 20. 12. 6 22. 8. Exects 8 er 11.9. and elsewhere, because they alfoare as inft as the former, proceeding from none other fountaine faue the most righteous and to judgement of God; whereof none and the mane maniers env sud anialamo assine the vnioth and malicious. Again oylhui cas formuch cuill, and lu. way was haue released and fwaved follong time. and day or reignaged livay upon the cardy, we may behold the huge corruption and percerlide of manland, and the roughfreits of that worme cate aroot, on grand for e when we are not directed nor neithed evideholy Spirit of God, but left one our owne some. And hereby true faithfull Christians may of Coaffon fo much the more roachn wholee the siest mercle & Grenier imorof God roward their. is that they being receited to mercie, are renewed to a begier convertation of life than others. In brief. a man may here learne (if he be not altogether void af jadgeneent and vaderflanding) to have fin in ha-

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CHECK CONTROL OF THE PROPERTY OF THE PROPERTY

The names of the Authours from

whom the most part of the examples contained in this booke are collected.

Moses, and other sa- Salustius.

Suctionius.

Suctionius.

Tertultian. Corn. Tacitus Iniant) oguH Cyprian. Marcellinus, donna

Euschius. Iustinus.

Socrates. Theodoret, Eutropius.

Sozomenes. Lampridius Lampridius

Suidas, Flavius V opifcus.

Chrysostome. Cuspinianus.

Luther. Orofius.

Illyricus. Aimoinus.

Herodotus. Gregor. Turonensis.

Thucydides. Anton. Volscus.

Dion. Halycarnasseus. Paulus Diaconus.

Diodorus Siculus. Luitprandus.
Polybeus. Plutarch. Olaus magnus Gothus.

Herodian. Dyon. Sabellicus.

Procopius. Anton. Panormitanus.

Iornandes. Eneas Silvius.
Agathius. Rauifius.

Ælianus. Hieronymus Marius.

Tit. Liuius. Alexander ab Alexandro.

Petrus

Gagninus.

Petrus Pramonfratenfis. Mich. Ritius Neapolitanus. Fulgosius. Fran. Picus Mirandula. Dembus! SIMONIN Amonine Bon finns Munsterus. .. hoßelloo Iohan. Wierns. Platina. Nauclerus. Vincentius. Hugo Cluniacenfis. Benno Balens. Gagninus. Paulus Amilius. Discipulus de Tempore. Acts and Monuments. Carion, Chronicon.

Grofies.

Sabelliens.

Anton, Felfens. Psalus Dinconns. Leitpravdus Olms macens Golens

Amon, Papormirans. Ancas Silvins. Kauklus.

Hieronymus Marius. Alexander ab Alexandro.

Be74. Iofephus. Manly Collectanes. Stow Chronica. Froyffard. Enguerran de Monstrel. Philip de Comines, Nicholas Gilles. Guicciardine. Paulus Ionius. BenZoin Milanois. Iob. Fincelius. Centuria Magdeburg. Abbas Vrispurgensis. Philippus Melancthon. Sleidanus. Lanquet . Chronica. CHILLY GITTE.

THE

vacojim. Dina orna teningi klanus.

Tit. Linius.

Perrus



THE FIRST BOOKE,

OF THE WORTHY AND

memorable Histories of the great and maruelous

Iudgements of God sent vpon the World for their
mildeeds against the Commandements of the
first and second Table.

CHAP. L. Trans profes of the Color

Touching the Corruption and Permersitie of this World, how great it is.



VEN as one that taketh pleafurcto behold a pleafant and delightfom place, a piece of ground concred and painted with all manner of fine flowers, a garden decked, and as it were cloathed with exquisit plants and fruitfull trees, is much grieued to soon as he perceiveth all this beautie and pleasure suddenly to be

withered and scortched by the violence of some ourragious tempast: or if he be constrained to east his eyes from them, vpon some other place by, all craggic and partched, full of briers and brambles. In like sort, a man cannot chuse but be fore grieved and discontent, when her beholdeth on the one side the wholstome light of the Sunne, whereby the heavens do many wayes distill

2

Pfal.14.

their fauors vpon this World, gloriously to advance it selfe: on the other fide hee perceiveth fuch an army of thicke clouds and palpable darkneffe, from whence fuch a number of diforders and hurliburlies doarife, that most strangely disfigure the face of the whole world: when that hee which ought to be gentle and peaceable, is become mischienous and quarrellous: in stead of becing true and fingle hearted, disloyall and deceitfull: in stesd of beeing modest, well gouerned, and courteous, is proud, cruell, and dissolute: in stead of serving of God, serveth his ownehumours and affections: Which kinds of behaviour is too common and viuall; for there is not any kinde of wickednesse which is not found in this ranke. Vngodlinellevomiteth vp his furie together with iniustice, in those men of whome it is said, There is none that vnderstandeth or seeketh after God: their throat is an open sepulchre, they We deceit in their tongues, the poylon of Aspes is under their lippes, they have nothing in their mouthes but curfing and bitterneffe, their feet are swift to shed blond: destruction and misery is in their waies: and they have notk nowne the way of peace: In summe,, the feare of God is not before their eyes. From whence it commeth, that being not restrained by any bridle, like vnramed coles broke loofe, they give the full swinge to their bold and violent affections, running fiercely to all filthineffe and mischiefe : and beeing thus enraged, some of them, with horrible blasphemies (most villanoully) speake and doe in despight of God, and denie him that created them, and fent them into the World : Others are not ashamed to bee open forsweares of themselues, violating and breaking euerie promise, without regard of faith or honestie. Others, as they are of cruell and bloudienatures, fo they doe not cease to exercise these their natures by outragious practises : to some of them whoredomes and adulteries are no more effeemed, than as sports and pastimes, whereof they boast and vant themfelues: to another fort, consenings, extortions, and roberies, are ordinarie exercises, whereof they make their best occupations. All which cuils are so common and so vivall at this time amongst men, that the World feemeth truely to bee nothing elfe but an ocean full of hidious monfters, or a thicke forrest full of theeves and robbers, or some horrible wilderhesse wherein the inhabitants of the

the earth, being fauage and vnnaturall, void of sence and reason, are transformed into bruite beafts, some like Tygres or Lyons, others like Wolues or Foxes, others like Dogges and Swine : Oh finfull nation (would the man of God fay if he lived at this houre) Ifay 14. a people laden with iniquitie, a feed of the wicked, corrupt children, they have for saken the Lord, they have provoked the holy one of Israel to anger. The noble and high minded are proud to disdaine the lower, and readie alwaies to finite them; making their countenance pale with vices and oathes: the magistrate partiall and full of bribes, ouerthroweth equitie 1 the marchant couetous and desirous of gaine, remembreth not his integritie: nor the labourer his simplication. And so vertue in most men lyeth buried, pietie banished, justice oppressed, and honestie troden under foot: in such fort, that all things being as it were overthrown and turned vpfide downe, men speake euill of good, and good of euill, accounting darknetle light, and light darkenetle, fower sweet, and sweet sower. And by fuch disorder it commeth to palle, that the most vertuous are despised, whilest naughtie-packes and vicious fellowes are efteemed and made much of

CHAP. II.
What the cause is of the great overslow of Vice
in this age.



F we would confider from whence it is that this great disorder and corruption of manners doth arise, wee should finde especially that it is because the world every day groweth worse & worse, according to the saying of our Sauier and Redeemer (Christ Iesus the sonne of God) That in the later daies Mat. 24.12; (which are these wherein we live) Iniquity

Shall be encreased. And herein we shall perceive even the just vengeance of God to light upon the malice and unthankfulnesse of men, to whom when he would draw neere, to doe good unto by offering them the cleere light of his fauour, the more they strive to alienate and keepe themselves aloofe from him, and are soften from being

Rii

bette-

The cause of Vice

bettered thereby, that they shew themselves a great deale more malicious and obstinate than ever they did before: not vnlike to those who by nature being bleare eyed, and tender fighted, are rather dazled and dimmed by the Sun beames, than any wayes enlightened: fo men in stead of growing better, grow worse, and every day add some increase to their wickednesse: to whom also many great men give elbow-roome and permission to sinne, whilest justice slumbereth, and the not punishing of misdeeds giveth them libertie and boldnelle to commit their wickednelle: fo that fome of thefemightie ones flew themselves but little better than the other. A mischief to be lamented about the reft, drawing after it an horrible ouerflow of all euils, and like a violent streame spoyling enerie where as it goeth: when as they that ought to gouerne the sterne of the Commonwealth, let all go at randome, fuffering themselves to be rocked afleepe with the false and deceitfull lullabie of efforminate pleasures and delights of the flesh; or at least letting themselves be carried headlong by the tempest of their owne strong and furious passions, into imminent danger of shipwrecks: when as their carefull watchfulnefle and modeflie, accompanied with the traine of other good and commendable vertues, ought to ferue them for failscables, ankrs, mafts, & skuttles, whereby to gouerne and direct the Vetlel whose steerseman they are appointed, and those that are their charge, to whom they ought to give a good example of life, and to be vnto them as it were a glaffe of vertue: for they are fet aloft asit were vpon a stage, to be gazed at of enery commer. Their faults and vices are like foule spots and scars in the face, which cannot by any meanes be hid. And therefore they ought to be careful to lead an honest and vertuous life, that thereby they might perfunde and mouethe meaner fort of people to do the like: For it is a true faying of the Philosopher, Like Prince, like People; infomuch that every one defireth to frame himselfe according to the humour of his superior, whose wil and manners serue simply for a law to do euill: to the which men vse by taking any occasion too hastily to giue themselues ouer with roo much libertie: whereupon followeth an vorecouerable ruine, no leffe than the fall of a great house, which for want of pillars and supporters that should vehold it, suddenly falleth to the ground; so this ship being deprined of her governor,

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is fet loofe and layed open to the mercie of the water, violence of windes, and rage of tempetts, without any direction or gouernement : and so the bodie of man not having any more the light of his owne eyes, abideth in darkeneffe all blinded, not able to do any thing that is right and good, but readic every minute to fall into some pit. And this is the peruersitie and corruption of this world.

CHAP. III.

That Great men which will not abide to be admonished of their faults, cannot escape punishment by the hand of God.



on this poore and miserable estate energy man rocketh himselfe asleepe, and flattereth his owne humor, euerie man pursueth his accustomed course of life, with an ob-A stinate minde to doe cuill: yea many of those that have power and authoritie over others, according as they are endued and persuaded with a foolish conceir of them-

sclues, make themselves beleeve, that for them every thing is lawfull, and that they may do whatfoeuer they please; neuer imagining, that they shall give vp an account of their actions, to receive any chaftisement or correction for them; even as though there were no God at all that did behold them. And being thus abused by this vaine and fickle fecuritie, they fwim in their fins, and plunge themsclucs over head and eares in all kind of sensualitie; giving heartie welcome and entertainment to all that approue and applaud their manners, and that studie to feed and please their humor. As contrariwise none lesse welcome vnto them, than they that tell them of their faults, & contradict them neuer fo little: for they cannot abide in any case to be reproued, what some they do. And now adays euery bale companion will for footh storme and sume as soon, if he be reproued of a fault, as if he had received the greatest wrong in the world : fo much is euerie man pleased with himselfe, and puffed vp. with his owne vices and foolish vanities. And what should a man do in this case? It is as hard to redresse these great mischiefs, as if we fould go about to stop and hinder the course of a mightie streame there

there where the banke or causey is broken downe: if it be not by applying extreme and desperate medicines, as to desperate diseases, which are as it were given over by the Phylitian, and to the which a light purgation will doe no good. For as for admonitions and warnings, they are not a whit regarded : but they that give them, are derided or laughed to scorne, or remled for their labors. What must we therefore do ? it is hecessarie that we atlay by all means to bring thesemen (if it be possible) to some modestie and seare of God; which if it cannot be done by willing and gentle meanes, force and violence must be vsed to plucke them out of the fire of Gods wrath, to the end they be not confumed: if not at all, yet at least those that are not growne to that height of stubbornetse, and of whom there is yet left fome hope of amendment. For even as when a Captaine hath not prevailed by fummoning a citie to yeeld vp it selfe, he by and by placeth his cannon against their walls, to pur them in feare: In like fore must we bring forth against the proud and high minded men of this world, an armie of Gods terrible judgements throwne downe by his mightie and puillant hand vpthe wicked, more terrible and fearefull than all the roaring canons or double canons in the world, whereby the most proud are destroyed and consumed even in this life, all their pride and power, how great focuer it be, being not able to turne backe the vengeance of God from lighting upon their heads, to their utter destruction and confusion. And it is manifest by infinite examples. Now beeause that the nature of men is fieldly, and given to be touched with things that are presented before their faces, or hath beene done beforetime; it is a more forcible motive to ftir them vp, than that which as yet cannot be made manifest, but is to come. Therefore I purpose here to set downe the great and fearefull judgements wherewith God hath alreadie plagued many in this world, especially them of high degree: whose example wil serue for a glasse both for these that live now, or shall hue hereafter. And to the end that the justice of God may more elecrely appeare and shew it selte in fuch strange events; before we go any further, we will run ouer certaine necellarie points concerning this matter.

CHAP. IIII.

How the Instice of God is more evidently declared opon the mighty ones of this world, than upon any other, and the cause why.



Ρ.

Eeing then that these men are more guiltie and culpable of finne than any other, they deferue fo much a more grieuous punishment, by how much their misdeeds are more grieuous: for doubtles There is a God that indgeth the earth, Pfal. 38. 11. (as the Pfalmift faith) who as he is benigne and merciful towards those that feare and obey him,

To he will not fuffer iniquitie to go vnpunished: This is he (faith the Prophet) that executeth instice, mercie, and sudgement upon the earth: for if it be the dutie of an earthly Prince, to exercise not only clemency & gentlenetle, but also sharpnelle and severity, thereby by punishing and chastifing malefactors, to suppresseall diferders in the commonwealth; then is it very necessary, that the justice of our great God, to whom all fourraign rule and authority belongeth, and who is the Judge ouer all the world, should either manifest it selfe in this world, or in the world to come : and chiefely towards them which are in the highest places of account, who being more hardened & bold to fin, do as boldly exempt themselves from all corrections and punishments due vnto them, being altogether vnwilling to be subject to any order of justice or law whatsoeuer: and therefore by how much the more they cannot be punished by man, and that humane lawes can lay no hold vpon them; fo much the rather God himselfe becommeth executioner of his owne Iuflice vpon their pates : and in fuch fort, that every man may perceiue his hand to be voon them. Let any aduerlitie or affliction light vpon a man of low degree, or which is poore and defolate, no man confidere h of it rightly; but talking thereof, men cease not to impute the cause of this poore soules miserie, either to pouertie, or want of fuccor, or fome other fuch like cause. Therefore if any B mi

fuch be in griefe, or by chance fallen into some pit and drowned, or robbed and killed in the way by theeues: straightway this is the faying of the world, That it commeth thus to patle, either because he was alone without companie, or destitute of helpe, or not well looked to and regarded : and thus they passe ouer the matter. But as concerning great men, when they are any way afflicted, no such pretences or excuses can be alledged; seeing they want neither Seruants to attend vpon them, nor any other meanes of helpe to fuccour them: therefore when these men are overtaken and surprised with any great euill, which by no meanes they can eschew, and when their bold and wicked enterprises are pursued and concluded with strange and lamentable events, in this we must acknowledge an especial hand of God, who can intangle & pull down the proudeft and arrogantest He that lives, and those whom the world feareth to meddle withal. These proud gallants are they against whom God displaieth his banner of power more openly, than against meaner and baser persons: because these poore soules finde oftentimes to their paines, that they are punished without cause, and tormented and vexed by those tyrants, not having committed any offence at all, to deserve it : wheras (as Philip Comine faith) who dare be so bold as to controll or reprehend a King and his fauorits, or to make enquirie of his misdeeds: or having made inquisition of them, who dare prefume to enforme the Judge thereof? Who dare fland vp to accuse them? who dare fit downe to judge them? Nay who dare take knowledge of them? and laftly, Who dare affay to punish them? Seeing then in this case, that our worldly justice hath her hands bound behinde her from executing that which is right; it must needs be that the soueraigne Monarch of heaven and earth should mount up into his Throne of Judgement, and from thence give his definitive vnchangeable fentence, to deliver vp the mest guilty and hainous sinners to those pains and torments which they have deserved; and that after a strange and extraordinarie manner, which may ferue for an example to all others.

CHAP. V.

How all men, both by the Law of God and Nature, are inexcufable in their finnes.



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Ow to the end that no man should pretend ignorance for an excuse, God hath bestowed vpon euerie one a certaine knowledge and judgement of good and euill, which being naturally engranen in the tables of mans heart, is commonly called the Law of Nature: whereby euerie mans owne conscience giveth sufficient te-

stimonie vnto it selfe, when in his most secret thoughts it either accuseth or excuseth him: for there is not a man living, which doth not know in his owne heart, that he doth an enill deed when hee wrongeth another, although hee had neuer beene instructed elsewhere in that point. So, although that in Tarquinius superbus time (Cicero faith) there was no written Law established in Rome, forbidding the rauishing and deflouring of wives and virgins, yet the wicked sonne of this Tarquine was not therefore leffe guiltie of an hainous crime, when contrarie to the Law of Nature hee violently robbed Lucrece of her chaftitie: for no man can be ignorant, that it is a most grieuous crime to lay siege to the chastitie of a married woman, with fuch outrage : and fo the whole people of Rome did efteeme of it, as a crime most wicked, strange, and intollerable, and worthie of grieuous punishment. Euerie man knoweth thus much, that he ought not to do that to another, which he would not another should do to him: which sentence the Emperor Seners made alwaies to be spoken aloud, and declared by the sound of the trumpet, in the way of aduertisement, as often as punishment was taken vpon any offendor, as if it were a general Law pertaining to all men. This is that equitie and justice which ought to be ingraffed in our hearts, and whereof nature her selfe is the schoolemistresse: from this fountaine all humane and civil Lawes are derived; if we had not rather say that they are derived from that true spring of equitte, which is in the Law of God, which Law he hath given for a plaine and familiar manifestation of his will, concerning just, holy,

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and reasonable things, touching the service, honour, and glorie which is due vnto himfelfe, and the mutual dutie, friendship, and good will, which men owe one to another: whereunto he exhorteth and enciceth every one by faire and gracious promises, and forbiddeth the contrarie by great and terrible threatenings (fo gentle and mercifull his he towards vs, and defrous of our good.) This is that Law which was published before the face of morethan six hundred thousand persons, with the mightie and resounding noyse of Trumpet, with earthquake, fire, and smoake, and with thunders and lightenings, to make men more attentive to heare; and more prepared to receive it with all humilitie, feare, and reverence, and al-To to put them in minde, that if they were disobedient and rebellious, he wanted no power and abilitie to punish them; for he hath lightening, thunder, and fire, prepared instruments to execute his just vengenance, which no creature under heaven is able to avoid, when by the obstinat transgression of wicked men he is prouoked to anger & indignation against them. This is that holy law which hath bin set forth by the Prophets; by the rule whereof, all their warnings, exhortings, and reprouings have been squared. To this Law, the onely begotten sonne of God, our Sauiour and Redeemer Iefus Chrift, conformed his most holy doctrine; bringing men to the true vie & observation thereof, from which they had declined, and whereof he is the end, the scope, and perfect accomplishments fo that fo far it is that a Christian man may be ignorant of it, and haue it in contempt, that none can be counted and reputed a true Christian, if he frame not his life by the rule thereof; if not fully, yet at least as far forth as he is able: otherwise, what a shame and reproch is it for men to cal themselves by the name of Gods children, Christians, and Catholiques, and yet to do every thing clean contrarie to the will of God, to make no reckoning of his Law, to lead a dissolute and disordered life, and to be as enill, if not worse than the vilest miscreants and Infidels in the world? God willeth and requireth that he alone should be worshipped and prayed vnto; and yet the greater part of the world are Idolaters, and full of fuperstition, worship Images, stickes, and stones, and pray to creatures, in stead of the Creator. God forbiddeth vs to sweare by his name in vaine: and yet what is more rife than that? fo that a man

can heare nothing elfe but oathes and blasphemies. Many for the least trifle in the world sticke not to sweare and forsweare themselves. God forbiddeth thett, murther, adulterie, and false witnetle bearing, and yet nothing to common as backbitings, flanders, forgeries, falfereports, whoredomes, confenings, robberies, extortions, and all manner of enuies and enmities. God hath commanded, that we love our neighbours as our felues; but we in flead of love. hate, despise, and seeke to procure the hurt and dammage of one another, not regarding any thing but our owne peculiar profit and advantage. Is not this a manifelt and profest disobedience, and intollerable rebellion against our Maker? What child is there that is not bound to honour and reverence his father? What fervant, that is not bound to obey his mafter, and to do all that he shal wil him? What subject, that is not ried in subjection to his Prince and soueraigne? Yet there is not one which wil not confesse, yea and sweare too with his mouth. That God is his Lord and Father. Which if it be true, what is then the cause that in stead of serving and pleasing him, they do nothing elfe but displease and offend his Majestie? Is not this the way to prouoke his wrath, and ftir vp his indignation against them? Is it any meruaile if he be incented with anger, if he be armed with reuenge, and fend abroad his cruel scourges vpon the earth, to ftrike and whip it withall? Isit any wonder, if he pile vp the wicked ones on heapes, and shoot out his revengeful arrowes against them, and make them drunken with their owne bloud, and make his fword of Iuftice as sharpe as a rafor, to punish those Rebels that have rebelled against him ? Forvengeance is mine Deut-22-35-(faith he) and belongeth onely unto me. Whofocuer therefore he be that followeth the delires and concupifcence of his owne flesh, and this wicked world, and shall lead a life contrarie to the instruction and ordinance of the law of God, yea although he never heard thereof, yet is he guikie thereof, and worthie to be accurfed ; for fo much as his owne conscience ought to serve for a law vnto himself, by the which he is condemned in those euill actions which he committeth: euen as Paul faith, Allthat bane finned mithout the Law, Rom. 2.12. shall likewise perish without the Lam.

CHAP.

CHAP. VI.

How the greatest Monarchs in the world ought to be subject to the Law of God, and consequently the Lawes of Man and Nature.

Very man confesset this to be true, That by how much the more benefits and dignitie he hath received from another, by so much is he the more bounden and beholden to him: now it is so, that Kings & Princes are

those vpon whom God hath bestowed more plentifully his gifts and graces, than vpon any other, whom he hath made as it were his Licutenants in this world: for he hath extolled and placed them aboue others, and bedecked them with honour, giving them power and authoritie to rule and raigne, by putting people in subjection to them: and therefore so much the more are they bound to re-acknowledgehim againe, to the end to do him all honour and homage which is required at their hands. Therefore Danid exhorteth them, to ferue the Lord even with reverence. This then their high & superintendent estate is no priviledge to exempt them from the subjection and obedience which they ow vnto God, whom they ought to reuerence about all things. Te Princes and high Lords (faith the Prophet) gine you unto the Lord eternall glorie and strength : gine unto him glorie due unto bis name : and cast your selues before him to do him renerence. If they ow so much honor vnto God as to their Soucraigne, then furely it must follow, that they ought to obey his voice, and feare to offend him; and fo much the rather, because he is a great deale more ftrong and terrible than they, able to cause his horrible thunderbolts to tumble vpon their heads, they being not able once to withftand his puillance, but constrained very often to tremble thereat. In all that prescription & ordinance ordained and fer down by God concerning the office of kings, there is no mention made of any liberty he giveth them to live after their own lufts, and to do every thing that feemeth good in their owne eyes : but he enjoineth them expresly, to have alwaies with them the book of his

Pfal.2.11.

Pfal. 29, 1.

Deut. 17:15.

law, delighteth to read and meditate therein, and thereby to learne to feare and reuerence his name, by obseruing all the precepts that are contained in that booke. As for equile and natural Lawes, infomuch as they are founded vpon equitie and right, (for otherwife they were no Lawes) therein they are agreeable to, and as it were dependents on the Law of God; as is well declared by Cicero in the first and second booke of his Lawes, for even they also condemne theeues, adulterers, murderers, parricides, and fuch like. If then Princes besubject to the Law of God, (as I am about to shew) there is no doubt but that they are likewise subject to those Civile Lawes, by reason of the equitie and justice which therein is commended vnto vs. And if (as Plato faith) the Lawes ought to be Dial. 4 de about the Prince, not the Prince about the Lawes, it is then most Legib. manifest, that the Prince is ryed vnto the Lawes, even in such fort, that without the same, the gouernment which he swayeth can neuer be lawfull and commendable. And if it be true, that the Magiftrate is or ought to be a speaking Law, (as it is faid) and ought to maintaine the authoritie and credit thereof, by the due and vpright administration of Iustice, (for if he did nor this, he were a dumbe Law, and without life) how is it possible that he should make it of authoritie and force with others, if he despiseth and transgrelleth it himselfe? David did neuer assume so much to himfelfe, as to defire to have libertic to do what he lifted in his Kingdothe, but willingly submitted himselfe to that which his office and dutie required; making even then when he was installed and established King ouer the whole Land, a Couenant of peace with 2 Sam. 3. the Princes and Deputies of the people: and we know, that in enerie Couenant and bargaine both parties are bound to each other. by a mutual bond to perform the conditions which they are agreed vpon. The like is yied at the coronation of Christian Kings, whereas the people is bound and fworne to do their allegeance to their Kings, fo the Kings are also solemnely sworne to maintaine and defend true Religion, the efface of Iuftice, the peace and tranquilitie of their subjects, and the right and priviledges (which are nothing but the Lawes) of the Realmer, whereas David was by the Propher Nathan reproued for the adulterie and murther which he had committed, hee neither vied any excuse, nor alledged any

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princledge whereby hee was exempted from the rigotir of the law to justifie his fact, but freely confessed without any cloake, that hee had finned. Whereby it appeareth of how small strength and authoritie their opinion and words be, which thinke or affirme that a Prince may dispence with the lawes at his pleasure: by this opinion was the mother in law of Antonius Caracalla seduced; who hauing by her lascinious and filthic allurements enticed her sonne in law to luft, and loue her, and to defire her for his wife, perfuaded him that he might bring his purpole to palle, and that it was lawfull enough for him if he would, though for other it was vnlawful, feeing that he was Emperor, and that it belongeth not to him to receiue, but to giue lawes : by which perfualion, that braue marriage was concluded and made vp, contrarieto the law of nature and nations, and to all honeftie and vertue. So it was reported how Cambyfes tooke his owne lifter to wite, whom notwithstanding a little after he put to death: which thing beeing not viuall then among the Persians, not daring to enterprise it (although hee was a most wicked man) without the aduise of the Magistrates and counfellors of his Realme: he called them together, and demanded whether it was lawfull for him to make fuch a marriage or no? to whom they answered freely, That there was no prescript law which did allow of it: yet (that they might footh him vp, fearing to incurre his difpleasure) they said further, that though there was no law to command it, yet fuch a mightie King ashe, might doe what he pleafed. In like maner thetrencher Phylosopher Anaxarchin, after that he

had told Alexander the Great with a loud voice, that he ought not to feare the penaltie of any law, nor the reproch nor blame of any man, because it belonged onely to his office to create lawes for all other to liue by, and to prescribe the limits of lawfull and lawlesse things; and that it became him, being a conquerour, to rule like a lord and a masser, and not to obey any vaine conceit of law what-socuer; and that what thing socuer the King did, the same was sa-

line reporterh, how the Emperors were woont to viurpe this priui-

Herod Lib. z.

Plutarch.

cred, just, and lawfull, without exception: And by this meanes made his proceedings farre more diffolute and outragious in many things than ever they were before. Dien in the Epitome of Xiphi-

ledge, to be exempted from all law, that they might not be tyed to

any necessitie of doing or leaving vndone any thing, and how in no case they would endure to be subject to any written ordinances: the which thing is manifest even in the behaviour of the chiefest of them, as well in regard of their life and manners, as of the gouernment that they vied in their Commonwealths. For first of all, Augustus Casar having kept in his ownehand the office of the Triumnir ten yeares (as Suetonim testifieth) hee also vsurped the Tribunes office and authority, and that till his dying day: and likewife tooke vpon him the Cenforthip; namely, the office of correcting and governing manners and lawes, if neede required: whose succellors (a man may truly say for the most part) trampled under their feet all fincere and facred lawes, by their notorious intemperance, dissolutenesse, and cruelties. And yet for all this there wanted not a parafiticall Lawyer, who to pleafe the Emperor his lord and mafter the better, and to vaderprop, and as it were feele ouer with a faire thew that tyrannicall gouernment yfed by other Emperours; foifted in this as a law amongst the rest, Princeps legibus folutus eft, That the Prince was exempted from all law. As for that which they alledge out of Aristotles Politiques, it maketh no thing to fet a colour vpon this counterfeit: (for faith Arifforle) If there bee any man that excelleth fo in vertue aboue all others, that none is able to compare with him, that man is to be accounted as a God amongst men, to whome no law may be prescribed, because he is a law vnto himfelfe: all which I grant to be true, if that which was presupposed could take place: for where no transgression is found, there no law is necessarie; according as S. Pantiaid, The law was not given for the inst, but for the uniust and offendors: but where is it possible to find such a Prince so excellent and so vertuous, that flandeth not in need of some law to beruled by?

Of the like force and strength is that which is written in the first booke of Institutions, eit. 2. the words are these: The Princes pleasure serveth for a law, because the whole bodie of the people bath translated all their authoritie, power, and invisition unto him. This is spoken of the Romane Emperours, but upon the ground of so slender and silly reason, that upon so weake a foundation it can never stand: for if it bee demanded, whither this action

of the people, of giving over their right and prerogative to their Prince, be willing or constrained, what answer will they make? If it be by conftraint and feare (as it is indeed) who will not judge this vsurping of their libertie vtterly vnjust and tyrannical, when one man shall arrogate that to himselfe which pertaineth to many, yearo the whole body of the people? And admit that this reason was effectual, yet the gloffe vpon the place fayeth verie notably, That the Princes pleasure may be held for a Law, so farre forth as that which pleaseth him be just and honest: giving vs to know thus much thereby, That enery will and pleasure of a Prince may not indifferently be allowed for a Law, if it be in an virjust and dishomelt action, and contrarie to the rule of good manners. Moreoouer, it appeareth by the Customes of many antient People and Realmes, That Princes had never this licence given them, to do what they lifted: for let them be never so mightie, years mightie as Darius, vnder whose raigne the Persian Monarchie was abolithed; yet he must be content (according to the law of the Medes and Persians) not to be able to infringe that Law which was by the aduice of his Peeres and Prime Councell enacted, and by his owne consent and authoriticestablished: no though for Daniels deliverance lake, whom he loued, he greatly defired and tooke paines either to disannull, or at least to give a favourable interpretation of it.

Dan. 6.8.

Diod. lib. 2. cap. 2.

Such in old time was the custome of the Kings of Ægypt, not to follow their owne affections in any actions they went about, but to be directed by the aduice of their Lawes: for they had not fo much outhoritie as to judge betwixt man and man, or to leuy fubfidies and fuch like by their owne powers: neither to punish any man through choler, or any ouerweening conceit, but were alwayes tyed to observe justice and equitie in all causes: neither did it grieue them fo to do, being persuaded that whilest they obeyed their Lawes, nothing could beride them but good. The Lacede-Thencyd. lib. a. monian Kings were in fuch bondage to the Laws of their country. that the Ephori , which were fet vp to none other end but to bea bridle to hold them backefrom doing what they lifted, had abso-

lyte authority to correct them when they had committed any faults

which

which subjection nothing displeased King Theoponyou, as it is apparent by the answer he made his wife, that reproued him once in anger, faying, By his cowardisc he would leave a lesse kingdome to his children, than he had received of his Ancestors. Nay (faith he) a greater, for fomuch as more durable and permanent. Platarch praising the vprightnelle of King Alcamenes, who for feare to breake the Law, refused divers Presents that were fent him burfleth into this speech: O heart worthie of a King, that hath preferred the authoritie of the Law before his owne profit! Where are those fellowes now that crie, Kings pleasures ought to be observed for Lawes, and that a Prince may make a Law, but is not subject to it himfelfe? And this is that which Plucarch faith as concerning that matter, who lined under Traian the Emperor A radiation 21

the Romane Civile Law, faith, That Service the third King of Rome after Romalus and Numa, was the onely man that most established those Lawes, whereunto Kings themselves ought to yeeld and be obedient. And admit that the Empereurs swayed with great power and authoritie almost all the world, yet for all their fierceneffeand haughtineffe of minde, Pliny durft tell Tra- In Paneger. ian very roundly, That an Emperour ought to vie to carrie himfelfe with fuch good government in his Empire, as if hee were fureto give vp an account of all his actions: Thou must not (faith hee) defire more libertie to follow thine owne luft, than any one of vs doe: a Prince is not fet ouer the Law, but the Law placed in authoritie about the Prince. This was the admonition of that heathen man. Likewise Antonina and Senerus, two mightie Emperours, although by reason of an opinion of their owne greatnelle and haughtinelle, wherewith they flattered themselves. bragged that they were not subject to any Law: yet they added this clause withall, That notwithstanding they would line according to the direction of the Law. This (faith Theodofise Lib. 4. tit. 17. and Valentinian, two no leffe mightie Emperours) is a voice becomming the Royall Majestie and greatnesse of a King, To confelle himselfe to live vnder a Law : and in truth it is a thing of greater importance than the imperial dignitie it selfe,

Cornelius Tacitus discouering the beginning and original of Lib. 1. Annal.

18
Lib.1.cod.
Nicol Gil.vol.1
Chronic.Franc.

to put foueragntie vnder the authority of law. Amongst many other good lessons and exhortations which Lewis that good King gaue vnto his fonne on his death bed, this was one worthie the remembring, how he commanded him to love and feare God with all his strength, and to take heed of doing any thing that should bee contrarie to his law, whatfoeuer should befall him; and to prouide that the good lawes and flatures of his kingdome might be observed, and the priviledges of his subjects maintained : to forbid Indges to fattour him more than others, when any cause of his own came in tryall. Thereby giving vs thus much to vnderstand, That euerie good King ought to Submit himselfe in obedience vnder the hand of God, and under therule of justice and equitie. Wherefore there is neither King nor Keilar that can or ought to exempt himfelfe from the observance of sacred and vpright lawes; which if they relift or disannull, doubtleffethey are culpable of a most hainous crime, and especially of rebellion against the King of yould a dibe obedient. And admir that the En persons (wayed

with green power and amayive AAHO he world, yet for all the intercept and happlinusted minds, Wing could tell five in contra

Of the punishment that seised upon Pharac King of Ægipt, for resisting God, and transgrassing the sirst commandment, of the Law.

E have sufficiently declared in the premiss, that the mightiest potentates of this World are bound to range themselves under the obedience of Gods law; is remained now that wee produce examples of those punishments that have fallen upon the heads of the stansgressours of the same, according to the manner of their transgressours of what some second produce which they may the light that the stansgressours of the stan

gression, of what fort societ: which that wee may the better deferibe, it behooveth vsto follow the order of the Commaundements, as the examples wer bring may bee fitly referred to any of them. And first wee are to understand, that when God said, Thom shall have none other Gods before mee, he condemneth under these words

words the vanitie of men that have forged to themselves a mulcitude of gods : hee forbiddeth all falle Religion, and declareth. That hee would becacknowledged to bee the fole and true God: and that wee should serve, worship, love, feare, and obey him in and about all things: and whofoeuer it beethat doth otherwife, either by hindering his worthip, or afflicting those that worthip him, the same man prouoketh his heavie wrath to bee throwne vpon him, to his vtter ruine and destruction. This is the indignation that fighted vpon Pharao King of Ægypt, as wee read in the booke of God: who beeing one of the most puillant Kings Exod. 3. of the earth in his age, God chose himfor an object to shew his wonderfull power on, by the meanes of horrible plagues and scourges which hee cast upon him, and by destroying him with aelhis armies at the length, as his rebellion well deferued: For hee like a cruell Tyran continuing to opprelle the children of Ifrael, without giving then any release or breathing time from their miserie, or libertie to serue God, although by Moses in the name and authoritie of God (who made himfelfe well enough knowne vnto him, without the helpe of any written law) hee was many times instantly vrged and requested thereunto : fo many judgements and punishments assayled him one in the necke of the other; in such fort, that at length hee was ouertaken and enfinared therewith. First of all, the verie waters of Ægypt beeing converted into bloud, proclaimed warre against him: then the frogges which covered the face of the earth, climbed up even to his chamber and bed, and filling everie corner of his land, founded him an alarme : next a mufter of lice and gnats. and fuch other troublesome and stinking creatures, summoned him to combate : an handfull of embers scattered in the ayre by Mofes, were vnto himas the strokes of a stone or a shaft. which did wonderfully disfigure their bodies with boyles and most novsome scabbes : afterward the grashoppers were put in battell array against him, together with the pestilence, hayle stones, horrible thunders and lightenings, wasting and spoyling, and running vp and downe grieuously through his whole land. Aire

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After all these bitter blowes, the Tyrant being cut short, and being to belieged on everie fide with hideous and palpable darkenelle, that her could not tell which wayes to turne himfelfe, yet would he not be brought to any reason, but continued obstinate and hardened against God, though all the elements, with heaven and earth, had taken armour eogether, and conspired his destru-Rion. Therefore while hee remained in this wretched state. Gods Angell punished him in the person of his eldest sonne, which died fuddenly in one night, together with all the first borne of Ægypt; wherewithall both hee and all his people being greatly mooued and grieued, at length gaue the Israelites not onely leave, but also hasted them to depart : but anon, as he saw them going, like a man bestraught hee ranne after them againe, and purfued them with a mightie armie, vntill God in the meane while opening a passage for his children ouerthwart the deepe Red fea, attended him in the mid way, where hee furprised and enfinaired him; ouerthrew and violently ouerturned the wheeles of his Chariots, and put his whole Armie to a hurley burley: and that hee might veterly destroy him, caused the sea from each side to returne to his Channell, which drowned and denoured him and all his Armie, And this is one of the noblest and fearefullest judgements of God that can be mentioned, and therefore is verie often recounted in many places of the Scripture, as a thing most memorable about others. Neither ought wee to meruaile, if so notable a Historie as this is not fet downe among the writings of prophane Authors : for that belides their Hiftories do not ordinarily stretch fo far, as to record fuchantient acts, there is also no doubt but the succeffors of that Tyrant, and all the Ægyptians, fought all means posfible to cancell and blot out the memorie of their fo great and horrible ruine. And if by chance any Historiographer make mention of the departure of the Israelites out of Egypt, it is done in such fort, that the truth is not only disguised, but wholly peruerted by them, and in place thereof nothing but lies and fallebood foifted in. Like

Like as Pharaeh by his vniust and outragious persecuting the children of God, made himselfe so guiltie of Gods wrath, that he deserved to be veterly destroyed, with the greatest part of his people: so also after their miraculous deliuerance, who soeuer labored either to hurr, hinder, or refift them, did no leffe incurre Gods displeasure and fierce wrath against them, wherewith they were confumed: whereof the ouerthrow and discomfiture of Amalech is a plaine example; who, admit all the great wonders which God had don for the Israelites in Ægypt and in Erod. 17. the red sea, (whereof the brute being blowne into all corners of the earth, hee could not be ignorant;) yet was he so malicious and foolish hardie as to take vp armour against them, and to meet them to bid them battell: but he and his wicked complices were by Iosbuah and his poore people (though vnwarliking and vnacquainted with fuch actions, lately crept out of bondage, wherein they had been onely exercised to make mortar and bricke, and not to handle weapons) discomfitted and ouerthrowne: for the Lord of Hofts (who is the divider of victories to whom he pleaseth) at the feruent prayers of his servant Moses, fought for them, to the confusion of Amalech and all his traine: And therefore he commanded Mofes to put this deed of his in writing, as a thing worthic to be remembered; who also erected an Altar in the same place, for a perperual monument of fo noble a victorie.

As Amalech, and for the like sinne, were Arada King of Num. 2. 1. the Canaanites, Sehon King of Amorites, and Og King of Bafan, with their people and cities, deftroyed and rafed downerso the Madianites enterprising to withftand the forefaid Israelites, by the wicked and pernicious counsell of Balaam, were subdued Num. 31. and put to the fword, even five Kings of them together, not one escaping saue the young Virgins which had never committed fornication with man.

After that the Children of Israel had continued a season peaceably in the Land of Canaan which the Lord had beftowed vpon them, then did Eglon King of Moab rife vp, and fub- Indg. 1. dued them by warre, and tyrannifed ouer them eighteene yeres.

22

And although it was Gods will that they should be thus chaftifed, because of their corruption, and iniquitie, neuertheles this Moabite (his Rod) he caused (in regard of his love to his people) to be flaine by Abud an Ifraelite, as he was taking his eafe in his chamber. In like manner was his wrath stirred vp against Tabin King of Afor, who had oppressed Israel twentie yeares: whose armie though it was great and well appointed, was notwithstanding by Baracs handfull of men, under the conduct and rule of Deborah the Prophetelle, wonderoully discomfited; in such fort, that of all the multitude there remained not one that felt not the edge of the fword, except Sifera their Captaine: who escaping from the battell hy betaking him to his heeles, turned in by chance into the house of a woman called Tabel; who hating him, as he flept, with a hammer fastened a a naile into his temples: and thus escaping from those whom he feared, hee was murthered by her whom hee trusted. And so this valiant Warriour, as he was ouercome in battell by the conduct of a woman, so was he put to death by the hand of a woman.

ludg 7.

That which happened to the Madianites in the time of Gideon, is admirable and verie strange: who being surnished with a mightie armie of souldiers, with the Amalekites and other their Allyes, to destroy Israel, were so scarred and scattered at the sound of the trumpers, and brightnesse of torches, of three hundred men at the most that were with Gedeon, that through the maruellous assonishment they were in, they turned their blades into their owne bosomes, and murthered one another, will the greatest part of them were destroyed; and the residue being put to slight, and pursued by the men of Ephraim, two of their Kings, Oreh and Zeb, were taken and slaine.

Judg. 16.

A while after it came to paffe, that the Princes of the Philiftims, who had oppressed the people of God by the space of fortie yeares, being assembled together with all their people in the Temple of Dagon their god, euen then when after their sacrifices, they thought to make themselves most sport and passime

with

with poore Sampson, whose eyes in mockery and contempt they had put out, were all together maffacred by the fall of the house which Sampson by his strength pulled vpon their heads : which was the greatest ouerthrow that before rimes by his meanes they had received.

In theraign of Saul King of Ifrael, Agag King of Amalech, I Sam. 15. the posteritie of those that layd wait for Israel in the defart, as they came out of Ægypt, were by Saut (following the commandement of the Lord) fet vpon; who running vpon him and his people, made a great flaughter and butcherie of them, not sparing man, woman, nor childe, but the King onely, whom he tooke to mercie and led captine, which he ought not to have done. This Captaine being thus spared by one that was bur little better than himselfe, could not so escape; for the Prophet Samuel became the executioner of Gods vengeance vpon him, fince Saul refused it, and with his owne hand slew him, even then when he thought he should live.

A little while after, Galiah a gyant of the Philiftims, who as I Sam. 17.

well through the hugeneffe of his stature, and strength of body, as through the horrible crueltie which appeared in him, seemed in mans eyes inuincible, proudly and prefumptuoufly defied the armie of the living God, offering and daring any one man of Ifrael to enter combat with him: This proud fellow was notwithstanding all his brags, by young and vnarmed Danid, fane a little sticke and a few stones which he had in his hands, vanquished and trod vnder foot; for he gaue this great beaft such a knocke with one of his ftones on the forehead, that at the first blow he tumbled him groueling on the earth, and quickely leaping vpon him, caught hold of his huge fword, and therewithall cut off his monstrous head: which the Philiftims perceiving, turned their backes and fled, and were purfued and flaine by the Ifraelites.

CHAP. VIII. More examples like unto the former.

1 King. 20.



Nthetime of Achab, Benhadad K. of Siria, accompanied with 32 kings, came very proudly against Israel, as it were in despight of God to bid him battel: but it turned to his own shame and confusion, being first dishonorably put to flight by 230 servants of the Princes of Israel.

(a small handfull to encounter so mighty an army:) and secondly, returning to feeke revenge, found the lotte of 100000 footmen at one clap, besides 27000 which escaping by flight, were crushed in pieces by the ruin of a wall in the citie Aphec. And so this brave gallant, that earft bragged, that the gold and filuer of Israel, yea their wives and children were his, was now glad to fly for his life among the rest, and in his returne to hide himselfe, all dismaied, in a little chamber; and from thence (being aduised thereto by his feruants) to fend to entreat Achab for his owne life, which a little before thought him fure of the liues of all Ifrael. Yet for all this, ere long he enterprised a new practise against the Prophet Elizens, and belieged also the city of Samaria so long, that certaine women (conftrained by extreme famine) denoured their children: but in the end he was compelled (through fearefull terrour which God sent into his armie by the noise of infinite Chariots and Horfes which founded in their eares, as if fome puillant hoft of men of warrehad been marching towards them) to forfake the fiege and flee with all his forces, leaving behinde them directents, horfes, carriages, victuals, and munitions, to be a prey for them that purfited them not. And laftly, falling ficke, Hazael one of his owne feruants, that fucceeded him in the kingdome, to the end he might dispatch him quickely, and without tumult, early in the morning tooke a thicke cloth dipt in water, and spreading it ouer his face, stifled him to death.

2 King. 7.

2 King. 8.

2 Chren. 20.

When the Moabites and Ammonites role vp in arms against lebelaphas king of Juda as soon as this good king humbled him-

felfe

selfe together with all his people before the face of God by fafting and prayer, forthwith God sent such a giddinesse of spirit amongst his enemies, that they killed one another: and the men of Iuda, without being troubled with fighting, gathered the spoile which they had scattered, and enriched themselves with eheir reliques.

25

Amon, promoted in honour and credit about all the Princes Efter 7, & 9. of the Court of King Affuerus, conceived so deadly an harred against the poore dispersed lewes (being at that time the only Church of God) that maliciously he conspired, in one day to destroy and put to death the whole Nation, to the very women and infants: and in accomplishing this his purpose, hee mightily abused the authoritie of the King, whom he falsely enformed, That this nation would not be subject to his Ordinances and Lawes which his other people were subject vnto: and that therefore he ought not to permit and fuffer them any longer. But God that carrieth alwayes a watchfull eye ouer his Church, and knoweth how to breake and dash all the enterprises of his enemies, brought all this wretches purposes to nought, by preseruing miraculoufly those whom he would have deftroyed, & making him do reuerence to Mordocheus, whom he especially fought to bring to infamie, and for whom he had of purpose prouided a gibbet to hang him on, but was hanged thereon himfelfe, with ten of his fonnes : befide, all those which had conspiredwithhim against the lewes, were vpon the same day which they had fet downe for their malfacre, by the Kings commande-

ment slaine by the hands of them whom they had appointed to the slaughter.

Balthafar King of Babylon, as he was feafting among his Dan. 5. Princes, commanded amidst his cups; the golden and silver Veffels which Nebuchadnezzar had taken out of the temple of Ierusalem, to be brought, that both he, his princes, & his wives and concubines, might drinke therein; exalting himselfe thus against the Lord of heaven, and boasting in his idols of earth: therefore God being stirred up to wrath against him, appointed his destruction even whilest he thus dranke and made merrie in the

midft.

midst of his jolitie, and caused a strange and searefull signe to appeare before his eyes, a bodylesse hand writing vpon the wall outer against the candlessicke; the words of which writing portended the destruction of his kingdome, which presently ensured; for the very same night he was murthered, and the Scepter seised upon by Darim King of the Medes.

Mach, 2 & 6. Antiochus, by fyrname Epiph

Epimanes.

Antiochus, by fyrname Epiphanes, or Excellent (though by truer report of people, contemptuously entituled the Furious) King of Alia, being venomoully enraged against the Iewes, began at the first maruelously to oppresse them, to rob and spoile their Temple, and to flaughter the people. About ten yeares after, deceiving the poore people with faire and smooth words, couers of most vile and wretched treason, whilest they immagined no mischiefe, heset voon them in such cruell fort, that the losse and defolation which they endured at that time was ineftimable: for besides the destruction of Ierusalem their Citie, the flaughter of infinite multitudes of their people, and the captiuitie of women and infants; as if all these were not enough, there was yet another miserie to make vp the full summe, worse than all the rest: which was this; The cursed Tyran seeing his purpose not to take the full effect, commanded every where, That all his subjects (I meane the lewes) should for sake and abjure the Law of God, and be vnited into one Religion with the Infidels. By means of which Edict the Religion of God was defaced the bookes of his Law rent and burned, and those with whome any fuch bookes were found, rigorously put to death: Which fearefull crueltie when the Iewes perceived, it caused many of them to wax faint hearted, and to give themselves over to wallow in the dirtie fashions of the vncircumeised Idolaters, and in their madnetleto subscribe to the vnjust lawes of the vile monster. Now after he had committed all these outrages, he was repulsed with dishonour from the citie of Elymais in Perlia, which hee went about to spoile and rob, and forced to flie to Babylon; where after tydings of the ouerthrow of his two armies in Iudea, with griefeand despight he ended his dayes.

1 March. 6. Antiochny the sonne of this wretched father succeeding him

as inhis kingdome, fo in wickednesse, perjurie, and disloyaltie; when, to the end to confult about his owne affaires, he concluded a peace with the Iewes, and by solemne oath as well of himfelte as his princes, confirmed the free exercise of their Religion: behold, suddenly he falsified his plighted and sworne faith, and undid all that euer he had done: but it was not long ere hee also was overtaken by the armie of Demetrius, and together with Lyfias his Gouernor, put to death.

A while afterraigned Alexander his brother, who whileft he I Macch II. was encombred with the troubles of Cilicia, that revolted from him, the King of Ægypt his father in law came traiteroully to

forestall him of his kingdome, tooke his wife, and gaue her to his deadlieft enemie, and afterward gave him battell, discomfited his forces, and droue him to flie into Arabia for safetie; where in stead of helpe, hee found an hatchet to chop off his head, which was sent for a Present to gratifie the King of Ægypt

withall.

Not long after, Antiochus his sonne recouered the Scepter 1 Macch. 13. of his Father : but alas his raigne endured but a finall space ; for being yet but a yong child, he was slaine by Tryphon in the way as he led him to war against the Iewes. And thus perished the curled race of Antiochin, which felt Gods wrath voon it even

to the third generation. Antiochus the sonne of Demetrius (of whom mention was 2 March 5) made but a little before) after he had chased Tryphon from the Kingdome of Asia, which he vsurped, and broken the League which he had made with the Iewes, gaue himselfe wholly to worke them mischiefe. Therefore comming against Ierusalem, hee tooke it by force, commanding his fouldiors to put all to death that were within the same: To that within three days there was fuch a maffacre of yong and old, men, women, and children, that the number of the flaine arose to sonrescore thousand carkatles. After this, having executed many more villanies against this people, in so much as to make them renounce the law of God, putting them cruelly to death that did not obey his commandement, It came to palle, that this cruell Tyrant was

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first of all put to slight by the inhabitants of Persepolis a Citie of Persia, for going about to rob their temple of their treasures : next endamaged by an ouerthrow of his armie in Iudza: which he no fooner vnderstood, but he tooke counsell in his fury, how to be revenged of Ierusalem, and belched forth bitter threats against it. But in the meane time the Lord Broke him with a fudden and incurable plague, and furprised him with a horrible torment of his intrails. Howbeit for all this, he ceased not his malicious enterprise, but hasted forward his journey towards the Iewes with fuch eagreneffe, that in the way he fell out of his chariot, and bruifed fo his bodie, that it became putrified and fo full of corruption, that verie vermine scrawled out thereof, and the rotten flesh dropping piecemeale away, no man, no not himfelf being able to endure the stinch therof. Then was he constrained in the midft of his rorments to confesse, that it was meet that he should submit himselfe vnto God, that he which is mortall, onght not to exalt himselfe so high, as to compare with the immortall God: and in this effare this reprobate ended his wicked dayes by a ftrange and most miserable kind of death.

CHAP. IX.

Of those that persecuted the Sonne of God and his Church.



F they who in the law injured and perfectived the Church of God, were punished according to their deferts, as wee haue alreadie heard; is it any meruaile then if the enemies and perfectivers of our Lord and Sauiour Christ Iesus, which labour by all meanes to discountenance and frustrate his Religion,

and to opprette his Church, do feele the heavie and feareful vengeance of God vpon them for their wickednetle and vnbeleefe? No verily, for he that honoureth not the Sonne, honoreth not the Father which sent him, and is guilty therefore before God, of impietic and prophanenelle. From this hainous crime King Herod

in no wife can be exempted, that caused all the Ifants of Bethlehem of two yeares old and vnder, to be cruelly murthered, Mat. 2. in hope thereby to pur the true Melfias and Sauior of the world to death. For which deed, accompanied with many other strange This example cruelties, as by killing the ordinarie Iudges of the house of Da- belongeth alwid, and his owne wife and children, this Caitife was tormencruelty) to the ted with fundrie intollerable griefes, and at last denoured by an fire commanhorrible and most fearefull death. For (as I efephus reporteth) his dement. bodie was boyled, and his bowels gnawne in two by a fort and Lib. 2. Ca. 11. flow fire, fretting inwardly, without any outward appearance of the lewish an heat : besides the rauenous and insatiable desire of eating, which tiquitic ca. & fo polletled him, that without chewing, his meat in whole lumpes descended into his bodie, devouring it so fast as it could be throwne into his mouth, and neuer cealing to farfe his greedie throat with continual fustenance: moreover, his feet were so fwolne and pufe vp with fuch a flegme, that a man might fee thorow them; his prime parts fo rotten and full of vermine, and his breath fo ftinking, that few or none durst approch neere vnto him; yea his owne feruants forfooke him. Now lying in this wretched plight, when this wicked man faw no remedie could be found to affuage his griefe, he went about to kill himfelfe, and being not able to performe it, he was constrained to endure all the pangs of a most horrible, lingering, and languishing death, and at last mad and miserable bestraught of sence and reason, to end his daves

As for Hered the Tetrarch, fyrnamed Antipas (who to please Luke 9. 7. Herodias, had caused John Baprist to be beheaded) when hee had likewise prepared snares for our Saniours feet, and being sent to him by Pilate, to quit himselfe and gratifie him withall, had jeasted and mocked at him his belie full, behold his reproches and This example mockes (was he neuer fo fubtle) turned into his owne bosome: for in regard of diuorce, belong first, after that his Armie had been discomfitted by the fouldiors geth to the? of King Aretas, whose daughter (in regard of Herodian his bro- Commaundether Philips wife) heehad repudiated; a further shame and disho. ment. nour befell him, even to be deprived of his Royal dignitie; and Lib. 2. ca. 29. not onely to be brought into a low and base estate, but also be- lewish Anti-

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Of those that persecuted

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ing robbed of his goods, to be banished into a far countrey, and there to make an end of the rest of his life.

Eufeb.

As touching Pilate the governour of Iudea, heedid so excell in wickednesse and injustice, that notwithstanding the restraint of his owne conscience, the law of civill equitie, and the advertisement of his owne wife, yet he condemned Christ Iesus, the just and innocent, to the death of the crosse: albeit hee could not but know the power of his miracles, the renowne whereof was spread into all places. But ere long having beene constrained to erect the image of the Emperour Calignals in the Temple of Ierusalem, to be worshipped, he was sent for to make personall appearance at Rome, to answere to certaine accusations of crueltie which were by the Iewes objected against him: And in this journey being afflicted in conscience, with the number and weight of his misseds, like a desperatmen to prevent the punishment which hee feared, willingly offered violence to his owne life, and killed himselfe.

Euseb.

Tertul.
Nicephor.
8 Commaundement.
Calumniation
Lib.2.cap.44.

Tacit. Annal. lib.ş.

The first Emperour that tooke in hand to persecute the Christians, was Nero the Tyran ; picking a quarrell against them for ferting the Cirie on fire; which beeing himselfeguiltie of, hee charged them withall, as defirous to finde out any occasion to doe them hurt: wherefore vnder pretence of the same crime, discharging his owne guilt vpon their backes, he exposed them to the fury of the people, that tormented them verie fore, as if they had beene common burners and destroyers of Cities, and the deadliest enemies of mankinde: Hecreupen the poore innocents were apprehended, and some of them, clad with skinnes, of wilde beafts, were torne in pieces by dogges; others crucified, or made bone-fires of on such heapes, that the flame ariling from their bodies served in flead of torches for the night. To conclude, fuch horrible cruelie was vied towards them, that many of their verie enemies did piece their miseries. But at last this wretch, the causer of all, seeing himfelfe in danger to be murthered by one appointed for that purpole (a just reward for his horrible and vnjust dealing) hastened his death by killing himselfe, as it shall be shewed more at large in the fecend booke,

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to

The author of the second perfecution against the Christians was 31 Domitian, who was so purt up and swolne with pride, that he would suer. needs afcribe vnto himfelfe the name of God. Against this man rose Refer this also vp his houshold feruants, who by his wives confent flew him with to the 24.chap of this booke, daggers in his privile chamber: his bodie was buried without ho- Suet. nour, his memorie curfed to posterity, and his ensignes and trophies sutron. throwne downe and defaced.

Traian, who albeit in all things, and in the government of the empire alfo, shewed himselfe a good and sage prince, yet did he dash and bruischimselfe against this stone with the rest, and was reckoned the third perfecuter of the Church of Christ : for which cause he underwentalfo the cruell vengeance of God, and fele his heavie Dion. hand vpon him: for first he fell into a palife, and when he had lost the vie of his fences (perfunding himfelfe that he was poisoned) got

a dropfy alfo, & fo died in great anguith.

Hadrian in the o yeare of his empire caused ten thousand Christians to be crucified in Armenia at one cinic; and after that ceased not to the vp a very hot perfecution against them in all places. But God perfecuted him, and that to his destruction; first with an iffue of bloud, wherewith he was fo weakned and disquieted, that often- Mandat 7. tentimes he would fame have made away himselfe: next with a con- lib.z. cap. 12. fumption of the lungs and lights, which he spate out of his mouth Spart. continually: andthirdly with an infatiable dropfie: fothat feeing himselfe in this horrible torment, hee desired poison to hasten his death, or a knife to make quicke riddance : but when all those . meanes were kept backe, he was inforced to endure still, and at last to die in great miferie.

Whileft Marcus Antonius, fyrnamed Verus, Iwayed the empire, there were exceeding cruelties fer abroach against the poore Chri-Euleb. stians enery where, but especially at Lions and Vienna in Daulphin Spart. (as Eufebius in his Eccleliaftical Historierccordeth:) wherefore he wanted nor his punishment, for he died of an apoplexie, after hee

had lien speechlessethree dayes

After that Severus had proclaimed himselfe a profest enemie to Gods Church, his affaires began to decline, and he found himfelfe peffered with divers extreamities, and fer vpon with ma-

roughout his whole bodie, that languishing and confuming, hee defired oft to poylon himselfe, and at last died in great distrelle.Vi-Tert. ad Scap. tellius Saturninus one of his Lieutenants in those exploits, became blinde: another called Claudius Herminianus Gouernor of Capadocia, who in harred of his owne wife that was a Christian had extremely afflicted many of the faithfull, was afterward himselfe affli-Eted with the pettilence, perfected with vermine bred in his own bowels, and denoured of them aline in most miserable fort. Now lying in this miferie, he defired not to be knowne or spoken of by any, lest the Christians that were lest vnmurthered, should rejoice at his destruction, confessing also that those plagues did justly be. tide him for his cruckies fake, and the said free remidues

Grofilib.g. cap. 14.

Decim, in hatred of Philip his predecessour, that had made some profession of Christianitie, wrought tooth and naile to destroy the Church of Christ, vling all the cruelties and torments which his wit could deuise, against all those which before time had offered themselves to be persecuted for that cause. But his divelish practifes were out thort by meanes of the warre which hee waged against the Scythians: wherein, when he had raigned not full two Eufeb. booke 7. yeares, his armie was discomfitted, and he with his son cruelly killed. Others say, That to escape the hands of his Enemies, hee ranne into a whirlepit, and that his bodie was nener found after.

chap. 1 . Ecclefaft. Hist.

Pomponius.

Eufeb.lib. 7. cap. 21.

Neither did the just hand of God plague the Emperour onely, buralfo as well the heathen Gentiles throughout all Provinces and dominions of the Romane Empire. For immediatly after the death of this Tyrant, God fent such a plague and pestilence amongst them, lasting for the space of ten yeares together, that horrible it is to heare, and almost incredible to beleeue. Dyonifiwriting to Hierax a Bishop of Ægypt, declareth the mortalitie of this plague to have beene so great at Alexandra, where he was Bishop, that there was no house in the whole city free And although the greatnesse of the plague touched also the Christians somewhat, yet it scourged the heathen Idolaters much more; beside that, the behaujour of the one and the other

was most divers for as the foresaid Dyonifin doth record, the Christians through brotherly love and piery did not refuse one to vilitand comfort another, and to inimiter to him what need required norwithstanding it was to their great danger for diuers there were, who in cloling vp their eyes, in walking their bodies, and interring them in the ground, were next themselves which followed them to their graves. Yet all this flayed not them from doing their dutie, and shewing merele one to another. Whereas the Gentiles contrarily being extremely visited by the hand of God, felt the plague, but confidered not the ftriker ; neither yet confidered they their neighbour, but every man thisting for himselfe, cared not for one another. Such as were infected, some they would cast our of the doores halfe dead, to be devoured of dogs and beafts; fomethey let die within their houses, without all succour; some they suffered to lie viburied, for that no man durft come neere them : and yet notwithftanding for all their voyding and shifting, the pestilence followed them whitherfoeuer they went, and miferably confirmed them. Infomuch that Dyonifine reporteth of his owne city Alexandria That there was not left in the citie, of old and young, so many as there was wont to be old men from threefcore yeares vowards. This plague, though it fpred it felfe ouer the whole world, yet especially it raged where the Edicts of the Emperour had beene against the Christians, whereby many places became viterly desolate.

Valerian, albeit in the beginning of his Empire hee shewed himselfe somewhat mild and gentle towards the professor of religion, yet afterwards he became their deadly enemy: but when he had terribly perfecuted them in his dominions, it was not long ere he was taken prisoner in the Persian wars, being seventy yeares old, and made a flaue to his conqueror all the reft of his life: And whole condition was formiferable, that Sapor King of In the Sermon Persia vsed his backe as a blocke or stirrop to mount ypen his of the congrehorse. Yea he dealt so cruelly with the poore old man (as Enfer gat o of faints bins tellifieth) that to make up the full number of his miferies, he Eufeb. Hift Eccaused him to be fleinealiue, and poudred with salt.

clefiast Book 7. Chap. 30.

103412:08

The like feuericie of Gods serrible judgement is alfo to bee moted in Clauding his President, and minister of his persecutions, for God gave him up to be possessed and vexed of the DiHenrie de &r- uell, in such fort, that biting off his owne tongue in many small

ford. peeces, hee fo ended his daies.

Neither did Galienus the sonne of Underian after the captinitie of his father, veterly escape the righteous hand of God a for
beside the miserable captinitie of his father, whom he could not
restore, such strange porsents, and such earthquakes did siappen,
also such tumults, commotions, and rebellions, did follow, that
Trebellio doth reckon up to the number of 30 together, which
at sundrie places, all at one time, tooke upon them to be Emperours of the Roman Monarchie; by the meanes whereof he was
not able to succour his father, though hee would: notwithstanding the said Galienus, being, as is thought, terrified by the example of his father, did remoue, or at lest wise moderate the persecution stirred up against Christians, as it may appeare by his
Edict set forth in Eusebine.

Euseb.lib.7.

Anrelian being upon point to trouble the quiet of the church, which it a while emoyed under the Emperor Galien; even whileft hee was denifing new practifes against it, a thunderbolt fell from heaven at his feet, which so amazed him, that his malicious and bloud thirstie minde was somewhat rebated and represent from doing that which he pretended: until that returning to his old bent, and persevering to pursue his purpose, when Godsthunder could not terrifie him, he stirred up his owne sequents to cut his throat.

Vepis. Eutrop. Nicephor.

Disclessawent another way to worke, for hee did not set abroach all his practises at one push, but first assayed by subtile meanes to make those that were in his armie to renounce their saith; then by open proclamation commanded, that their churches should bee rased and beaten downe, their Bibles burned and torne in pieces: that they that were Magistrates, or bore any publique office in the commonwealth, it they were Christians, should bee deposed: and that all bondmen that would fortake their possession, should bee enfranchised. When hee had thus

Ruffin.

thus left no denife vnpractifed that might further to abolith and deftroy the religion of Christ, and perceiting that norwithstanding all his malice and cruell rage; it enerie day (through the wonderfull constancie of Marryres) encreased and grew even against the haire; with verie spight and anger hee gaue vo the Empire. And laftly, when hee had beene commenced with diners and strange diseases, and that his house had beene fet on fire with lightening, and burned with fire from heaven and liehimfelfe fo learred with thunder, that hee knew nor where to hide him, hee fell mad and killed himselfe. There was joyned to this man in the government of the Empire, one Maximilian, whose crueltie and tyrannie against the Christians was so outragious alfo, that vpon a folemne festivall day, when infinit num- Mandat of its bers of them were affembled together at Nicomedia, in a Tem-sap. 12. ple, to ferue God, he fent a band of Atheilts to inclose them, and burne the Temple and them together, as they indeed did: for there were confumed at that bone-fire (as Nicephorn writeth) Hufeb. bift-Ectwentie thousand persons. In like fort dealt he with a whole of respons. To se tie in Phrygia, which after he had long belieged, he caused to be Nicephon lib. burnt to cynders, with all the enhabitants therein. But the end chap.o. of this wretch was like his life, even miferable: for lying a while ficke of a grieuous difeafe, the verie vermine and fuch horrible flinke came forth of his bodie, that for flame and griefe hee hung himfelfe.

Maximinus that raigned Emperor in the East, was confirm - Nicephor. 7.22 ned to interrupt and make cease his persecution which her had begun, by meanes of a dangerfull and grieuous licknesse, and to confirme a generall peace to all Christians in his dominions.

by publique Edicts, a cod mod bevortlet men's fraits a sentra

His licknesse was thus: In the prinie members of his bodie. there grew a fudden putrifaction, and after in the bottome of the fame abotchie corrupt bile, with a fiftula, confirming and eating up his intrails, out of the which carne warming lan innumerable multitude of lice, with fuch a peftiferous ftinke, that no man could abide him a and to much the more, for that all the groffenelle of his bodie by aboundance of mear before lice

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fell ficke, was turned into far; which far now purified and ftinking, was fo vessione and horrible, that none that came to him could abide the sight thereof; by reason whereof the Physicians which had him in cure, some of them not able to abide the intollerable stinke, were commanded to be slaine; other some because they could not heale him, being past hope, were also cruelly put to death. At length, being put in remembrance, that his distase was sent of God, he beganto repent of the crueltie which he had shewed to the Christians, and forthwith commanded all persecution to cease.

But (alasse) this peace was so brittle, that it lasted but six moneths; for even then hee sought by all meanes possible agains to trouble and disquiet their rest, and sent forth a new Edict quite contrarie to the former, importing their vtter destruction. And thus beeing nothing amended, but rather made worse by his sickenesse, it alsaled him afresh, in such sort, that every day growing in extremitie, as hee grew in crueltie, it at last brought him to his death, his carkasse being all rotten and full of corruption and wormes. Saint Chrysosseweith of him, That the apple of his eye fell our before he died.

Against the

Maxensin and Licinim, the one Emperour of Italie, the other of the East, perceiving how the Emperour Constantine that raigned in the West, was had in great reputation, for maintaining the cause of the Christians, began also to do the like; but by and by their malice and hypocrific discoursed it selfs, when they endertooke to trouble and afflict those whom before they seemed to favour. For which east configuration taking arms against them, destroyed them both one after another; for Maxensin thinking to fauchimselfe vpon a bridge on Tyber, was deceived by the breaking of the bridge, and so drenched and drowned in the water. Licinian was taken and put to death And thus two Tyrans ended their dayes, for perfectning the Church of Christ.

Manquet Chri

In the tenth years of the perfecution of Dyoctesian, Galerian his chiefe minister and unfarament in that practice, fell into

gricuous lickenedle, having a fore rilen in the nether part of his bellie, which confumed his privite members, from whence fwar med great plentic of wormer, engendered by the pureliftion. This distate could not be holpen by any Chirurgerie or Phyficke : wherefore he confelled that is justly happened vnto him for his monitrous crueltic towards the Christians, and callled in his proclamations which he had published against them. Howbeit norwithstanding he died miserably and as some write his Chainbedeines tauncing him for his boided alalmid wall spell corribly. Sur per corty as he were to the Radis , to

unske them real eforthe Eig A H Dre hand of God Hicko

him with an Apoplesie, that hee fell downe dead true the More examples of Perfecutors. Virder the Empire of Inlian the Apoltate, all they that other

Throcor lib.z. ciasp. 7.



Ainc Barthelmen one of the swelue Apofles indians, and delivered them the Gofpell written by Saint Machine and had conner red many viscoshe Faith: albeitche miracles which hee wrought were frange and figure marurall (for he reflered many diffused per-

fons to their health, and cleanfed King Polemins his damphos Hieren in from an unchantelpoint wherewith the was possessed by yet in re- Caraloge, gard that he destroy which is deal Astaroth, and bearisted the fubrilities of Saran in was by diffyages, Polantie goinger beother, at the infligation of the Idelanous Priests in it creetly beat ten with chies, after floydhand lift of allbeheaded Bir wi thirtie dayes after; both the wicked King; and the facilegies Priefts, were polleffed with diuels, and brought to a weed At Tyrea Citic of Phomicia, vader the thirsh siderolilin bas

2 uft. 6 1 2 3. Spheacres that hammy Phylolopher; whing our of his Theed. Lib. Cloyker rowards the Temple, to fend the Flaulte of Chair Chap. 26. with force wholefome food of found Doctrine ; and becking

perceited by the Emperous Valent, and domanded, whither respects. Hift. he went; he assisted, To pray for him and his kingdome. Lib. 2. obs. 1.16. Res but, faid the Emperour, of were more consequent for Nicepher. Lib.

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thee that professed thy solfe a Monke, to remaine at home in contemplation, than to firmy abroad : True, answered this holy man, if Christs sheepeenjoyed peaces but as it becommen an honest Marron to be still within dores neverthelette if her house were on fire, and the flame environed her, should shee not firre to helpe to quench it 2 And should I lie still, and fee my Countrey from fire by the perfection tWhereas the Emperour being neeled threatened him with death a and one of his Chamberlaines taunting him for his boldnelle, vied him most currishly. But presently as he went to the Baths, to make them readie for the Emperour, the hand of God stroke him with an Apoplexie, that hee fell downe dead into the Olore examples of Perfecutors. waters.

Theodor. lib.3. chap. 7.

Vnder the Empire of Iulian the Apostate, all they that either conspired or practised the death of Grilbu's Deacon of Hetio polis, faituate horre to Lybanus, came to a miferable end : for after that Ginflamme was deceased; by whole authoritie the ho-lie Marryr had broken downe many of their Images and Idols, the abhominable Idolaters did not onely marthershim but also denoured his liner with bread, as if it had beene the fweeteft morfell of meat in the world. But the all-feeing eye of God an some fawitheir villanies and his revengefull rod bruiled them in Legundrand sale being control will war whom when the sale of care of care of food fell all our of their heads and their congress wherewith they easted it a routed and confirmed to nothing: and laftly their eyes which beheld it; failed them, and they became blinde And thus were they all female one overpred, bear ring justly the markes of Godd whath for it inhumane and your Priesty, were posselfed with diucis, and brought to booba liture

Zuftb.4b.8. 10 7·

S. chay 4.

coplene Life.

At Tyrea Citie of Phoenicia, under the raigne of of Diedles fien, many Christianschae Ronely professed and maintained the . de de Paich and Religion of Cheift Lein, were latter many torrure and definictions, expoled to wilde heafts to be descured was Beares, Liberds, wilde Boares, and Bolls: the faunge beats. though made herce and hurious by firer and fwords , yet (thow not by what forces inftinct) refused once to touch them

or to come neare them, but aimed their ceene voon the Infidels that were without, and came to fet them on you the Saints and tore many of them in pieces in their fleads. Howbeir although they escaped the jawes of wilde beatts, yet they escaped not the fwords of them that were more fauage than any beafts; and though the bowels of Beares refused to encombe them, yet were they intombed in the floods, and crowned with the crowne of ned and executed to death: For being amobigured

Procelly and Martinew Keeper of the prifon whereinthe Apostles Peter and Paul were inclosed at Rome, seeing the miracles which were wrought by their hands beleeved in Christ, and together with feven and fortie other prisoners were baptifed. Which when Paulism the Judge perceived; he enjoyned them to lay alide their confeience, and offer lacrifice to Idols. But they, readier to obey God than man, could neither Vincentim lib. by threats nor violence be brought to it, but chofe rather to be Petrus de Nabeaten with clubs, or confirmed with fire, or foourged with salibus, Scorpions, as they were, than to yeeld to denie their Makery by doing worthip to diuclish and monstrous Idols. But that Indge the procurer of their marryrdomes, shortly after became himselfe an object of Gods wrath; when his eye-light failed him, and an enill spirit so possessed and commented him, that in the extremitie of terrors and griefe, he breathed out the long his laft flyre or the can's, that victoris wer and miferable breath.

Nicephorns reporteth. How the Emperour Trains hatting Lib 3. Cap. 25 caused hue holy Virgins to be burned, for standing in the profession of the Truth, commanded certaine Vellels to be made of their after mingled with braile, and dedicated them to the service of a publique Bath : but the Bath that before time instilled a wholesome and healthfull vapour into mens bodies, now became pernitious and fatall vnto them: for all that washed themselves therein, felt presently fuch a giddinesse in their braines, and fuch a dimnella of fight, that they fell downe dead forthwith : The cause of which mischiese being perceined by Train, he melted agains the Virgine-moulded Veilels, and creeted fine statues to the honour of them; fo chos-

B. or other configuration

king

king as it were one superstition with another, to his owne eternal infamic and difgrace, part solotomes has

Bergomienfis Lib. 8.

Agaptem a young man of fifteene yeares of age, beeing apprehended by the Inhabitants of Prenefte, and gricuously tormented for refusing to offer facrifice to their Idols ; and when all would not ferue to finke the foundation of his Faith (which was builded vposs a Rocke) hee was condenned and executed to death: For , being first scourged with whips, then hanged up by the feet parter having hot Tcatilding water pointed upon him, at last he was cast vinto wild beafts. With all which comments being not terrified, nor yet difpacched, finally had his head our off. Burbehold, the fudge called distinguis, that pronounced the fentence, fell flowne dead from his Throne before the face of the world, even whileft the young man was in the middeft of his torments; and by his example made knowne to all men, how odious fuch cruell perseasors are in the fight of Him that judgeth the Earth, and controlleth the mightic Princes and Potentates of the

In the Empire of Inlian the Apostate the Lord sent such hor-rible earthquakes upon the world, that what for the fall of houfes, and ruptures of fields, neither citie nor country was fafe to shide in : belides, fuch an excreame drouth dryed up the moyflure of the earth, that victuals were very geafon and deere, Lib 4. C.4.4. Thefe plagues Theodores anoucheth to have fallen vpon the world for the impictic of Inlian, and the miferable perfecution of Christians

Eufeb. Lib. 7. Gap. 21 6 22.

The Emperous Galler had good fuccesse in his affaires whileft he abstained from shedding the bloud of the Christians , but as foone as he game himfelfe over vino that villanie, his prospericie, Kingdome, and life diminished and decreased aconce: for within ewo yeares he and his sonne Us bifame, in the war against Emilian, were both flain, through the defection of his fouldiors, who in the point of necessitie for Sooke him. Belide, the Lord in his time fent your the Prominces of Rome a general and contagious perfulence, which

lafted whole ten yeares without intermission, to make facisfaction for the much innocent bloud which was spilled amongst them.

Sebaft. Franc.

Arnolphus the fourescor'th Emperour raged like a Ty- Philip Melan gre against all men, but especially against those that profes- Chron. Libra. fed the Religion and name of Christ Iclus: for which cause corn, Pelan. the bordstirred up a woman the wife of Guide, to minister with him the dregs of his wrath in a poyfoned cup; by itiesns whereof fuch a rottennette policifed all his members, that lice and wonner iffung our continually ; bee died most mile. rably in Olenge, a Citie of Banarie, the twelfth yeare of his ed to reftificeinc innocencie of his ferusargity

Chron. lib. s.

Manifet. 3. Calumnian

Baiazet the Turke, to what a miserable and Judiprious and Philip Melan. came her for his ourragious harred against all Christendome, but especially against Constantinople, which he had brought to fo low an ebbe, that they could scarce have relisted him any longer, had not Tamerline the Tattarian renoked him from senie Ling the liege, and bidden him leave to affaile others, and looke who : 190 : 413 his owne? And indeed hee welcommed him him to kindely, campillates that he foone tooke him prisoner, and binding him with chaines of gold, carried him wp and downe in a cage for a spectael gusing 21 413 mounts his backefor a footfoole to get voon his horfe by. And thus God plagueth one Tyran by another, and all for the comfort of

Genferiem King of the Vandales exercifed cruell cyrannic Philip Melen. against the Profesiors of the truth. So did Hourieus the fe- Chron. Lib. 9. cond alfo : but both of them reaped their just deferts : for Genferious died being poticifed with a Spine and Honorieus being fo ratten and purified, that one member dropped off after another. Some fay that he gnew off his owne fleth with his Greg. Taron. teeth.

Authoris the twelfth King of Lombardie forbad chij Paulus Diacodren to be baprifed or instructed in the Christian Faith: "M, Lib. 3. Ca. feeking by that meanes to abolish and placke downe the Longoberd. Kingdome of Christ: but hee raigned not long, for ere fix yeares were complear, he died with poylon at Paula : And

Lib. 2. Cap. 3.

The Theatre of Of those that perfecuted

To he that thought to vndermine Christ Iefus, was vndermined himselfe most descruedly, in the yeare of our Lord

593. . Bleagring ti. 3 When Arcadius the Emperor, through the perfusion of cer-. sabi 34.5011 raine envious fellowes and his wife Endexia, had banished lobe lebaft. Frant. Cher fostome Bishop of Constantinople, into Bosphorus; the Chron. Pelon. next night there arose such a terrible earthquake, that the Empreferred the whole citie was fore affrighted there with : fo that the new morrow mellengers after mellengers were fent without Mandat. 9. Calumniati-

ceasing, cillebey had brought him backe againe our of eaile, and on, Li. 2.64.44 his accusers were all punished for their wrongfull accusation. Thus it pleased God to restifie the innocencie of his servant, by Philip Melan. Seasest the Tinke, to what a milera someone the priviler

om Smartagdin an Exarch of Italie was transported by a Diuell, focustanning out Christians in the first years of the Empire of Mantelunt sand sores ble

Manucha a Sarafen being equal to Pharash in perfecuting Lib 3. Cap. 120the Church of God, God made him equal to him also in the de Gella ton- thinner of his destruction : for as he returned from the spoile of gabe Cour. C. the Monasterie of Cassime and Mellana, and the slaughter of many Christians, the Lord caused the sea to swallow up his Anton.Lib.15 whole Armie, euch an hundred ships, so that few or none and of a guest ene Tyran by another, and all for the caberalar

Paul Diacon. Li.21,

18. de Gefig

Lentebard

CAP. 3.

cap. Is.

Chron. Lie. 5.

Another time, even in the yeare 719, they were miraculoully confumed with famine, fword, peftilence, water, and captivity, and all for their infestuous rancour and tyrannie towards Chriftians: for whom the famine spared, the sword denoured whom both these touched not, the pestilence are yp, and they that escaped all three, yet perished in the waters; and ten Ships that escaped the waters, were taken by the Romans and the Syrians: furely an egregious figne of Gods heavie wrath and difpleafure.

To conclude, there was never any that fet themselves against the Church of Cod, but God fet himfelfe against them by fome notable judgement : fother fome were murthered by their Subjests, as Blufo King of the Vandales: others by their enemies,

as Vde Princeof Sclauonia : some by their wines, as Crnco another Sclauonian Prince; others discomfitted in warre, as Abban Helmold Cana. the King of Hungaria: forme destroyed by their own horses, 23 Scianos. Lucius the Emperor, who had first cast his owne daughter, be assessed cause the was a Christian, amongst the same horses. And gene rally few perfecutors escaped without some evident and marks (41111) Lib 6. C. o. 16. Thoocs and buckles , and divers were en were disportantabald

Lib. R. Cr. 7.5. there is to boyleand ear their owne children: Many thinking Lib. c. Cap 16. to lanest of firet by fuil X AAH D vere raken and fire in

Of the lewes that perfecuted Christ.



LVES

lest the whole cine was by force taken. Sur merchainous, not only in despiting andrejecting the Lord of glorie, whome God had ient amongst them for their faluation, but also in being to wicked as to put him to death by fo much the more harb God hewed his fearefull indignation goon them : as

at many other times, to especially by that great calamitie and defolation which they abid at their laft deftruction, begun by Ve-Spatian, and perfected by Tiene: which was fo great and lamen table, as the like was never heard of vntill this day; for if the facking and ouerthrow of Icrufalem, then when leremie the Propher made his booke of Lamentations ouer it, was reputed more grieuous than the subuersion of Sodome, which perished fuldenly, how much more then is this last destruction without all comparison, by reason of those horrible and strange mileries, which were there both fuddenly and in continuance of time committed? Neither eruly is there any Historie which containeth a description of so many miseries as this doth; as it may appeare by lofephin record of it. For after that they had bin atflicted in divers countries, and tolled vp and downe by the Deputies a long while, there were flaine at Cafarea in one day twentie thousand: At Alexandria another time fiftie thousands

fides the burning of the two townes : at Damafeus ten thousofoth, of the fand that had their throats cut. As for lerufalem, when it had Wattes of the a long time endured the brunt of the war both within and lewes, Lib. 2. without, it was pinched with fo fore a famine, that the dung of cap. 19,21,12, Oxen ferued forme for meat : others fed vpon the leather of old Lib. 6. Cap. 16. Shooes and buckles ; and divers women were driven to the Lib. 7. Ck. 7,8. tremitie to boyle and eat their owne children: Many thinking Lib. 6. Cap. 16. to fauetheir lives by flying to the enemie, were taken and flit in pieces, in hope to finde gold and filuer in their guts: in one night two thousand were thus pittioully dealt withall: and at last the whole citie was by force taken, and the holy Temple confirmed by fire. And this in general was the milerable illing of that lamentable war: during which, fourefore and feuen-teene thousand lewes were taken prisoners, and eleuen hun-dred thousand slame; for within the Citie were enclosed from the beginning to the ending, all those that were attempted together from all quarters of the tards, to Reepe the Paffcotter, as their custome was. As touching the prifoners, forme were carried to Rome in criumph; others were here and there maffacred at their conquerors wils, formes lot it was to be torne in pieces and denoured of wilde beafts; others were confirmed to much in troupes against their fellowes, and kill one another as if they had beene Enemies. All which earls came your them for the despight and furie which they yied towards the Some of God and our Saniour and that was the cause will heforeleeing this delotation, wept outer Terufalum, and Tays Thur it should be besieged on every fide, and resed to the greand and that not one flow flowed be left upon another, because it knew nor the time of her vification. Likewife faid he to the women that bewailed him as he was led to the Croffe, That they flound nus weeps for him, but for them clues and their children, because of the dayes of forrew which were to come, wherein the barren and those that had no children, and the dugs that near luckled should be counted happie. So horrible and pittiful

was the destruction of this people, that God would not fuffer any of his owne Children to be wrapped in their miferies, nor to perish with this peruerse and vnbeleeuing Nation : for (as Ensebine reporteth) they were a little before the arrivall of these mischieses, aduertised from heaven by the especial prouidence of God, to forfake the Citie, and retyre into fome farre Countrey where none of these euils might come neere them. The reliques of this wretched people that remained af- This Example terthis mightie tempeft of Gods wrath, were dispersed and scat- belongeth altered throughout all nations vnder heaven, being subject to so the conthem with whom they fojourned, without King, Prince, Word . Judge, or Magistrate to leade and guide them, or to re- Lib. 1, cap.34. dretle their wrongs, but were all togither at the difcretion and commandement of the Lords of those Countries wherein they made their abode: so that their condition and kind of life is at this day so vile and contemptible (as experience sheweth) that no Nation in the world is halfe fo milerable : which is a manifest badge of Gods vengeance yet abiding vp-

on them. And yet for all this, these dispersed Reliques ceased not to vomit out the foame of their malice against Christ, it being fo deepe rooted an euill, and so inveterate, that time nor reason could repoke them from it. And no maruel, seeing that God vieth to punish the greatest linnes with other finnes, as with the greatest punishment: so they having thut their eyes to the light when it shined among them, are now given over to a reprobate and hardened sence; otherwise it were not possible they should remaine so obstinate. And albeit (God be thanked) wee have many converts of them, yet I dare lay for the most part, they remaine in malicious blindnesse, barking against, and despighting both our Saujor himselfe and all that professe his Name, although their punishments have beene still according to their deferts : as by these examples following shall ap-

The Iewes of Inmester, a Towne lying betwixt Calchis and Antioch, being vpon a time celebrating their accustomed

med playes and feafts, in the middeft of their jolitie, as their vie is, they contumeliously reuiled not onely Christians, but even Christ himselfe: for they got a Christian childe and hung him ypon a Croffe, and after many mocks and taunts, making themselves merrie at him, they whipt him to death. What greater villanie could there bee than this? Or wherein could these dinels incarnate thew foorth their malice more apparantly, than thus; not content once to have crucified Christ the Saufour of the World, but by imitation to performe it againe; and as it were to make knowne, that if it were vndone, they would doe it; So also handled they a boy called Simeon, of two yeres and an halfe Lob. Fincel.li. 3. old, in the yere of our Lord 1476:and another in Fretulium fine yeares after that, But about all, they mailacred a poore Carpenters Tonne in Hungary in harred of Christ, whom they falsly suppoled to be a Carpenters fon : for they cut in two all his veines, and fucke our his bloud with quils. And beeing apprehended and tortured, they confelled that they had done the like at Thirna foure yeres before; and that they could not be without Christian bloud, for therewithall they annointed their Priests. But at all these times they suffered just punishment; for being still taken, they were either hanged, burned, murthered, or put to some other cruell death, at the descretion of the Magistrates. More ouer, they would at divers times buy the holy Hoft of fome Popilh Priest, and thrust it through with their knines, and vieit most despightfully. This did one Eleazarus in the yeare of our Lord 1402, the 22 of October, but was burnt for his labor ; and eight and thirrie at another time for the same villanic, by the Marquelle loachinus : for the cairiues would fuffer themselves to be baptifed for none other end, but more fecurely to exercise

Cafp. Hedins, Lib. 3.cap. 6.

their villanies.

Another Iew is recorded in the yeare of our Lord 147 to have stolnethe picture of Christ out of a Church, and to have thrust it through many times with his sword, whereout, when bloud miraculously issued, hee amazed, would have burned it but being taken in the manner, the Christians stoned him to death. The truth of which storie, though I will not stand to

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tion, yet I doubt not but it might bee true, considering that either the Diuell might by his cunning so foster and confirme their superstitions or rather that seeing Christ is the subject of their religion as well as of ours, though after a corrupt and facrilegious forme, and that the Iew did not so much aime at their Religion, as at Christ the subject of it, the Lord might shew a miracle, not to establish their errour, but to consound the Iewes impletie, especially in those young yeares of the Church.

In our English Chronicles are recorded many histories of the malicious practifes of the lews against Christians, in harred of Christ Ielus our Sauior, whom they in contempt call our crucified God; and especially this diuelish practise was most frequene amongst them here in England, as in Germanie, France, Nich. Trivit. and other places where they were fuffered to inhabite : namely, euerie yeare to steale some Christian mans childe from the parents, and on good Friday to crucifie him in despight of Christ and Christian religion. Thus they served a childe at Lincolne named Hugo, of nine yeares of age, in the yeare 1255, in the cestrent. reigne of Henrie the third : and another at Norwich about the Flores biftor. fame time; having first circumcised him and detained him a whole yeare in custodie. In which two facts they wereapprehended and at Lincolne 32 of them purto death, and at Norwich twentie. But this was not all the punishment that they endured : as they proceeded and encreased in their malice against Christ and his Religion, so hee proceeded in vengeance and indignation against them: First therefore at the coronation of Richard the first, whereas some of them presumed to enter into the Court gate contrarie to the kings expresse commandement, a great rumult arising thereupon, a number of them were slaine. and their houses fired in the Citie of London, by the raging multitude: and from thence the example fored into all other Countries of the Land : for they following the example of the. Londoners, hanocked, spoyled, killed, and fired as many lewes as they could come by ; vntill by the Kings Writs vnto the Shirifes of enery Countie the turbult was appealed, and some few

of the principal authors and stirrers of this outrage punished. And it is to be noted, that this yearethe Iewes held for their Jubilie, but it turned to them a yeare of confusion. Neither were they thus malfacred only by the Christians, but they became butchers of themselves also: For in the Citie of Yorke, when as they had obtained the occupying of a certaine Castle for their preferuation, and afterward were not willing to restore it to the Christians againe; being readie to be vanquished, and offering much mony for their lives, when as that would not be accepted, by the counsell of an old Iew among them, every one with a sharpe rafor cut anothers throat, whereby a thousand and five hundred of them were at that prefent destroyed. At North-Hampton a number of them were burnt, for enterprising to fire the city with wilde-fire, which they had prepared for that purpose; besides many grieuous impositions and taxes which were layed vpon them. At last by King Edward the first they were viterly banished this Realme of England, in the yeare 1201: for which deed the Commons gaue vnto the King a Fifteene. And about the fame time also they were banished out of France for the like practifes: and still the wrath of God ceaseth not to punish them in all places wheresoeuer they inhabit.

Io Fincel.li. 3. de Miracul.

But that their impietie may be yet more discouered, I will here set downe the consession of one of their owne Nation, a Iew of Ratisbone converted to the Faith, one verie skilfull in the Hebrew tongue. This man being asked many questions about their superstition and ceremonies, answered very fitly: and being demanded, Why they thirsted so after Christian mens bloud? He sayd it was a mysterie onely knowne to the Rabbines and highest persons; but that this was their custome, has knew, When any of them was readie to die, a Rabbine annointed him with this bloud, vsing these or such like words: If his that was promised in the Law and Prophets hath truly appeared and if this Iesiu crucified be the verie Messia, then let the bloud of this innocent man that died in his Faith, clease thee firstly sinnes, and helpe thee to eternall life. Nay, Epiphanius asserts

meth, That the Iewes of Tyberias did more confidently affirme it than thus: for they would whilper into a dying mans care, Beleene in Iesus of Nazareth whom our Princes crucified for he shall come to indge thee in the latter day: All which declareth how impious they are to go against their owne conscience, and upon how fickle ground all their Religion standeth.

rant in that which happened to Thomas man, Archoffep of CHANA A H.D.

Of those that in our age have persecuted the Gospell in the person of the Faithfull.



thereo cruelly croffed and befreged by the mightieft Captaines of this World, (as hath beene partly declared) fo it hath not beene any better entertained by the Potentates of this age, that ora-fed not to diffurbe the quiet, and purfue to death the lives of Gods children

for their professions sake, and to bring them veterly to ruine: to addresse all the engines and subtilities of their malicious and wicked Counfels without leaving any one dedice virthought of that their wit could imagine, or their power affoord; they joyned craft with force, and vile treason with horrible cruelty, thereby to suppresse the truth, and quench that faire and cleere light which God, after long time of blindenesse and ignorance, had caused of his infinite mercie to shine upon vs. Their fires were kindled every where with the bones of Martyrs, whileft for the space of 40 yeares or thereabouts they never ceased to burn those that were followers of that way. Now when they faw that all their butcheries and burnings were not able to confume this holy feed, but that the more they went about to choke it, the more it grew vp and encreased, they tooke another course, and raised vp troubles and seditions in all quarters, as if by that meanes they Chould

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Dirismo.

Historic of France

should attaine the end of their purpose. Hell vomited up all 50 her Furies of warre, the whole earth was in a rumult, yong and old with tooth and naile were employed to root out the Church of Christ: but God stretching forth his arme against all their practifes, shewed himselfe not onely a Conqueror, bur also a most sharpe revenger of all his adversaries. This is most apparant in that which happened to Thomas Arondel an English man, Archbishop of Canterburie, an enemie and persecutor of the Truth of Christ: who having put to death divers holy and Historic of Martyrs first vpright men, thinking that all he did was gaine, was rooted out booke. at last himselfe, by a most strange and horrible death; for he that fought to ftop the mouth of God in his Ministers, and to hinder the patrage of the Golpell, had his owne tongue fo fwolne, that

I Hiricus.

dispaire.

Factive Earle of Wartemberg, one of the Captaines of the Emperor Charles the fift, being at supper at Ausbourg with many of his companions, where threats were blowne out on every side against the Faithfull, swore before them all. That before he died he would ride up to his spurres in the bloud of the Lutherans. But inhapped in the same night, that the hand of God so stroke him, that he was strangled and choked with his owne bloud; and so he rode not, but bathed himselfe, not up to the spurres, but up to the throat; not in the bloud of the Lutherans, but in his owne bloud, before he died.

is stopped his owne mouth, that before his death he could neither swallow nor speake, and so through famine died in great

Historie of

In the raigne of Francis de Valois of late memorie, the first King of France of that name, those men that shewed themselues frowardest, sharpest, and most cruell in burning and murthering the holy Martyrs, were also forwardest examples of the vengeance of God prepared for all such as they are. For proofewhereof, the mistrable end of Ishn Roma a Monke of the Order of the White Friers, may serue; who although in regard of his hood and habit ought not to be placed in the number of men of note, yet by reason of the notable example of Gods

Gods vengeance vpon him, we may rightly place him in this ranke. This man therefore, at that time when the Christians of Cabrier and Merindol began to fuffer perfecution, having obtained a Commission from the Bishop of Prouence and the Embailador of Auignion, to make inquisition after and seise vpon the bodies of all them that were called Lutherans; ceased not to afflict them with the cruellest torments he could deuise: Among many of his tortures this was one, To cause their boots to be filled with boyling greafe, and then fastening them ouerthwartwife ouer a bench, their legs hanging ouer a gentle fire, to feeth them to death. The French king advertised of this his crueltie, fent out his letters Patents from the Parliament of Provence, charging, That the faid John de Roma should be apprehended, imprisoned, and by procedle of law condemned. Which newes when the Caitife heard, hee fled backe as fast as he could trot to Auignion, there purpoling to recreate and delight himselfe with the excrements of his oppression and robberie which hee had wrung out of the purfes of poore people; but fee how contrarie to his hope it fell out, for first hee was robbed of his enill gotten goods, by his owne fernants; and prefently vpon the fame he fell sicke of so horrible and strange a disease, that no falue or medicine could be found to affinge his paine; and befide it was withall fo leathforme, that a man could not endure his companie for the stinke and corruption which is lued from him. For which cause the white Friers (his Cloysterers) conveyed him out of their Couent into the hospitall, where encreasing in vicers and vermine, and being become now odious, not only to others. but to himselfe also, he would often crie, either to be delinered from his noyfomenefle, or to be flaine, being defirous, but not able to performe the deed upon himselfe. And thus in horrible torments and fearefull dispaire hee most miserably died. Now being dead, there was none found that would give Sepulture to his rotten carkaile, had not a Monke of the fame Order dragged the carrion into a ditch, which he provided for the purpole

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Eliforic of Manyasiccard book. The fame.

The Lord of Reuelt, who a while supplied the place of the chiefe President in the Parliament of Prouence, by whose means many of the Faithfull were put to death, after he was put beside his office, and returned home vnto his owne house, was attached with so grieuous a sickenesse, and such furious and mad fits withall, that his wife and neerest allyance not daring to come neere him, he like a franticke bedlam, enraged and solitarily ended his life.

A Counsellor of the same Court called Bellomont was so hot and zealous in proceeding against the poore prisoners for the Word of God's sake, that to the end to packe them soone to the fire, he vivally departed nor from the Judgement Hall from morning to evening, but caused his meat and drinke to be brought for his meales, returning nor home but onely at night to take his reft. But whileft he thus ftrongly and endeanourously employed himselfe about these affaires, there began a littlefore to rife vpon his foot, which at the first being no bigger than if a wafpe had flung the place, grew quickely fo red andfull of paine, and so encreased the first day by ranckeling ouer all his foot, and inflaming the same, that by the judgement of Physitians and Chirurgions, through the contagious fire that spred it selfe ouer his whole bodie, it seemed incurable, except by cutting off his foot; the other members of the bodiemight be preferued: which he in no case willing to yeeld vnto, for all the medicines that were applied vnto it, found the fecond day his whole leg infected, and the third his whole thigh, and the fourth day his whole bodie, in to much that he died the fame day, his dead bodie being all partched as if it had beene rofted by a fire. And thus hee that was so hot in burning poore Christians, was himselfe by a secret flame of Gods wrath, as by flow and fost fire, burned and confumed to deathung

Historie of Martyrs feLames de Vaine, brother in law to Menier the President of the faid Parliament of Protence, with the brother and sonne of Peser Durand, chiefe butcher of the citie Ajax, the evening before their

their horrible crueltie was executed at Merindoll, fell at debate amongst themselves, and the morrow, as instruments of Gods judgements flew one another.

The Judge of the Citie Aix (one of that wretched crew) The same.

drowned himselfe in his returne, as hee passed ouer the River Durance.

As for the chiefe ludge that was principall in that mur- The lame. therous action, touching the condemnation of those poore soules of Merindoll and Cabrieres, hee likewise suddenly died before hee faw the execution of that decree which himselfe had fet downe.

Wohn Mesnier Lord of Oppede, another chiefe officer of The lane. the aforesaid Parliament, that got the leading of that murthering armie against the poore Christians aforesaid committed such excelle of crueltie, that the most barbarous heathen n the World would have yearned to doe. For which cause hee was also summoned to appeare personally at the Parliament of Paris, there to answere to those extortions, robberies, and oppressions, which were layed to his charge: and being conuinced and found guiltie thereof, was nevertheleffe releafed and fet at libertie ; and that which is more, restored to his former state. Howbeit, though hee escaped the hands of men, yet was hee ouertaken by the hand of God, who knew well enough the way how to entrap and abate his proud intents: for even then when hee was in the heighth of worldly profperitie, and busier than ouer, in persecuting Christians, even then was hee pulled downe by a flux of bloud, which prouoking his privile parts, engendered fuch a carnolitie and thicknelle of flesh therein, and withall a restraint of vrine. that with horrible outcries and rauing speeches hee dyed; feeling a burning fire broyling his entrailes, from his natell vpwards, and an extreame infection purryfying his lower parts, and beginning to feele in this life, both in bodie and foule, the rigour of eternall fire, prepared for the diuell and his angels.

Tohn

Booke of Martyrs.

John Martin Trembant of Briqueras in Piemont, vaunting himselfe euerie foot in the hinderance of the Gospell, cut off a Ministers note of Angrogne in his brauerie: but immediately after was himselfeassayled by a mad Wolfe, that gnawed off his note as hee had done the Ministers, and caused him like a mad man to end his life: Which strange judgement was notorioully knowne to all the country thereabout : and beside, it was neuer heard that this Wolfe had ever harmed any man before. Gaftard of Renialme, one of the magistrates of the Citie of Anners that adjudged to death certaine poore faithfull foules, receiued in the same place, ere hee remooued, a terrible sentence of Gods judgement against himselfe; for hee fell desperate immediarely, and was faine to be led into his house halfe beside himfelfe, where crying that he had condemned the innocent bloud, he forthwith died

CHAP. XIII.

bus estados examples of the fame fubicat.



Bout the same time there happened a verie strange judgement vpon an antient Lawyer of Bourges; one John Cranequin, a man of ripe wit naturall. and a great practitioner in his profeffion, but verie ignorant in the law of God, and all good literature, and fo enviously bent against all those that

spew more than himfelfe, and that abstayned from the filthie pollutions of Poperie, that hee served in stead of a Promotor, to informe Ory the Inquisitor, of them; but for his labour; the arme of God ftroke him with a maruellous ftrange phrensie, that whatfoeuer his eyes beheld, feemed in his judgement to be crawling ferpents: In fuch fort, that after he had in vaine experienced all kinde of medicines, yea and vied the helpe of wicked

forcerie

forcerie and conjuration, yet at length his fences were quite benummed, and deprived him, and in that wretched and miferable

estate he ended his life.

John Morin, a mightie enemie to the professors of Gods truth, one that laboured continually at Paris in apprehending and accusing the faithfull, infomuch that hee fent dayly multitudes that appealed from him to the high Court of the pallace ; died himselfe in most grienous and horrible torment. The Chauncellour of Prat, hee that in the Parliaments of Fraunce pur vp the first bill against the faithfull, and gaue out the first Commissions to put them to death, dyed swearing and blaspheming the name of God, his stomacke beeing most strangely gnawne in pieces, and consumed with

wormes. The Chauncellour Oliver beeing restored to his former estate, having first (against his conscience) renounced his Religion; fo alfo now (the same conscience of his, checking and Referre this areclayming) hee spared not to shed much innocent bloud, by mong Apostacondemning them to death, But fuch a fearefull judgement was taes, Lib. 1-6-18 denounced against him (by the verie mouthes of the guildesse

condemned foules) that ftroke him into fuch a feare and terror. that presently hee fell sicke, surprised with so extreame a melancholy, that fobbing forth fighes without intermission, and murmurings against God, he so afflicted his halfe dead bodie, like a man robbed and dispossest of sence and reason, that with his vehement fits he would so shake the bed, as if a young man in the prime of his yeares with all his strength had allayed to doe it. And when a certaine Cardinall came to visit him in this extre-

mitie, hee could not abide his fight, his paines encreafing thereby, but cryed out as soone as he perceived him departed. That it was the Cardinall that brought them all to damnation. When he had beene thus a long time tormented, at last in extreame anguish and feare he died.

Sir Thomas More L. Chancellour of England, a fwome ene- Steiden lib 9 mie to the Gospell, and a profest persecutor, by fire and sword, of all the faithfull, as if thereby hee would grow famous and

get renowne, caused to bee erected a sumptuous Sepulchre, and thereby (to eternize the memorie of his prophane crueltie) to be engrauen the commendation of his worthie deeds: amongst which the principall was, That hee had persecuted with all his might the Lutherans; that is, the faithfull: but it fell out contrarie to his hope; for being accused, conuicted, and condemned of high treason, his head was taken from him, and his body found

no other sepulchre to lie in but the gibber.

Cardinall Crescentius, the Popes Embalsadour to the Councell of Trent, in the yeare of our Lord 1552, beeing very busie in writing to his master the Pope, and having laboured all one night about his letters; behold as he raised himselse in his chaire, to stir vp his wit and memorie, overdulled with watching; a huge blacke dogge with great flaming eyes, and long eares dangling to the ground, appeared vnto him: which comming into his chamber, and making right towards him, even vnder the table where he sate, vanished out of his sight: whereat hee amazed, and a while sencelesse, recovering himselse, called for a candle, and when he saw the dogge could not be found, hee fell presently sicke with a strong conceit, which never less him till his death; ever crying that they would drive away the black dog which seemed to climbe vp on his bed: and in that humour he died.

57. Booke of his historic.

Albertus Pighius, a great enemie of the truth also (in so much that Paulus Ionius calleth him the Lutherans scourge) beeing at Boloigne at the coronation of the Emperour, vpon a scaffold, to behold the pompe and glorie of the solemnization, the scaffold bursting with the weight of the multitude, hee tumbled headlong amongst the guard that stood below, vpon the poynts of their Halbeards, piercing his bodie cleane through, the rest of his companie escaping without any great hurt: for though the number of them which sell with the scaffold was great, yet verie sew sound themselues hurt thereby, saue onely this honourable Pighius, that sound his deaths wound, and lost his hearts bloud, as hath been shewed.

Poncher, Archbishop of Tours pursuing the execution of 57 the burning chamber, was himselfe surprised with a fire from 2. Booke of God, which beginning at his heele, could never be quenched, till Martyrs. member after member being cut off, he died miserably.

An Augustine Frier named Lambert, doctor and Prior in the a Court in city of Liege, one of the troupe of cruell inquisitors for religion, France, which whilest he was preaching one day with an open mouth against adjudged the the faithful, was cut short of a sudden in the midst of his fermon, be burned. being bereaued of fense and speech, insomuch that he was faine to be caried out of the pulpit to his cloifter in a chaire, and a few daies after was drowned in a ditch.

In the yeare of our Lord 1527, there was one George Hala Luther. a Saxon, Minister of the Word and Sacraments, and a stout profetfour of the reformed Religion, who beeing for that cause fent for to appeare before the Archbishop of Mentz at Aschaffenburge, was handled on this fashion: they tooke away his own horse, and set him youn the Archbishops sooles horse, and so fent him backe homewards, conducted by one appointed for the purpose: who not suffering him to ride the common and beaten way, but leading him a new course thorough vncoth pathes, brought him into an ambush of theeues placed there by the Bishops appointment, who set vpon him and murthered him at once; but it is notoriously knowne, that not one of that wicked rabble came to a good end, but were confumed one after another.

In a citie of Scotland called Fanum Janius, the chiefe mart towne of that Countrey, foure of the chiefest citisens were accufed by a Monke before the Cardinall, for interrupting him in a Sermon, and by him condemned to be hanged like heritiskes, Historie of when no other crime could be layed to their charge, faue that Martyre they defired the monke to tie himselfe to his text, and not to part.7. roue vp and downe as he did, without any certain scope or application of matter. Now as they went to execution, their wives fell downe at the Cardinals feet, befeeching and intreating pardon for their husbands lives : which he was to farre from granting, that hee accused them also of heresie : and especially

The burning chamber was

dealt with them.

one of them (whose name was Helene) for hee caused her young infant to be pulled out of her armes, and her to be put to death with her husband, for speaking certaine words against the Virgine Marie, which by no testimonies could be proued against her. Which doome the godly woman taking cheerefully, and desiring to hang by her husbands side, they would not doe her that last fauour, but drowned her in a river running by, that it might truly be said, that no jot of mercy or compassion remained in them. But ere long the cruell Cardinals found as little fauor at another butchers hands, that slew him in his chamber, when hee dreamed of nothing lette, and in his Cardinals robes hanged him over the wall to the view of men. And thus God revenged the death of those innocents, whose blouds never ceased crying for vengeance against their murtherer, vntill hehad justly punished him in the same kind, and after the same fashion which hee had

Of this Cardinall, called Danid Beton, Buchananus reporteth many strange acts of crueltie, both in the Commonwealth of Scotland, in matters of State, as also in the Church, in questions of Religion: how hee suborned a false testament in the dead kings name, whereby he would have created himselfe chiefe Gonernour of the whole Kingdome, had not his knauerie beene foone detected: and how hee fet many together by the eares, of the chiefest fort, not caring which of them soonest perished, so that they perished; glutting himselfe thus with bloud: But amongst all his cruelties, the least was not extended towards the profellours of the Gospell, whom hee endenoured by all meanes possible, not to supprelle onely, but even veterly to extinguish: Many hee put to death with fire, divers he forced to revolt with extreame torments; and many hee punished with banishment among whome was George Buchanan, the reporter of this hiftorie; who beeing taken and imprisoned, escaped through a window whileft his keepers flept, out of this Lyons jawes . Among the rest there was one George Sephocard, a most learned and sincore Preacher of the word of God, in whome his fauage cruetie was most imminent : This man abiding at one John Cock

burnes

burnes house, a man of no small reckoning and account about feven miles from Edenborough, was first fent for by the Cardinall, and after beeing not delivered, hee together with the Vicegerent, befet all the pallages that hee might not escapes fo that Cockbarne was constrained to deliner him into their hands, vpon the affurance of Earle Bothnel, who promifed to protect him from all injuries : Howbeit notwithstanding the Harles promile, and the countermaund of the Vicegetent, who refuled to meddle with that innocent man, yes and gant commandement, That no proceedings should be made against him; yet the bloudie tyran condemned him to be put to death, and also caused the condemnation to be executed : and that which doth more aggravate his crueltie, hee caused a place to be prepared for him and his companie, hung with tapestrie and filke, verie fumptuously, that hee might be a joyfull spectator, and eve-witnelle of historments. But marke how the just judgement of God shewed it selfe even in that place: for, as it is in the former ftorie, not long after, this vile butcher was murthered in his own house, by the conspiracy of Normanus Lesline, son to the Earle of Rothulia, who early in a morning surprised his porters, and all his fernants, in their fleop, and murthered him in his bed that had murthered fo many. Christians: and to stop the rage and furie of his friends hung four his body for a spectacle vnto them in the same place where a little before he had with such triumph beheld the tornwes of that guiltlesse Martyr. Infomuch that almost all did not only acknowledge the just view of Gods judgement herein, but also remembred the last words of that constant Saint, who being readie to give vp the ghoft, vttered this freech in effect : He that fitteth and beholdeth vs foproudly in that high stace, Shall within few daies as reprochfully lie, as now arrogantly be fureth.

Aftorie not much whike in manner of punishment, happened in the raigne of king Honry the eighth, to one Sir Raph Ellerker, Knight marshall in the towne of Calice, who when as Adam Damlip, otherwise called George Bucker, a sincere Preacher of the word of God, was condemned to be executed as a traitour

in presence, though indeed for nothing but defending the Ads and Mc- truth, against the dregges of poperie; would not suffer the innonuments page cent and godly man to declare either his faith, or the cause he di-1223.

ed for: but said to the Executioner, Dispatch the knaue, haue done : not permitting him to speake a word in his ownedefence to cleare himself from the treason which was objected, not proued against him: but this cruell tyran swore hee would not away before hee faw the traitours heart out. Now this fayd Sir Rafe in a skirmish or road betweene the French and vs at Bulloine, was amongst other slaine, whose onely death sufficed not the enemies, but after that they had ftripped him starke naked, they cut off his privile members, and pulled the heart out of his bodie, and so lest him a terrible example to all bloudie and mercilesse men : for no cause was knowne why they should vie him so rather than the rest : bur that it is written, Faciens instituas dominus, & indicia omnibus iniuria preffis.

Theatrum bi-Storicum.

Thomas Blaner, one of the privile Counfellours of the King of Scots, was a fore perfecutor of the faithfull in that land a for which cause, lying on his death bed, hee fell into despaire, and faid, hee was damned, and a cast-away; and when the monkes came about him to comfort him, hee cryed out vpon them; faying, that their Maffes and other trash would do him no good, for hee neuer beleeued them, but all that hee did was for love of lucre, and not of religion, not respecting or beleaving there was either a God or a Divell, or a Hell, or a Hea-Refer this also ven, and therefore hee was damned, there was no remedie. And in this miserable case, without any signe of repentance, her died.

to hypocrifie, Lib.1.cap.22.

> But let vs come to our homebred English stories, and consider the judgements of God vpon the persecutors of Charles Gospell in our owne Countrey. And first to begin with one Doctor Whittington, vnder the raigne of King Henrie the for seventh, who by vertue of his office beeing Chancelour to the Bishop had condemned most cruelly to death a certaine godly woman in a towne called Chipping adberrie for the profession

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on of the truth, which the Papifts then called Herefie. This woman being adjudged to death by the wretched Chancellour. and the time come when thee thould be brought to the place of her marryrdome, a great concourse of people both out of towne and countrey was gathered to behold her end: Among whom was also the foresaid Doctor there present, to fee the execution performed. The godly woman and manly Marryre with great constancie gaue ouer her life to the fire, and refuled no paines or torments to keepe her conscience cleere and vnreproouable against the day of the Lord. Now the Sacrifice being ended, as the people began to returne homeward, they were encountered by a mightie furious Bull, which had escaped from a Butcher that was about to kill him, (for at the same time as they were slaying this fillie Lambe at the Townes end, a Butcher was as busie within the Towne in flaying of this Bull. But belike not fo skilfull in his art of killing of Beafts, as the Papifts bee in murthering Christians, the Bull broke loofe, as I fayd, and ranne violently through the throng of the people, without hurring either man or childe, till he came to the place where the Chauncellour was, against whome, as pricked forward with some supernatural instinct, hee ranne full butt, thrusting him at the first blow through the paunch, and after goaring him through and through, and fo killed him immediately, trailing his gurs with his hornes all the street ouer, to the great admiration and wonder of all that faw it.

Behold here a plaine demonstration of Gods mightie power and judgement against a wretched persecutor of one of his poore slocke: wherein (albeit the carnal sence of man doth often impute to blinde chance that which properly pertaineth to the onely power and providence of God yeer none can be so dull and ignovant, but must neves conteste a plaine miracle of Gods almightie power, and a worke of his owne singer.

Stephen

Stephen Gardiner also, who was one of the grand butchers in 62 this land, what a miserable end came he vnto? even the same day that B. Ridley and M. Latimer were burned at Oxford: he hearing newes thereof, rejoiced greatly, and being at dinner ate his meat merrily: but ere he had eaten many bits, the sudden

1788.

Acts and Mo- Aroke of Gods terrible hand fell vpon him, in such fort, that imnuments, pag. mediatly he was taken from the board, and brought to his bed, where he continued fifteene dayes in intollerable anguish, by reason he could not expell his vrine; so that his body being miferably inflamed within (who had enflamed fo many godly martyrs) was brought to a wretched end, with his tongue all blacke and swolne, hanging out of his mouth most horribly : a spe-Etacle worthie to be beholden of all fuch bloudie burning perfecutors.

Pag. 2114.

Bonner Bishop of London, another arch-butcher, though he lived long after this man, and died also in his bed; yet was it so prouided of God, that as he had been a persecutor of the light, and a childe of darkenelle, so his carkalle was tumbled into the earth in obscure darkenesse at midnight, contrarie to the order of all other Christians: and as he had been a most cruel murtherer, so was he buried among theeues and murtherers; a place by Godsjudgement rightly appointed for him.

2009.

Morgan Bishop of S. Danids sitting upon the condemnation of the bleffed Martyr Bishop Farrar, whose roome he vnjustly vlurped, was not long after fricken by Gods hand after fuch a Arange fort, that his meat would not go downe, but rife and picke vp againe, sometime at his mouth, sometime blowne out of nis nofe, most horrible to behold, and so continued vnto his death. Where note moreover, that when Master Legson (being then Sherife at Bishop Farrars burning) had fetcht away the cattell of the faid Bishop, from his servants house into his owne custodie, divers of them would never eat meat, but lay bellowing and roaring, and so died. Adde vnto this Bishop Morgan, Iustice Morgan a Judge that fat vpon the death of the Ladie Iane: this luftice, not long after the execution of the faid Ladic, Ladie, fell mad, and being thus bereft of his wits, died, having

cuer in his mouth, Ladie Iane, Ladie Iane.

Bishop Thornton Suffragan of Douer, another grand perfection, comming upon a Saturday from the Chapter-house at Canterburie, and there upon the Sunday following looking upon his men playing at bowles, fell suddenly into a palsey, and died shortly after. And being exhorted to remember God in his extremitie of sickenesse: So I do (said he) and my Lord Cardinall too, &c.

After him succeeded another Suffragan, ordained by the forefaid Cardinal, and equal to his predecessor in cruel persecuring of the Church; who enjoying his place but a short time, sel down a paire of staires in the Cardinals chamber at Greenwich, and broke his necke, and that presently (let it be noted) after he had

received the Cardinals bleffing.

The like sudden death hapned to Dostor Dunning the bloudie and wretched Chancellor of Norwich, who after he had most rigorously condemned and murchered a number of simple and faithfull feruants of God, was suddenly stricken with death even

ashe was fitting in his chaire,

The like altofell vpon Berry, Commissarie in Norfolk, another bloudie persecutor; who foure dayes after Queene Maries death having made a great feast, whereat was present one of his concubines; as he was comming home from the Church, where he had ministred the Sacrament of Baptisme, fell downe suddenly to the ground with a heavie groane, and never stirred after, thus ending his miserable life without any shew of

repentance.

So Doctor Geffrey Chancellor of Salisburie, another of the fame stampe, was suddenly stricken with the mightie hand of God in the midst of his buildings, where he was constrained to yeeld vp his life, which had so little pittle of other mens little before: and it is to be noted, that the day before he was thus stricken, he had appointed to call before him ninetic poore Christians, to examine them by inquisition, but the goodnesse of God and his sendel prouidence presented him.

Doctor

Doctor Foxford, Chancellor to Bishop Stockesley, died also suddenly. So did Iustice Leland the perfection of one lefferey Hurs.

Alexander the Keeper of Newgare, a cruell enemie to those that lay in that prison for Religion, died verie miserably, being so swollen, that he was more like a monster than a man, and so rotten within that no man could abide the smell of him. His son called lames, after he had spent all his fathers substance riotously, fell downe suddenly in Newgatemarket, and there wretchedly died. Iohn Peter sonne in law to the said Alexander, and no letse cruell to the poore Christians, rotted away and so died.

Cox an earnest Protestant in King Edwards dayes, and in Queene Maries time a Papist, and a Promoter, going well and in health to bed (as it teemed) was dead before the morning.

All these almost, with many more which I could recite, died fuddenly, being most cruell and horrible persecutors of the flocke of Christ. Many there were, which though they escaped sudden death, yet did not avoid a most miserable and wretched end. In the number whereof I may place first Alexander the Keeper of Newgate, together with his tonne in law John Peter, of whom mention was made before: Also Master Woodroofe the Sherife of London, who yled to rejoice at the death of the poore Saints of Christ, and would not suffer Master Rogers. going to his martyrdome, to speake with his children: this man lay seuen or eight yeares bid-rid, having one halfe of his bodie all benummed, and so continued till his dying day. Also one Burton the Baylife of Crowland in Lincolneshire, who has uing beene a Protestant in outward thew in King Edwards dayes, as soone as Queene Mary was quietly seated in the king. dome, became verie earnest in setting vp the Matte againe, and constrained the Curat by threats, to leave the English Service and fay Matle. This blinde Bailife not long after, as he was riding with one of his neighbours, a Crow flying ouer his head, let her excrements fall vpon his face, the poyloned stinke and Cauour whereof so annoyed his stomacke, that he neuer left vomiting vntill he came home, and there after certaine dayes, with

extreame paine of vomiting, crying and carfing the Grow, defiperately he died without any token of repentance. Also one Robert Banldume, who being stricken with lightning, at theraking of William Seaman, pined away and died. Robert Blomfield also, Bailife to Six Iohn Ierningham, after he had prosecuted one Master Browne, pined away both in his goods and bodie, by a consumption of both.

William Swallow the cauelitormentor of George Egles; was shortly after so plagued of God, that all the haire of his head, and nailes of his singers and toes went off; his eyes were well necre closed vp, that he could scant see; his wife also was stricken with the falling sicknesse, with the which maladie she was neuer infe-

eled before.

Lastly (to omit many other) one Twiford is not to beforgotten; who in King Henries dayes was a busic doer in setting vp stakes for the burning of poore Martyrs: and seeing the stakes consume so fast, prouided a big tree cutting off the top, and see it vp in Smithsield; saying, I will have a stake that shall hald. But behold Godshand; before over that tree was consumed, the state of Religion turned, and he sell into a horrible disease, rec-

ting aline about the ground before he died.

Besides these, many there were that hanged themselves. As for example, one Clarke an open enemie to the Gospel in King Edwards dayes, hanged himselfe in the Tower. So did Pauter the Towne-Clerke of London, another bitter enemie to the Gospell. So did the sonne of one Lewer a husbandman, that mocks and scorned at the holy Martyr Master Latimer, being dead, and that at the same houre, as neere as could be gathered, whilest his father was railing upon the dead Martyr. So did Henrie Smith a Lawyer, who having bin a Protestant, became a Papist. Others drowned themselves, as namely Richard Long at Calice, in king Henrie the eights dayes. John Plankner a Fellow of New Colledge in Oxford, in the yeare of our Lord 1566: And one Lamington a Fellow of the same Colledge, in a well at Padua, or as some thinke, at Rome.

Others were stricken with madnesse: in which ranke place

first Instice Morgan, of whom we made mention a little before? Then, a Sherifer servant that railed upon Iames Abbes's godly Marryr, as he was going to be burned: saying, That hee was an Heretique and a mad man; but as soone as the fire was put to the Marryr (such was the searcfull stroke of Gods justice upon him) he was there presently in the sight of all the people stricker with a frenzie, crying out aloud, that Iames Abbes was saued, but he was damned; and so continued till his dying day. So likewise one Williams a Student in the inner Temple, in the midst of his railing against the Gospell of Christ and the professors thereof, fell starke mad,

Many other examples of the like kinde I could here adde, but he that defireth to read and know more thereof, let him have recourse vnto the latter end of the Acts and Monuments of the English Church, where he shall finde a whole catalogue of such

like examples.

The ouerthrow of many mightie ones in our age, ferue for a looking-glaffe to represent the high exploits of the wonderfull judgements which the King of Kings hath fent vpon those that haue in any place or countrey whatfocuer, relifted and ftrone a. gainst the Truth: whereof some after great victories, which be their fingular dexteritie and worldly wisedome in the manna ging of their affaires, have archieued, by a peruerfe and onesshwart end, contrarie to their former profperitie, have darkene and obscured the renowne and glorie of all their brave deeds. their good report dying with their bodies, and their credit im paired and buried with them in their graues. Others in like man mer having addressed all their forces, and layed their barrerie, and placed all their pieces and canons against the walls of Sion, and thinking to blow it vp and confume it to affes, have made man breaches into the fides thereof, year they have fo bene all the ftrength against it; and afflicted it with such ourragious cruely and vinnerciful effution of bloud, that it is pittifull and lane table to remember: howbeit after all their policies and practife their courage hath beene at length abated, and themself paked one after another out of this world, with manifest man

of the just vengeance of God vpon them. For though it may feeme for a time that God fleepeth, and regardeth not the wrongs and oppressions of his fernants, yet he neuer faileth to carrie a watchfull eye vpon them, and in his fittest time to remenge himselfe vpon their enemies.

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CHAP. XIIII. - garage

A Hymne of the persecution of Gods Church, and the delinerance of the same.

Long the verdant fields all richly dy'd With Natures paintments & with Flora's pride Whose goodly bounds are linely Chrystal Breames Begirt with bow'rs to keepe backe Phoebus beames Euen when the quenchleffe torch, the Worlds great eye, Advanc't bis rayes orethwartly fram the skie, and and hah And by his power of beauenly influence were med sun of Renin'd the feeds of Springs decay deffence : () () Then many Flocks wnite in peace and love, whit we took at I Not feeking ought but natural behone, strength horse like Paf quietly unchare d mith other care, a then dank to Sauc of their feed within that pafture fare. seed see O all Thefe Flocks a Sheepeard had (of power and skill) To fold and feed, and fone them from all ill: By whose aduice they lived, whose wholesome vaice They beard and fear dwith lone, and did rejeyce of a doing we Therein with melodie of fone and praife, and with do med? And dance, to magnific his Name alwases He is their Guide, they gre his Flocke and Fold, double Nor will they be by any elfacontrold. Months year and to Well knowing that whom he takes care to feed, and to He will preferve and fave in time of need; and add and

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Thus lin'd this boly Flocke at hearts content. Tilcruel Beafts all fet on ranishment, Broke off their peace, and ran upon with rage. Themselves, their Young, and all their beritage Slitting their throats, denouring Lambes and all, And dissipating them that scap't their thrall. Then did the jollie feast to fast transforme, (So ask't the farie of that ragefull storme) Their joyfull fong was turn'd to mournfull cries. And all their gladneffe chang'd to welladges. Whereat Hean'n griening, clad it felfe in blacke But Earth in oprore triumph's at their wracke. What profits then the sheephooke of their Guide? Or that be lyes upon a beacons fide, With watchfull ege to circumscribe their traine, And bath no more regard unto their paine? To faue them from fush dangers imminent (Some fay) as are fo often insident. It is not for that his arme wants frength to breake All proud attempts that men of might do make : Or that be will abandon unto death His Owne, deere bought with exchange of his breath. Nor must we thinke, that though they die they perish : Death dyes in them, and they in death reflourish: And this lifes toffe, a bester life rennes. Which after death eternally enfues. Though then their passions never feeme fo great, Tet hener comfort wants to fwage their heat : Though frength of torments be extreame, in durance. Tet are they quencht by Hope's and Faith's affarance. For thankefull Hope, if God be grounded in it. Assures the beart, and pacifies the spirit.

To them that love and reverence his Name. Proferitie betides, and want of shame. Thus can no Tyran pull them from the hands Of mightie God, that for their fafetie flands : Who ever fees, and ever can defend : Them whom he lones, he lones onto the end : So that the more their furie overfloweth. The more each one his owne destruction soweth. And as they ftrine with God in policie, So are they fooner brought to miferie. Like as the fanage Beare diflode'd from den, And bothy chased by parsuit of men, Run's furiously on them that come him neere. And gores himselfe upon the hunters speare: The gentle puissant Lambe, their Champion bold, So help's to conquer all that burt's bis fold, That quickely they and all their Progenie: Confounded is, and brought to miferie. This is of Indah the conragious Lion, The conquering Captaine, and the Rocke of Sion; Whose favour is as great to Iacobs Line. As is his fearefull fromne to Philistine.

CHAP. XV.

Of Apostata's and Backsliders, that through infirmitic and feare have fallen away.



I is a kinde of Apostasie and Backsliding condemned by the first commaundement of the Law, when as he that hath been once enlightened by the Word of God in the knowledge of Taluation, and nourished and instructed therein from the cradle, doth afterward east behinde his backe the grace

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of Gods spirit, or disallow thereof, and exempt himselfe from the service of God, to serve Idols, or make any outward shew to do it: which kinde of sinne may be committed after two forts; either through infirmitie and feare, or willingly and with delibe. ration: when not being preffed or constrained thereto by any outward meanes, a man doth cleerely and of himselfe abandon and forfake the true Religion, to march vnder the banner of Satan and Antichrift, And this is also of two forts: either when a man doth simply forfakethe profession of the Truth, to follow fuperstition and Idolatrie, without attempting any thing beside the meere denial of his Faith; or when after his revolt hee profelleth not onely the contrarie Religion, but also endeauoureth himselfe by all meanes possible to advance it, and to oppresse and lay siege to the doctrine of Gods Truth in those that maintaine the same. By this it appeareth that there are three kindes of Apoltacie: one as it were enforced and compelled, the second voluntarie, the last both voluntarie and malicious: which though they be all verie hainous and offenfaue in the fight of God, yet the second and third for are most dangerous, and of them also one more hurtfull and pernicious than the other, as wee shall perceive by that which followeth. Now as all these kindes are different one from another, so I will refer the examples of each fort to his severall place, that the efficacie thereof may be the better perceived. And first of those which have fallen away through feare and infirmitie, and afterward in order of thereft. Although that they who by the conceit and feare of tortures presented before their eyes, or of speedie and cruell death threatened against them, do decline and slide backe from the profession of the Gospell, may pretend for excuse the weaknes & feeblenes of the flesh, yet doubtles they are found guilty before the throne of God, for preferring the loue of this transitory & temporary life before the zeale of his glory, and the honor which is due to his onely begotten Son, especially at that time when they are called out of purpole, by their Martyrdometo witnes his facred truth before men, & he defireth most to be glorified by their free & constant persenerance therin: to the which perio

perseuerance they are exhorted by many faire promises of eternall life and happinetie: and from the contrarie terrified by threats of death and confusion, and vpon paine to be discarded from the presence of Christ before God, because they have denied him here beforemen : which is the miserie of all miseries, and the greatest that can happen to any man, for what shall become of that man whom the Sonne of God doth not acknowledge? Now to prooue that God is indeed highly offended at this fainthearted cowardlinesse, hee himselfe hath made knowne unto vs, by the punishments which divers times hee hath sent vpon the heads of fuch offendors. As in the time of the Emperour Valerian the eighth persecutor of the Church, under whose persecution albeir that many Champions bestirred themselves most valiantly in that combat of Faith; yet there wanted not some, whose hearts failing them, and who in stead of maintaining and standing for their cause to the death, as they ought to have done, retyred and gave up themselves to the Enemie at first affault. Amongst the number of which doubtie souldiers, there was one that went up into the Capitoll at Rome, in that place where Impiters Temple in old time stood, cyprian in his to abjure and recant Christ and his profession : which hee Sermons de had no fooner done, but hee was prefendy ftrucke dumbe 2 rum. and so was justly punished in that veric member wherewith he had offended.

A woman likewise having renounced her profession, and cyprianfeeling in her felfe no remorie of conscience for her fall, went as thee was woont to do in the rime of her rest and prosperitie, to the Bathes and Hor-houses to refresh her selfe, as if all had gone well with her : but shee was so seised upon and possessed by an euill Spirit, that in stead of pleasure, which she sought for, thee fell to lamenting, and tormenting her owne flesh, and chopt in pieces with her daintie teeth her rebellious tongue, wherewith shee had spoken wicked words, and dishonoured God, and tasted meates offered to Idols: and so this poore wretch, whereas the should have washed her selfe in teares of que repentance, and in the true bath of grace and mercie, bea snom A

causeshe had more care of cleansing her bodie from filth, than her foule from fin, became corrupt and filthie both bodie and foule, by the meanes of that vncleane spirit which God had giuen power to afflict her : and armed her own mouth, which had tafted, chewed, and swallowed that curfed food, furiously to rise against her selfe to destroy her : so that she became her owne murtherer, for the furnised not long, by reason that her bowels and entrails were choked up to the throat with paine.

Cyprian.

Contempt of

Word and Sa-

crament,

Another woman well stricken in yeares, that in like manner had revolted from the Truth, thrust her felfe notwithstanding into the affemblie of the Faithful, as they were receiving the holy Sacrament. But that holy food which nourished the foules of them that beleeved, turned to her bane; for the found there in flead of a peace, a fword; in flead of nourishment, Lib. 1. cap. 34. deadly and mortall poyfon: in fuch fort, that immediately afcer the receit of that holy Supper, the began to be meruailously troubled and vexed in foule, and felt the hand of God fo hearne vpon her for her offence committed in denying her Sanjour, to thun her perfecution, that trembling and stamping the fel downe dead.

There was also in like manner a certaine man, that having red nounced his faith, did notwithflanding prefent himselfe at the celebration of the hely Supper, prefuming to come and ear at his Table, whom he had a little before denied; but receiving into his hand part of the Sacrament as well as the reft, and thinking to put it into his mouth, it was turned into aftes: whereupon he flood amafed and confounded in himfelfe, God manifefting in him, that he that revoked his faith, and recoiled from Christ Iesus, Christ Iesus would recoile from him, and giue him ouer to death, by depriving him of his grace, and spoiling him of the power of his quickening and faving Spirit.

These are the fearefull examples of Gods Judgements, which S. Cyprian reporteth to have light upon Backefliders in his time; adding moreouer, that belides thefe, many were policifed with divels, robbed of their wits, and enraged with furle and madnes,

and all for this offence of Apostalie.

Amongf

Contempt of Sacraments, Zib. 1. cap.34.

Amongst all the examples of our age, of Gods severe Justice vpon Apostates, the example of Francis Spiera an Italian Law- Steiden li. 22. yer, a man of credit and authoritie in his Countrey, is most pittifull and lamentable: who having embraced the true Religion with meruailous zeale, and made open profession of the same, feared not freely to declare his opinion of every point of Doctrine that came in question, and grew in knowledge euerie day more and more. But it was not long ere he was complained of to the Popes Embassadour: which when hee vinderstood, and saw the danger wherein he was like to fall, after hee had long debated and disputed the matter in his owne conscience, the counsell of the flesh and worldly wisedome premailing, hee resolued at last to go to the Embassadour, to the entene to appeale his wrath, and do whatforuer he should command. Thus comming to Venice, and ouer-ruled with immoderate feare, he confelled that he had done amille, and craved pardon for the fame, promising ever after to be an obedient Subject to the Popes Lawes: and that which is more, when it was enjoyned him; that at his returne home he should in his owne Countrey openly recant his former profession, hee refused not, but performed his recantation in due fort. But it chanced verie foone after, that this miferable man fell ficke of bodie and foule, and began to despaire of Gods mercie towards him. His Phyfitian perceining his disposition; judged; that the cause of his bodies disease, was a vehement conceit and thought of minde : and therefore gaue advice to minister counsell to his troubled minde verie carefully, that the cause being taken away, the effect also might succease. To this end many learned men frequenced him every day, recalling into his minde, and laying open before him many exprelle places of Scripture touching the greatnelle of Godsmercie. Which things he anouched to be true, but fayd, that those promises pertained not to him, because hee had renounced Christ Iesus, and forsworne the knowne truth, and that for this cause nothing was prepared for him but hell fire, which alreadie in foule he faw and felt: I would (faid he) willingly, if

it were possible, loue God, but it is altogether impossible. I ofly feare him without loue. These and such speeches vsed hee with a ftedfast countenance; neither did his tongue at any time runne at randome, nor his answers sauour of indiscretion or want of memorie; but aduitedly warned all that flood by to take heed by his example, how to liften too much to worldly wisedome, especially when they should be called before men to professe the Religion of Christ. And lying in this extremitie, he refused all manner of sustenance, rebuking and being angric with his fonnes that opened his mouth to make him swallow some food to fustaine him; saying, Since he had for say ken his Lord and Mafter, all his creatures ought to forfake him! am afeard of every thing, there is not a creature that hath not conspired to worke my destruction : let me die, let me die, that I may go and feele that vnquenchable fire, which alreadie confumeth mee, and which I can by no meanes escape. And thus he died indeed, pined to death in despaire and horrible torment of confcience.

centur, 1 ca. 12 Nichomachus a man that stoutly professed Christ lesus in prosperitie, being brought to his trial at Troas, and put into torments, he denied him; and being delivered by that means, consented to offer sacrifice vnto Idols. But as soone as he had finis fhed his facrifice, he was hoisted up by the Spirit of darkenesse. whose darling now be was, and dashed against the earth so that his teeth biting his profane tongue (wherewith he had denied his Saujour) in two, he died incontinently.

Theatrum biftoricum.

Tamerma professor of the true Religion, was seduced by his brother to cleave vnto Poperie, and to forfake his first love but for his defection from the truth, the Lord gave him vp into reprobate sence, so that falling into dispaire he hung himselfer

Richard Denton a Blackesmith dwelling at Wels in Cambridge-shire, having beene a professor of the Gospell before time ; when William Woolfey Martyr (whom the faid Denros had first converted vnto the Truth) fent him certaine mony ou of prison at Ely, with this commendations, That he maruelled it

tarri-

carried fo lo ng behinde him, seeing he was the first that delivered him the booke of Scripture into his hand, and rold him that it was the truth : his answer was this, I confesse it is true, but alas A&s and Mo-I cannot burne. But he that could not burne in the cause of numents, pag. Christ, was afterward burned against his will; for in the yeare 1717. 1564 his house was set on fire, and whilest he went in to sauchis

goods, he loft his life.

There was also one Burton Bailise of Crowland in Lincolnethire, who precending an earnest friendship to the Gospel in king Edwards time; after the Kings death began lustily to fet vp the Popish Malleagaine, and would have beaten the poore Curat, if hehad not fettled himfelfe thereto: but fee how the Lords judgement overtooke him; as he came riding from Fennebanke one day, a Crow flying ouer his head, let fall her excrements upon Acts and Mohis face, fo that it ran from the top of his nose down to his beard, numents, p.g. the poyloned fent and fauour whereof fo annoyed his ftomacke, that he never ceased vomiting vntill he came home; and after falling deadly licke, would never receive any meat, but vomited still, and complained of that stinke, cursing the Crow that had poyfoned him: to be short, within few dayes he died desperatly, without any token of repentance of his former life.

Hither may weadde the examples of one Henrie Smith a Acts and Mo-Lawyer of the middle Temple, and Arnolden Bomeline a Sty. numents. dent of Louvaine both which having professed the Truth a while, and after being feduced by cuill companie, the one of Gilford, the other of Master Tileman, Smith afterward hanged himfelfe in his chamber in the Temple, in the yere of our Lord, 1560. Bomelson murthered himselfe with his owne dagger. And thus thefe two Apostata's telt the heavie scourge of Gods wrath, for

revolting from the Truth which they once professed.

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CHAP. XVI.

Of those that have willingly fallen away.



Hese kinde of Apostata's which we are now to speake of, are such as without any outward compulsion, threats, or likelyhood of danger, forsake freely Gods true Religion, and give themselves over to all Idolatrie. Against whome there is a Decree ordained in the thirteenth of Deuteranomie, by the

Law-giver of Heaven: which is this; If the inhabitants of any Citie have turned from the Lord, to follow after frange gods, let them be destroyed with the edge of their sword and their Citie com sumed with fire, that they may be veterly rased out and brought w nothing. This was the finne of Salomon King of Ifrael (a brave and mightie kingdome in his time) a man subject to none for power, nor fearing any for authoritie: yet for all this, fo filthily recoyling from the Truth which he knew and had profelled that in stead of serving the true God, see became a setter vp of falle Idols, and that of his owne free will and pleafure : he that had beene fo wel brought vp and instructed from his childhood in true religion by his Schoolemaister the Prophet Nathan, into whose charge hee was committed; and so often and earnest admonished by his father Danid, to observe diligently the law God, to direct his wayes thereby and whom Cod youchfath this honour, to appeare twice vnto, and to enrich and adone with fuch excellent wisdome, that the Queene of Saba hearing his report, came to Jerusalem to be his auditor: even this Salomen in his old age, when hee should have been most stedfast and confrant, suffered himselfe to be seduced by the enticements of his strange wives and concubines, to offer service vnto strangegods & to forfake the God of heaven, to worship the idols of the Go tiles

t. King. II.

tiles. And as his renowne was great and famous before for building that sumptuous and beautifull Temple at Jerusalem so was his obloquie and reproch the greater, for creeting Altars and Chappels for the Idols of his wines and concubines , even for euerie one of their Idols, to the intent to flatter and please their humours; it was therefore just and equall, that the Lord (his wrath being pronoked against him) raised vp two strong enemies that wrought him and his people much scath. Yea moreouer, Ieroboam one of his owne feruants (whilest hee yet lived) was by the ordinance of God defigned King over ten b Tribes: and fo God punished him for his Idolatrie and backet fliding, leaving him but a small portion of the Kingdome to continue to his Succeffors : which, had it not beene for his father Danids fake, had beene also taken away. It is true, That wee read not that he cuer hindered the fertile of the Temple, or compelled or perfuaded any man to worthip an Idoll : yet he did enough to make him culpable before God of a grieuous finne, in that he being the head and Sourraigne Magistrate of the people, committed fuch wickednesse and luch Apostalie in Ifrael: beside, it is a meruallous strangething, that in all his Historie there is not fo much as any token mentioned, or to be garhered, of his true repentance after this notable fall. And he that well weigheth the nature and qualitie of this finne, shall perceive that it somewhat resembleth that which is spoken of in the fixth Chapter to the Hebrewes, verfe 4, 5,6 ; for Salomon was not fo ignorant and destitute of the knowledge of God, bur rather had the treasure of wisedome in fulneffe and aboundance, and was endowed with the gifts and graces of Gods Spirit, that hee was able to inftruct others, and to discharge a Doftors place in the Church, as he alfo did both by word and wis ting. And although that the Sonne of God was not as then yet manifested in the flesh , yet the power and efficacie of his death being enerlatting, and from the beginning whereof the Law with the ceremonies and facrifices thereof, was as in were a Schoolemaifter, could not be hidden from him. Therefore fo

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that Salomos didrepent:firft because it is faid, that God codly, because he was a penman of fome part of the thirdly , Because he was a Type of Chrift 2 Chron. 12.

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foone as he addicted himselfe to his idolatrie, he forthwith a It is manifest, bandoned the holy ordinances and facrifices of Gods Law, and quitted himselfe of the promise of faluation therein contained. difannulling and making of none effect, as concerning himfelfe, the grace of the Mediator, ordained from the beginning : fo that loued him. Se- his downefall was terrible and perillous. Yet there be that thinke that afterall this he wrote the booke of Ecclesiastes, as a declaration of his repentance, whose opinion I purpose notto conbyere one or his owne lergans (winds Biber

Scripture; and Roboum his fonne succeeded him; as well in the likenessed his finne, as of his kingdome : for after that the Priefts and Le uites forfaking the part of leroboim because of his idols, and leaving their houses and pollessions to strangers, had made repaire to him, for feare of God, and loue of his boly fernice, and that he had disposed and put in order his publique affaires; for the ratifying and confirming of his kingdome; prefently her and all his people for fooke the law of God, and gave them felue ouer to Idolatrie and other grietous finnes : wherefore the Lon alfo for looke and game them ouer to the hands of Cafac King of Ægypr, that mifed vp a mightie power of men, even thousand and two hundred Chariots , three core thousand horsemen, with an infinite multitude of footmen to make wan against him : so that all the strong cities and fortrelles of Jude no non lemialem it felie, was ftrong enough to repulse hi from facking and taking them, and robbing the Temple their treasures, and despoyling the Kings palaces of his ric and carrying backe into Egypt a rich prey of the best and b cifullestehings that were therein. And this was the first I that ever this Kingdome received fince it was a Kingd whereby it began to waine and decline. Norwithstandin this yet the Lord had compassion and pirtie of him and people, and would not fuffer his dignitie to be troden w toot and quite suppressed , but reftored him once agains in an honorable estate, because when he was reprodued by meis the Prophet, he humbled himfelfe before the Lord,

his Princes alfo: which is a manifest signe, that his sinne was not an vniuerfal Apostasie, wherby he was wholly turned aside from God and all hope of grace; but it was a particular revolt, fuch as was that of his forefathers, the children of Ifrael, when they immagined that God would be prefent with them in the Idolatrous golden Calfe, and in that figure to worthip him fo croffe and sencelesse were they : although yet Roboams sin seemeth to exceed theirs in great nelle and guiltinelle.

The lewes that in the time of Prolomey Philopater abode in Ægypt, and willingly renounced the law and service of God, in hope thereby better to prouide for their worldly commodities, enioyed not long their eafe and profperitie: for the other Jewes which had couragiously stucke to their profession, and had been miraculously delivered from their enemies, being grieved and chafed at their ercoyle, made their fupplications to the King (whose heart God inclined to favor their suit) that he would permit them to renenge Gods quarrell voon thefe Apoftares as they had deferred: alledging, that it was hard for them to be true Subjects to the King, who for their bellies fake had rebelled a- Machab. 2. gainst the commandements of God. The King seeing their request reasonable, and their reasons which they alledged likelie, not onely commended them, but gave them full authoritie to defroy all those that could be found in any place of his dominion, withour ony further enquirie of the cause, or intelligence of the Kings authorities infornuch that they put to death all those that they knew to have defiled themselves with filthie Idols, doing them before, all the thamethey could devite. So that ar that timethere were dispatched about three hundred persons which when they had accomplished they rejoiced greatly. / ardanisma.

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e new Religion: for dulas fling the promises of God, which were made him by the Prophet of the as touching the Reditte

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Princel all or which is a manifeld generalist this Cone was not

Of the third and worst sort of Apostates, those that through malice for sake the Truth.



ken in the two former Chapters, are in their revoltings inexcufable (as indeed they are) then much more worthing demnation are they, who not onely in willanous contempt caft away the grass of Gods Spirit, and his holy worthing but also of a purposed malice set themselves against the same, yea and endead

mour with all their power, veterly to race and root it out, and stead thereof to plant the lies, errors, and illusions of Savan by al meanes possible. Against this kind of Monsters sentence is pro nounced in the thirteenth of Denteronomie ; to wit, That justice should be executed you them with all extremitie, and no me cieand compassion shewen you him, be he Propher or wh elle, that goeth about to feduce others from the feruice of the migheie, to follow falle gods. This is the pitfall wherein lord am the first King of Israel slipped by the peruersenelle of li owne conscience; who as he had by his rebellion against Re beam and the House of David, vpreared a new kingdome a fol rebellion against God and his House (in hope by that meaner retaine his viurped state and people in subjection) vpreared all a new Religion: for diffrufting the promises of God, which were made him by the Prophet Ahias as touching the Realing of Israel, which he was alreadie in potlession of, and despita the good counsell of God, in respect of his owne innent ons, hee was so beforted and bleared with them, that just affe the patterne of his Idolatrous forefathers, who by their Ægyp

tian trickes had prouoked the wrath of God against themselves, he fet vp golden calues, and caused the people to worship them. keeping them fo from going to Ierusalem to worship God: nor vet content with this, he also erected high places to fer his Idols in ; and having reftrained the Priefts and Leuites from the exercife of their charge, he ordained a new order of Priests to facrifice and minister vnto his gods, and proclaimed a newer feaft than that that was in Iuda; even the seventh day of the eight moneth: wherein hee not onely exiled the pure and fincere feruice of God, but also peruerted and turned vplide downe the Eccleliastical discipline and policie of Gods Church, which by the Law had beene instituted. And that which is yet more, as he was offering incense on the Altar at Bethel, when the Prophet I King. 13. cryed out against the Altar, and exclaimed against that filthy Idolatrie, by denouncing the vengeance of God against it, and the maintainers thereof, he was so desperate and sencelesse, as to Contempt of offer violence to him, and to command that he should be atta- Gods Word, ched: but the power of Gods displeasure was vpon him by and Lib.1. ca.34. by; for that hand which he had stretched out against the Prophet, dried vp, so that he could not draw it backe againe : and at the verie instant, for a more manifest declaration of the wrath of God, the Altar rent in pieces, and the ashes that were within were dispersed abroad. And although at the prayer of that holy man, his dried hand was restored to his former strength and soundnesse, yet returned not hee from his vajust and disloyal dealing, but obstinately continued therein till his dying day. Wherefore also the fierce wrath of God hunted and purlued him continually: for first of all, he was robbed 1 King, 14, of his sonne Abia, dying through sickenesse: then he was set vpon by Abia King of Iuda, with an armie of foure hundred a Chron. 3. thousand men of war: and though his power was double in strength and number, arising to eight hundred thousand perlons, yet was he and his vast armie quite discomfited for he loft at that field five hundred thousand of his men, beside certaine Cities which were yeelded to Abia in the pursuit of his victory:

his conrage was so abated and impouerished ever after this, that he could never recover strength to relist the King of Iudah any more: And so God revenged at once the Apostacie both of the King and people of Israel, and last of all so strucke him after, that he died.

z Chron. 21.

I oram King of Iuda, although his father Tofaphat had instru-Etedhim from his childehood with holy and wholefome precepts, and fet before his face the example of his owne zeale, in purging the Church of God from all Idolatrie and superstition, and maintaining the true and pure service of God; yet did he so foulely runne aftray from his fathers steps, that allying himselfe by the marriage of Athalia, to the House of Achab, he became not only himselfe like vnto the Kings of Israel in their filthie idolatrie, but also drew his people after him, caufing the Inhabitants of Ierusalem, and men of Iuda, to runne a whoring after his strange gods : for which cause Elias the Prophet most sharpely reprodued him by Letters; the contents whereof in summe was this: That because he rebelled against the Lord God of his Fathers, therefore the people that were in his subjection should rebell against him. Presently the Arabians and Philistims rose vp against him, wasted his Countrey, robbed him of his treasures, tooke away his wines, and put all his children to the fword, except little Ochozia his youngest sonne that was preserved: And after all these sniferies, the Lord smote him with so outragious and vncurable a discase in his bowels, that after two yeares tormen he died thereof, his guts being fallen out of his bellie with anguish.

Chron. 32.

Toss also King of the same Countrey, was one to whome God had beene many wayes beneficial from his infancie: for he was even then miraculously preserved from the bloudie hand of Athalia, and after brought up in the house of God, under the tuition of that good Priest Ichoiada: yet he was no some listed up into his royal dignitie, but by and by he and his people started aside, to the worship of stockes and stones, at the

time when he had taken vpon him the repaire of the House of God. But all this came to passe after the decease of that good Priest his Tutor, whose good deeds towards him in fauing his life, and giving him the Crowne, he most vnthankfully recompenced, by putting to death his sonne Zacharias; whom hee caused (for reprouing and threatening his Idolatrie in a pub- 2 Chron. 24. lique affemblie, incited thereto by the Spirit of God) to be ftoned to death in the porch of the Temple. But seeing hee did so rebelliously fet himselfe against the holy Spirit, as if hee would have quite oppressed and extinguished the power thereof, by the death of this holy Propher, by whom it spake; God hisfed for an armie of Syrians, that gaue him battell, and conquered his fouldiors, who in outward thew feemed much too ftrong for them. His Princes also that had seduced him, were destroyed, and himselfe vexed with grieuous diseases; till at length his owne servants conspired against him for the death of Zacharias, and flew him on his bed: yea and his memorie was so odious, that they could not affoord him a burying place among the Sepulchres of their Kings.

Amazias the sonne of this wicked father, carried himselfe 2 Chron. 25. alfo at the first vprightly towards God in his service; but it lafted not long : for a while after, he was corrupted and turned afide from that good way which he had begun, to tread in the bypaths of his father Ions: for after he had conquered the Idumaans, and flainetwentie thousand men of warre, and spoyled diuers of their Cities; in stead of rendring due thankes to God, who (without the aid of the Ifraelites) had given him that victorie, hee fet vp the gods of the Edomites, which he had robbed them of, to be his gods, and worshipped and burned incense to them ; so void of since and reason was hee. And being rebuked by the Prophet, of his adverse dealing, he was so farre from humbling and repenting himselfe thereof, that quite contrarie, her proudly withstood and rejected the Prophets threatenings, menacing him with death if he ceased not. Thus by this means having aggravated his sinne, and growing more and more

Apostates and Backsliders, The Theatre of

obstinate, God made him an instrument to hasten his owne destruction; for being proud, and pussed up with the ouerthrow which he gaue the Edomites, he desied the King of Israel, and prouoked him to battell also: but full euill to his ease; for hee lost the day, and was carried prisoner to Ierusalem, where before his face (for more reproch) source hundred cubits of the wall was broken downe, the Temple and palace ransackt of his Treasures, and his children carried for hostages to Samaria. And not long after, treason was deuised against him in Ierusalem, so that he sled to Lachish, and being pursued thither also, was there taken and put to death.

2 Chron. 28.

Likewise King Abaz for making molten Images for Baalim, and walking in the Idolatrous wayes of the Kings of Ifrael. and burning his sonnes with fire, after the abhomination of the heathen, in the vally of Ben-Hinnon, was forfaken of the Lord, and deliuered into the hands of the King of Syria, who carried him prisoner to Damascus: and not onely so, but was also subdued by Pekah King of Ifrael, in that great battell, wherein his owne sonne, with fourescore thousand men at armes, were slain; yea and two hundred thousand of all forts, men, women, and children, were taken prisoners: for all these chastisements did he not once reforme his life, but rather grew worse and worse. To make up the number of his finnes, he would need facrifice to the gods of Damascus also, thinking to finde succour at their hands: so that he veterly defaced the true service of God at Ic rusalem, broke in pieces the holy Vetsels, lockt vp the Temple doores, and placed in their steads his abhominable Idols, for the people to worship, and erected Altars in every corner of the Gitie to do facrifice on. But as he rebelled on enery fide against his God, so God raised up enemies on every side to disturbe him: the Edomites and Philiftims affaulted him on one fide. beat his people, tooke and ranfackt his Cities: on the other fide, the Affyrians whom he had hired with a great fumme for his helpe, turned to his vindoing and vitter ouerthrow and confusion.

What shall we thinke of Manasses? who re-edified the high places and alters, which the zeale of Exechias his father had a.Chron. 33. defaced and throwne downe, and adored and worshipped the planets of Heauen, the Sunne, the Moone, and the Starres, prophaned the porch of Gods Temple with altars dedicated to ftrange gods, committing thereon all the abhominations of the Lib. 1, cap. 26. Gentiles ; yea, and caused his sonnes to passe through the val- Idolatry, ley of Ben-Hinnon, and was an observer of times and seasons, and gaue himselfe ouer to Witchcraft, Charming, and Sorceries, and vsed the helpe of familiar spirits and Soothsavers: and that which is more, placed a carned Image in the house of God. flat against the second commaundement of the Law : So that hee did not onely goe aftray and erre himselfe, in giving ouer his minde to most wicked and damnable heresies, but also seduced the people by his pernicious example and authoritie to doe the like mischiefe. And that which is yet more, and worst of all, hee made no account nor reckoning of the admonitions of the Prophets, but the rather and the more hardened his heart, to runne out into all manner of crueltie and wickednesse, that his sinnes might have their full meafure. For the verie stones of the streets of Ierusalem were stained from one corner to another with the guiltleffe and innocent bloud of those that either for diffuading him from, or not yeelding vnto his abhominable and detestable idolatrie, were cruelly murthered : Amongst the number of which slaine innocents, many suppose that the Propher Esayas (although he 2. King. 12. was of the bloud royall) was with a strange manner of torment put to death. Wherefore the flame of Gods ire was kindled against him and his people : so that hee stirred vo the Assyrians against them; whose power and force they being not able to relift, were subdued, and the king himselfe taken and put in fetters, and bound in chaynes, carried captine to Babylon: but beeing there in tribulation, hee humbled his foule, and prayed vato the Lord his God; who for all his wicked, cruell, and abhominable Apostasie was intreated of him, and received him to mercie; yea and brought him againe to Ieru-

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I ferusalem into his vinhoped for kingdom. Then was he no more vinthankefull to the Lord for his wonderfull deliuerance, but being touched with true repentance for his former life, abolished the strange gods, broke downe their Altars, and restored agains the true Religion of God, and gaue strait commandement to his people to do the like. Wherein it was the pleasure of the Highest, to leave a notable memorial vinto all postericie, of his great and infinite mercie towards poore and miserable sinners, to the end that no man (behis sinners never so hainous) should at any

Rom. 5.

time dispaire: for, Where sinne aboundeth, there grace aboundeth much more. Admit that this revolt of Manasses was far greater and more outragious than was Salomons, yet his true repentance found the grace to be raised up from that wofull downfall: for, God hath mercie on whom he will have mercie, and compassion on whom he will have compassion. O the profound riches of the wisedome and knowledge of God! How unspeakeable are his indge-

Rom. 11. 33.

ments? and his wayes past finding out.

3 Chron.33.

Amon the wicked sonne of this repentant father, committed also the like offence in sexuing strange gods, but recanted not by like repentance; and therefore God gaue his owne seruants both will to conspire, and power to execute his destruction, after he had swayed the kingdome but two yeares.

Idolatrie, Lib.1.64.26,

CHAP XVIII.

Of the third and worft fort of Apoftata's.



Y how much the more God hath in thefe later dayes poured forth more plentifully his graces upon the fonnes of men, by the manifestations of his Sonne Christ lesus in the slesh, and sent forth a more cleere light by the preaching of his Gospell into the world than was before times; by so much

the more culpable before God, and guiltie of eternal damnation

28, 29.

are they, who being once enlightened and made partakets of those excellent graces, come afterwards either to despise or make light account of them, or go about to suppresse the truth, and quench the spirit which instructed them therein. This is the fin against the holy Ghost, which is mentioned in the fixt and tenth chapter to the Hebrewes, and in the twelfth of Luke, and in another place, it is called a Sinne unto death, because it is impardonable, by reason that no excuse of ignorance can be pleaded, nor any plaister of true repentance applied vnto it. The Apostata's of the old Testament under the Law were not guiltie of this fin : for although there were many that willingly and maliciously revolved and fer themselves against the Prophets of God, making warre as it were with the holy Ghost; yet seeing they had no fuch cleere teltimonies of Christ Jesus, and declaration of Gods Spirit as wee have, their sinne cannot be properly faid directly to be against the holy Ghost, and so never to be remitted: according to the description of this sinne in those passages of Scripture which were before recited: as it may manifeftly appeare by the former example of King Manaffes. The Apoftle himselfe likewise doth auerre the truth hereof, when he saith.

If we finne willingly after that we have received the knowledge of Heb. 10.26, 27 the Truth, there remaineth no more sacrifice for sinnes, but a fearefull looking for of indgement, and violent fire, which shall denoure the adversaries. If any man despised Moles Law he died without mercie, under two or three witneffes : of how much forer punishment suppose yee shall be be worthie, which treadeth under foot the Sonne of God, and counteth the blond of the new Testament as a prophane thing, whereby he was fanttified, and doth deflight the Spirit of grace? Here we may fee that this finne is proper to those only that lived vnder the Gospell, and have tasted

of the comfort and knowledge of Christ.

Indas Iscariot (that wicked and accursed Varlet) committed the deed, and feeles the scourge of this great sinne : for he (being a Disciple, nay an Apostle of Christ Iesus) mooued with courtousnelle, after he had deuised and concluded of the manner and

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complet of his treason with the enemies, sold his Lord and Mafter, the Sauior of the World, for thirtie pieces of filuer, and betrayed him into the hands of theeues and murtherers, who fought nothing but his destruction. After this vile traitour had performed this execrable purpose (by reason whereof hee is called the some of perdition) he could find no rest nor repose in his guiltie conscience, but was horribly troubled and tormented with remorfe of his wickednesse, judging himselfe worthie of a thousand deaths, for betraying that innocent and guilt leffe bloud. If hee looked vp, he saw the vengeance of God readie to fall vpon him and enfnare him: if he looked downe, he faw nothing but hell gaping to swallow him vp: the light of this world was odious to him, and his owne life displeased him, so that beeing plunged into the bottomelelle pit of despaire, he at last strangled himselfe, and burst in twaine in the middest, and all his bowels gushed our.

Math 27. A&s I. Suid.

There is a notable example of Lucian, who having professed Christianitie for a season vider the Emperour Traian, fell away afterwards, and became so prophane and impious, as to make a mocke at religion and divinitie; wherupon his sirmame was called Atheist. This wretch, as he barked out (like a foule mouthed dog) bitter taunts against the religion of Christ, seeking to rend and abolish it, so he was himselfe, in Gods vengeance, torn in pie-

ces and devoured of dogs.

Porphyrie also (a whelpe of the same litter) after he had received the knowledge of the truth, for despight and anger that hee was reproved of his faults by the Christians, set himselfe against them, and published books full of horrible blassphemies, to discredit and overthrow the Christian faith. But when he perceived how fully and sufficiently he was consuted, and that hee was reputed an accursed and confounded wretch for his labor, in terrible despaire and anguish of soule he died.

Inlian the Emperour, syrnamed the Apostate, cast himselfe headlong into the same gulfe: for having beene brought vp and instructed from his childehood in the Christian faith, and

afterward.

afterward a while a profest reader thereof to others in the Church, as soone as hee had obtayned the Empire, maliciously revolted from his profession, and relisted with all his power, the Faith and Church of Christ, endeauouring by all meanes possi- Socrat. ble, either by force to ruinate and destroy it, or by fine seights sorom. and subtilities to vadermine it. And because his purpose was to doe what hurt hee could to Christains, therefore hee studied by all hee could to please, content, and vphold the contrarie partie, I meane the Painims : hee caused their temples first to bee opened, which Conftantine his predeceffour had caused to bee shur vp : hee tooke from the Christian Churches and their ministers those priviledges, liberties, and commodities which the faid Conflantine had bestowed vpon them : and not content with Atheisme, this, hee confiscated the Church reuenues, and imposed great lib.1.cap.25. taxes and tributes upon all that professed the name of Christians, and forbad them to have any schooles of learning for their children. And yet more to vex and grieue them, hee translated many orders of the Church discipline and policie into Paganisme. After hee had thus by all meanes strinen to bear downethe Scepter of Christs kingdome, it turned quite contrarie to his expectation; for in stead thereof, the scepter of his own Kingdome was broken and brought to nought: at that time when making warre voon the Perlians, hee was wounded with Socrat lib a. an arrow, which pierced his armour, and dived so deepe into bif. Ecclesiasti. his side, that hee died thereof. When he vndertooke this voyage, cap. 20. hee was furnished with such brauerie both of apparell and all things else, as it might seeme it appertained to him and none elfe to ouerwhelme and ouerfway the world; ftill belching our threats against poore Christians, whome hee had determined at his returne from Perlia veterly to deftroy, and leave none aliue, as was afterwards reported by one of his Counfell. The number of his fouldiers was fo innumerable, and his strength so impregnable, that he made no other reckoning, but to be lord of Perlia in a very short space. But loe how the lord outrurneth the attempts of his enemies: This great armie (as S. Chry-Softome reporteth against the Heathen) in which he put to much confi-

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confidence, feemed ere long to be rather a vast and weake multitude of women and infants, than an host of Warriours: for by
euill and foolish conduct and gouernment, there rose so great a
famine amongst them, that their horses which were prouided
for the battell, served for their bellies, yea and for want of that
too, many hundreds died for hunger and thirst. Even when he
skirmished, his owne side came to the worst, doing more scath
to themselves, than to their enemies: and lastly, (leading them
so vndiscreetly) they could not by any meanes escape, but were
constrained after he was slaine, to entreat the Persians to suffer
them to retyre; and so as many as could, escaped and fled away
to save their lives. And thus this brave army was thus miserably
dismembred and disconssited, to the everlasting shame of that
wicked Apostate.

Theodor, lib.3. Cap. 13. Sozom. lib.5. Cap. 8. Contempt of the Word, Lib.1. Cap.34.

One of the Treasurers of this wicked Emperor (who to please his Master, for sooke also the Religion of Christ) being on a time mocking and deriding the ministrie of the holy Word, died misterably on a sudden, vomiting his owne bloud out of his mouth, and (as Chrysosome saith) his privile parts being rotten and putrised, and consumed with lice, for all that ever he could do no remedie the same.

It is recorded of *Trebellius* the first King of the Bulgarians, that being converted with his people to the faith of Christ, so the end to give himselfer more quieter to the meditation and exercise of Religion, religned over his kingdome to his eldest son whom when he perceived to renounce the Faith, and to follow strange gods, hee not enely deprived of all his Royal dignitie, but also caused his eyes to be put out, for a punishment of his Apostacie, and bestowed the kingdome vpon his other sonne: shewing thereby, that he that abandoneth the true light of salvation, is not worthie to enjoy the comfortable light of the world.

Beda Eccl.hift. lib.3. Cap. 1. During the heptarchie of the Saxons here in England, there raigned in Northumberland two Kings; one called Offrich, who was King of the Deirians, and the other Eanfride King of the Bernirians (for into those two Provinces was that country and

tiently

ciently divided.) These two Kings before they came to their Crownes, were by the preaching of Paulinus converted to the Faith of Chrift, and baptifed into the fame faith; but as fooneas God advanced them to their kingly dignities, prefently they expelled the King of Glorie out of their hearts, and renouncing Christ, betooke themselves againe to their filthie Idols. Butthey joyed not long in this their Apostacie, for within one yeare they were both flaine by Cedwalla King of the Britaines, the one in barrell, the other comming to fue for peace: And fo they forfaking Christ in their prosperitie, were forsaken by him in their adversitie, and given over to be a prey into the hands of their enemies. This yeare wherein thefetwo Kings thus revolted and were flaine, hath vpon it the marke of vengeance to this day: for by the common confent of all Chronicles, that the memorie of these Apostates might be veterly defaced and blotted out, it was reckoned in the account of the next Kingsraigne, to wit Ofwold a holy and religious man; and fo both the name of the Kings, and the time of their raigne, is, in deteftation of the Apostacie; verely left out of our English Stories, as if they were vnworthie to haue a place amongst men, much more among Kings; that forfooke Christ of their owne accord, without any constraint or compulsion thereunto.

A Diuine at Louvaine, one lames Latonus, who was well infructed at the first in the knowledge of the Truth: afterwards renouncing the same, endeauoured with all his power to impugne and oppresse it. This man being on a time mounted into a pulpit, to preach before the Emperour Charles the fifth, was at the verie instant so amased and astonished, that no man could perceiue what hesaid, and so made himselfe a laughing stocke to all that audience. Seeing himselfe thus disgraced, hee returned from Brussels to Louvaine, wherehe fell into such griefe and sorrow of minde, for the dishonour which hee had gotten, that it turned at length into despaire: and in his dayly Lectures these or like words oftentimes escaped him after that goodly Sermon, That he had impugned the truth of God: which when diuers of his owne Coat heard, they caused him to be shut up fast in a

house.

house, where in desperation hee died, relling euerle man hee was damned, and that he could not hope for saluation or remission of his sinnes, because that of meere malice he had resisted and made warre with God.

Cardinall Poole an Englishman, had also sometimes professed himselfeto be well seene in the sinceritie of the Gospell, yet contarie to his conscience he sent into his countrey the trophies and Ensignes of Antichrist the Pope, which before had beene rased out and abolished the realme: but he died two or three daies after queene Marie, in horrible grieses, terrors, and searefulnesse,

without any thew of repentance.

Stephen Gardiner Bishop of Winchester, and afterward Chancellor of England, shewed in his young yeares some forwardnesse to withstand the Popish abuses and superstitions: but as Soone as he was exalted to honor, he turned ouer a new leafe, and began freshly and furiously to afflict and to rend the poore and faithfull servants of Christ, putting them to the cruellest deaths hee could deuise. And yet more to discouer his prophanenelle and rebellion, he wrot many bookes against the pure religion of God: and being thus swolne with venemous spight against the sonne of God, beside the extreame coucrousnesse, whoredomes, and extortions which raigned in him behold the Lord layed his hand of wrath you him, and stroke him with so strange a maladie, that before his death such horrible stinke issued from him. that none of his friends and servants, no not himselfe, could endure the sauour thereof: his bellie was swolne like a taber . his eyes distracted and sunke into his head, his cheekes thin, and the appearance of his whole face verie terrible: his breath fauoured of a filthie and intollerable stinke, and all his members were rotten, with continuall griefes & fwoonings: yet this vile wretch in the middest of all these torments ceased not to yell our continuall blasphemies, and infamous speeches, and so despighting and maugring God, died.

Peter Castellan Bishop of Maston, having attained to great riches and renowne by the meanes of the Gospell, turned not withstanding his backe to Christ, and mightily inneyed in his fermons at Orleance against the profession of his Religion ; feeking to make it knowne, that he had not onely abjured and denied it, but also that he was a profest adversarie vnto it. This man fitting at a time in his chaire, fell into a strange disease, which no Phylitian had ever scene, or could search out the cause of ; for one halfe of his bodie was extreame hor, and burned like fire, the other extreame cold, and frozen like yee; and in this tor-

ment with horrible cries and gronings he ended his life.

A grey Frier called Picard, who once was not ashamed of the Gospell, afterwards set himselfe to preach against that which he had professed, and being in the pulpit at Orleance, after infinite blasphemies which he disgorged against the Truth, at last sayd, That he protested before God and the holy affembly, that hee would neuer preach more after that day, because he was an Apoflate: which faying he by and by impudently and constantly denied, to the perill and damnation of his owne foule; thinking by his horrible curfes and forfwearings, to abuse the pooreignorant and superstitious people: but hee no sooner came into the field but the puilsant hand of God over-reached him, and stroke him speechlesse, so that he was carried thence halfe dead, and within short space died, altogether without any appearance of repentance.

Among many other Judges which shewed themselves hot and rigorous in perfecuting and proceeding against the faithfull prisoners of Valence in Daulphine, and other Romanes, as that season when two Ministers of the same citie suffered Martyrdome, one Lanbespina Counsellor, and Ponsenas the Kings Atturney at the Parliament of Grenoble, both two having been professors in times past, were not the backwardest in that action: but God made them both strange examples of his wrath; for Lanbespin falling in love with a young Maide, was so extreamely passionate therein, that he forewent his owne estate, and all bounds of civile honeftie, to follow her yp and downe whither focuer the went; and feeing his love and labour despised and fet at nought, he so pined away with verie thought, that making no reckoning of himselfe, such a multitude of lice so fed vpon him,

and tooke so good liking of their pasture, that by no meanes he could be clenfed of them; for they encreased & issued out of euerie part of his bodie in fuch number, as maggots are wont to engender in a dead and rotten carrion. At length a little before his death feeing his owne miserie, and feeling Gods head nie vengeance vpon him, he began to dispaire of all mercie. and to the end to abridge his miferable days, he refolued to hungerstaruehimselseto death. Which purpose the lice furthered; for they stucke so thicke in his throat, as if they would have choked him enery moment : neither could he fuffer any fuftenance to palle downe by reason of them. They that were eye-witnesfes of this pittiful spectacle, were wonderoully moved with compassion, and constrained him to eat whither he would or not And that they might make him take cullifles and other stewed broaths, because he refused and stroue against them, they bound his armes, and put gagges into his mouth, to keepe it open whileft others poured in the food. And in this wife being gagged, he died like a mad beast, with aboundance of lice that went downe his throat : in so much that the verie Papists themfelues stucke not to fay, That as he caused the Ministers of Valence to have gagges thrust into their mouthes, and so put to death, so likewise he himselfe died with a gagge in his mouth.

Perfecution, Lib. 1. cap.15.

As touching Ponfenas, commonly called Bourrel, (a vene Butcher indeed of poore Christians) after he had fould his owner patrimonie, and his wives and friends also, to the end to buy out his office, and had spent that which remained in house-keeping, hoping in short space to rake vp twice as much as he had scanered, fel suddenly into a strange and vnknowne disease, and shortly grew in dispaire of Gods succour and fauour towards him, by a strong remembrance of those of Valence, and the other Romanes which he had put to death, which would never depart out of his minde, but still presented themselves before him: Lib. 1. cap. 15. fo that as one bestraught of reason and sence, he denied his Maker, and called upon his destroyer the Divel, with most horrible

and bitter curlings: which when his Clerke perceined, he layed

Persecution,

out before him the mercies of God,out of all places of the Scripture, to comfort and restore his decayed sence. But in stead of returning to God by repentance and prayer, he continued obstinare, and answered his Clerke (whose name was Stephen) in this wife : Stephen, Stephen, thou art blacke : So I am and it please you (quothhe) but I am neither Turke nor Moore, nor Bohemian, but a Gascoigne of red haire. No, no, (answered he) not so, but thou art blacke; but it is with finne. That is true (quoth he) but I hope in the bountiful mercie of God; that for the love of Christ who died for me, my blacke sinnes shall not be imputed to me. Then he redoubling his choler, cried mainly after his Clerke, calling him Lutheran, Huguenot, Villaine, At which noise his friends without rushed into know what the matter was. But he commanded, that Stephen his Clerke should presently hauea paire of bolts clapt on his heeles, and to be burned for an Heretique. In briefe, his choler and rage boyled fo furiously in him, that in (hort space he died a fearefull death, with horrible howling and outcries. His creditors scarce gave them respite to draw his carkaffe our of his bed, before they feifed vpon all his goods, not leaving his poore wife and children so much as a bed of straw to lye in: so grieuous was the curse of God woon his house.

Another great Prince having in former time vsed his authoritie and power to the advancing of Gods Kingdome, afterwards being seduced by the allurements of the world renounced God, and tookepart with the enemies of his Church, to make warre against it; in which warre he was wounded to death, and is one notable example of Gods just vengeance, to all that shall in like manner fall away.

CHAP

CHAP. XIX.

Of Heretiques.



S it is a matter necessarily appertaining to the first Commandement, That the puritie and finceritie of the doctrine of Gods word be maintained, by the rule whereof he would have vs both know him, and vnderstand the holy myste ries which are reuealed to vs therein : fo also by the contrarie, whatsoever tend

deth to the corrupting or fallifying of the same Word, rising from foolish and strange opinions of humane reason, the same transgresseth the limits of this commandement : of which fortis Herefie, an enill of it owne nature verie pernitious and contagious, and no leffe to be feared and shunned than the hear of persecution: and by meanes whereof the whole nation of Chris ftendome hath beene heretofore toffed with many troubles, and the Church of God grieuoully vexed. But as Truth got cur the vpper hand, and prevailed against Falshood; so the broad chers and vpholders of fallhood came ever to the worfe, and were confounded as well by the strength of Truth, as by the spe ciall judgements of God fent downe vpon the most part of them.

Ad. 5. 36. 39. Hift. li.z. c.10. Iofeph. Antiq. lib.18.ca.1. 6 lib. 20. cap. 2.

Thendas and Indas Galilaus were two that feduced the Iews Rufeb. Eccleff. before Christ: for the first of them faid he was a Prophersen from God, and that he could divide the waters of Iordan by his word, as Ioshuah the servant of the Lord did. The other promifed to deliver them from the feruitude and the yoke of the Ro manes. And both of them by that means drew much people af ter them: fo prone is the common multitude to follow noueltes, and to beleeue euery new fangle that is but yesterday set on broach. But they came both to a deserved destruction: for Fa the Governour of Iurie ouertooke Theudas, and fending his trunk

frunke to the graue, carried his head as a monument to Ierufalem. As for Indas, he perished also, and all his followers were dispersed, manifesting by their ends, that their workes were not of God, but of men, and therefore must needs come to naught.

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After Christ, in the Apostles time there was one Elimai a Act. 13. Sorcerer, that mightily withstood the doctrine of Paul and Barnabas, before Sergins Paulss the Deputie, and sowed a contrarie heresie in his minde: but Paul still of the Holy-Ghost, set his eyes on him, and said, O full of all subsility and mischiefe, the childe of the Dissell, and enemie of rightconsus, wilt then not cease to persure the straight wayes of the Lord? Now therefore behold, the hand of the Lord is upon thee, and then shalt be blinde for a season. And immediately there sells upon him a misst and darkenesse, and he went about to seeke sime to leade him by the hand. And this recompence gained he for his erronious and heretical practise.

A while afterhim, vnder the Empire of Adrian, arole Bufeb. lib. 4. there another called Benebochab, that professed himselfe to be cap. 6. the Messias, and to have descended from heaven in the like-Chron. nesse of a Star, for the safetie and redemption of the people: by which fallacie he drew after him 2 world of seditions Disciples; but at length he and many of his credulous rout were saine, and was called by the Iewes Beneousba (that is) the Son

retique brought vpon his owne head and many of his Fellowes.

It is reported of Cerinthus an Heretique, that he denying Enfeb. and going about to darken the doctrine of Christs euerlating kingdome, was ouerwhelmed by the sudden fall of an hot-house which fell vpon him and his associates, as soone as S. Iohn was departed from it: for Irenem saith, That he heard Polycarpus often report, how S. Iohn being about to enter into the baths at Ephelus, when he perceiued Cerinthus alreadie within, departed verie hastily; saying to those that bore him companie, that he seared that the house would fall vpon their

of a lye. And this was the goodly redemption which this He-

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98 heads, because of Cerimbus the heretique, that was therein at

Eufeb. Secrat.

Maner, of whom the Maniches tooke their name and first original, forged in his foolish braine a siction of two gods, and two beginners, and rejecting the old Testament, and the true God which is reuealed in the same, published a sist Gospell of his owne forgerie, yea and was so beforted with follie (as Snidas testifieth of him) that he reported himselfeto be the Holy-Ghost: when he had thus with his diuellish heresies and blasphemies insected the world, and was pursued by Gods just judgement, at last for other wicked practises he had his skinne plucked over his cares aline, and so died in miserie.

Montanius that blasphemous caitife, of whom came the Montanists, or Pepuzian heretiques, of a towne in Phrygic called Pepuza, denied Christ our Sauiour to be God, and said he was but a man onely like other men, without any participation of diuine essence: he called himselfe the Comforter and holie Spirit which was forepromised to come into the world; and his two wines Prissilla and Maximilla, he named his Prophetesses, and their writings prophecies: howbeit all their cunning could not foretell nor preuent a wretched and desperat end which befell him; for he hung himselfe, after he had deluded the world a long season, and proued by he end, his life to have been vile and damnable, according to the Prouerbe, Qualis vita, finit ita, A cursed life, and a unstand damnable.

Niceph. lib. 4. end, his lit eap. 22. the Proue Centur, 2, ca. 8. sed death.

> Of all Heretiques that ever troubled and afflicted God Church, the Arrians were the chiefe: the author and ringle der of which crue, as by his vainglotious pride and ambition he fought to extoll himfelfe about the clouds, boafting and vaunting in his damnable error; fo by the just vengeance of God he was abased lower than hell; and purin everlashing shame and opprobrie: for he had long time as it were entered the list, and combated with Christ, and was condemned for an hexetique by the Nicene Councell, and his books burned

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Setrat. Theod. Sezom.

and then afterwards making shew before Constantine the Emperour, with a solemne oath to recant his old errors, and approue the protession of faith, which the Councel of Nice had for forth concerning Christs Diminitie, whereunto also hee subscribed his name: but all that he did was in hypocrisie, to the end to renew and republish the more boldly his false and pernitious doctrine. But when hee thought himselfe neerest to the attainment of his purpole, and braued it most with his supporters and companions, even then the Lord stroke him with a fudden feare in the open street, and with such horrible pangs in his guts, and vehement defire of disburthening nature, that he was faine to come vnto the publique houses appointed for that purpose, taking them which were next at hand for a shift : but he never shifted from them againe ; for his breath went out of his mouth, and his guts ran out of his fundament, and there lay he dead upon his owne excrements.

As the Emperour Constantine was a great fauourer and socrat. lib. a: supporter of this feet, and maintained it against, and in de-cap. 17. spight of true Christians, and by that meanes stirred up schismes and differtions throughout all Christendome: so the Lord to require him, stirred up one Inlian, whom he himselfe had promoted to honour, to rebell against him: whose practises as he went about to suppresse, and was even ready to encounter, a grieuous Apoplexie suddenly surcharged himselfore, that he died of it, before he could bring his purpose

to palle.

The Emperour Valence was infected also with this poison, Zuff-li. 2.e. 13. wherewith likewise hee infected the Gothes, who by his Israand. meanes were become the greater part Arrians and not Christians: but neither went he vinpunished; for when hee marched forth to represse the rage of the furious Gothes who were spread our all Thracia, and had given them battell, he lost the day, and being shamefully put to slight, was pursued so siercely, that hee was faine to hide himselfe in a little house, which being set on fire by the Gothes, he was burnt therein.

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Nicepher. Li. 14 GA. 36.

As for Nestorius, which would maintaine by his foolife and dangerous opinions, that the divinitie of Christ was dimided from his humanitie, making as it were two Christs of one, and two persons of one, and so turned vpside downethe whole groundwork of our faluation, escaped no more the just vengeance of God than all other Heretiques, did: for first, he was banished into a far countrey, and there tormented with Arange disease the very wormes did gnaw in pieces his blasphemous tongue, and at length the earth opened her mouth,

and (wallowed him vp.

Concerning the Annabaptists, which rose vp about fine hundred yeares fince, it is euidently knowne how divers ways God scourged and plagued many of them: some of them were destroyed by troupes and by thousands a others miserbly executed and put to death in divers places, as wel for their monstrous and damnable herefies, as for many mischiefes and outrages which they committed. By all which things God doth exhibit and fet before our eyes, how deere and precious in his fight the purenelle of his holy Word, and the vnitied his Church is ; and how carefull and zealous enery one of s ought to be in maintaining and vpholding the fame : when as he reuengeth himselfe so sharpely vpon all those that go about to peruert and corrupt the finceritie thereof, or which be breeders of new feets and divisions among his people.

Paul Diac. in Anast. Hist. Sabel. lib.5. ca.4. Blafphemie, Lib. 1. cap.31. Atheifme,

Olympus (by office Bishop of Carthage, but by profession a fauourer and maintainer of the Arrian herefie) being vpo a time in a Bath washing himselfe, hee vecered with an inpious mouth, blasphemeus words against the holy Trinine: but a threefold thunderbolt came from aboue, and stroke him hib. 1.60p. 25. dead in the same place; teaching him by his paine, and all other by experience, what it is to blafpheme the Lord of He uen, or with polluted lips to mention his facred Majette. This happened in the yeare of our Lord God five hundred and ten.

> Cyril hath recorded vnto vs of his owne knowledge, more wonderful and admirable wonder of God vpon an He

retique

recique than all the reft, and fuch an one indeed, as the like [] dare fay) was never heard of. The historie is this; After the decease of Saint Hierome, there stood up one Sabinianus a peruerle and blasphemous fellow, that denied the distinction of persons in the Trinitie, and affirmed the Father, the Son, and the Holy Ghoft, to be but one indiffinct person : and to give credit to his herefie, hee wrot a booke of fuch blafphemies, tending to the confirmation of the fame, and fathered it voon Saint Hierome, as being the Author of it. But Silvanus the Bishop of Nazaren mightily withstood and reproved him, for depraying fo worthie a man now dead; and offering his life for the truth, made this bargaine with Sabinianus, That if Saint Hierome the next day did not by some miracle testifie the fallenelle of his cause, he would offer his throat to the hangman, and abide death : but if he did, that then hee should die. This was agreed upon by each partie, and the day following, both of them accompanied with great expectation of the people, reforted vato the Temple of Icrufalem to decide the controversie. Now the day was past, and no miracle appeared, fo that Silvania was commanded to yeeld his necke to that punishment which himfelfe was Author of: which as hee most willingly and considently did, behold, an Image like to Saint Hierome in thew, appeared and flayed the hangmans hand, which was now readie to ftrike: and vanishing forthwith, another miracle succeeded, Sabinianne head fell from his shoulders, no man striking at it, and his carkaffe remained upon the ground dead and sencelesse. Wherear the people amased, praising God, claue vino Silvamu, and abjured Sabinianus herefie. Whence we may obferue the wonderfull wifedome of God, both in sunithing his enemies, and trying his children whither they will fland to his Truth or no and learne thereby, neither raffily to meafure and limit the purposes of God, nor yet timerously to dispaire of helpe in a good cause, though we see no meanes ner likelihood thereof. men on to man definite and booking and

Grimoald King of Lombardic was infected with the Ar-

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Of Heretiques.

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rian herefic for which cause the Lord punished him with vn 102 timely death ; for having beene let bloud, the eleventh day after as he strone to draw a bow, he opened the vaine anew, and fo bled to death.

Cabades, king of Perfia, when he faw his fonne Phorfuafa Cafb.bed.lib.3. cap. 10. & 11. addicted to the Maniches, hee affembled as many as he could of that feet into one place, and there fetting his fouldiers on them, flew them till there was not one left.

Therinu a Gallogracian, for renuing the herefic of Hebis on, and affirming Christ to be but an excellent man born na . turally by Mary, after the manner of other men, excelling in justice and morall vertues; was by the Emperour Valentinianew justly banished.

The Emperour Instinian favouring the herefie of the Api thardocites, when as he gave our one Edict whereby Anastafine the Bishop, and all other that maintained the truth, should be banished; suddenly he was stroken with an inward and in wishle plague, which tooke away his life, and forestalled his wicked and cruell determination from comming to the defired effect. In all which examples we may see how God doth

and supporters, yearhe verie places and cities wherein they Paul Dias lis lived and broached their blasphemies: as by the destruction of Antioch is feene, which beeing a verie linke of hererikes. was partly confumed with fire from heaven about, in the feat tienth yeare of Instinus the Emperor, and partly ouerthrowne with earthquakes below, wherein Emphrasius the Bishop, and many other were destroyed.

not onely punish heretikes themselves, but also their favourers

Moreover, besides those, there were vnder Pope Innocent the third, certaine Heretikes called Albigenses, or Albianis which beeing possessed with the same spirit of furie that the Maniches were, affirmed that there were two Gods; one goods and another cuill: they denied therefurrection, despised the Contempt of Sacraments, and faid that the soules of men after their separa-

tion, patfed either into hogs, oxen, ferpents, or men, according to their merits : they would not spare to pollure the temples appointed

Platina fub. Siricio.7.

Nicephor.li.27 cap.31.

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the word, Lib. 1. cap. 34.

appointed for the service of God, with their excrements, and other filthie actions, and to defile the holy Bibles with wrine. in despight and contumely. This heresie like an enil weed. To grew and encreased, that the branches thereof foread oner almost all Europe; a thousand cities were polluted therewith fo that it was high time to cut it short by violenceand the fword, asit was: for they were oppressed with so huge a slaughter, that an hundred thousand of them were flaine, partly by war partly by fire, at one time.

Gregorie of Tours hath recorded the life and death of an herericall Monke of Bourdeaux, that by the helpe of Magicke wrought miracles, and tooke vpon him the name and title of Christ, saving hee could cure diseases, and restore those that were past help by physick, vnto their healths: he went attired with garments made of goats haire, and an hood, professing an austeritie of life abroad, whereas hee plaid the glutton at home: but at length his cousenage was discourred, and he was

banished the citie, as a man vnfit for ciuill societie.

In the years of our Lord God 1204, in the Empire of Otto the fourth, there was one Almarica also that denied the presence of Christ in the Sacrament, and said, that God spake as well in prophane Onid, as holy Augustine : hee scoffed at the Atheisme. doctrine of the refurrection, and effected heaven and hell Li.1.ca.25. but as an old wives fable. Hee beeing dead, his disciples were brought forth into a large field necre Paris, and there in the presence of the French King, degraded and burnt: the dead carkaffe of Almaricus being taken out of the Sepulchre and burnt amongst them, it fell out that whilest they were in burning, there arose so huge a tempest, that heaven and earth seemed to move out of their places, wherein doubtletlethe foules of these wicked men felt by experience, that hell was no fable; but a thing, and fuch a thing as waited for all fuch rebelsagainst God, as they were.

Anastasius, Emperor of Constantinople, being corrupted with the herefie of Eutiches, published an Edist, wherein all men were commanded to worthip God not under three per103

fons as a trinitie, but as a quaternitie, containing in it foure perfors: and could not by any counfel be brought from that discillisherror, but repelled from him disers Bishops with great reproach, which came to persuade him to the contrary: for which cause not long after, a flash of lightening from heatern suddenly seised upon him, and so be persuade when her

had raigned twentie eight yeares.

Instinus the second also, who after the death of Instinus obtained the Imperial Crowne, was a man of exceeding pride and crueltie, contemning pouertie, and murthering the Nobilitie for the most part. In auarice his desire was so infariate, that he caused yron chests to be prepared, wherein her might locke up that treasure which by unjust exactions her had extorted from the people. Notwithstanding all this, he prospered well enough until he fell into the herelie of Pelagian, soone after which, the Lord bereft him of his with, and shortly after of his life also, when he had raigned eleucing yeares.

Mahomer, by birth an Arabian, and by profession one of the monttrous Heretiques that ever hived, began his herefie in the yeare 625. His off-spring was but out of a bale stocke; for being fatherlesse, one Abdemonoples a man of the house of Ismaet, bought him for his flave, and loved him greatly for his famour and wit: for which cause he made him Ruler over his merchandise and other businesse. Now in the meane while one Sergiss a Monke (flying for hereficiant Arabia) instructed him in the herefie of Nessorius: a while after, his Mafter died without children, and left behinde him much riches, and his wife a widow of fiftie yeares of age whom Mahomer married, and when shee died, was made heire of all her riches. So that now (what for his wealth and cunning in Magicke) he was had in high honor among the common people. Wherefore (by the counfel of Sergins) he called himselfe the great Prophet of God. And thortly after (when his fame was published) hee deuised a Law and kinde of Religion called Alcaron, wherein he borrowed for

thing almost of all the herefies that were before his time: with the Sabellians he denied the Trinitie: with the Manichees he faid there was but two persons in the Deitie : he denied the equalitie of the Father with the Sonne, with Euromine : and faid with Macedone, that the holy Ghoft was a creature; and approved the communitie of women with the Nicholaits: he borrowed of the Iewes circumcifion; and of the Gentiles much superstition: and somewhat he tooke of the Christian veritie, belides many divelish fantalies intiented of his owne braine: those that obeyed his Law, he called Sarazins. Now after hee had lived in those monstrous abuses fortie yeares, the Lord cut him off by the falling fickeneffe, which hee had difsembled a long time, saying when hee was taken therewith, that the Angel Gabriel appeared vnto him, whole brightnelle he could not behold: but the Lord made that his destruction, which he imagined would be for his honour, and Setting forth his Sect.

Infinite be the examples of the deftruction and judgement Stow Chronof privat Heretiques in all ages, and therefore we wil content our selves with them that be most famous. In the yeare of our Lord 1561, and the third yeare of the raigne of Queene Elizabeth, there was in London one Williams Geffery that constantly auouched a companion of his called Iohn Moore to be Christ our Saujour, and could not be reclaimed from this mad perfuation, vntill he was whipped from Southwarke to Bedlam, where the faid Moore meeting him, was whipped alfo, vntill they both confelled Christ to be in heaven, and

themselves to be sinfull and wicked men.

But most strange it is now divers sensible & wife men were The samedeluded and carried beside themselves by the subtilitie of Sathan, in the yeare 1501, and of the raigne of Q. Elizabeth 33. the memorie whereof is yet fresh in enery mans head and mouth, and therefore I will but briefely touch the same. Edmund Coppinger & Henry Arthington, two gentlemen, being affociated with one William Hacket, formerimes a prophane and verie lewd person, but now converted in outward shew, though

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though not in outward affection, were so seduced by his hy? pocriticall behaulour, and the diuels extraordinarie denices. that from one point to another they came at last to thinke, that this Hacket was annointed to be the ludge of the world:

ket Lib. 1. c.22.

and therfore comming one day to Hackets lodging in Lon-Hypocrific in don, he told them that hee had beene annointed of the holy regard of Hac- Ghoft: then Coppinger asked him what his pleasure wasto be done: Goe your way (faith hee) and proclaime in the citie, that Christ lesus is come with his fanne in his hand to sudge the earth : and if they will not beleeve it, let them come and kill mee if they can. Then Coppinger answered, it should be done forthwith: and thereupon (like mad men) he and Arthington ran into the streets, and proclaimed their mellage aforesaid:and when by reason of the concourse of people they could not proceed any further, they got vp into two emptie carts in Cheape, crying, Repent, repent, for Christ lesu is come to indge the world: and then pulling apaper out of his bosome, he read out of it many things touching the office and calling of Hacket, how he represented Christ by partaking part of his glorified bodie, &c. Besides, they called themselves his Prophets, one of Iuftice, another of Mercie. And thus thefe fimple men were ftrangely deceived by a miraculous illusion of Sathan, who no doubt by strange apparitions had brought them into this vaine conceit. But let vs observe the end of it. it was thus: the whole citie being in amaze, tooke Hacket, the breeder of this deuise, and arraigning him before the Major and other Iustices, found him guiltie as well of this seditious practife, as of speaking traiterous words against the queen: wherefore he wasthortly after hanged on a gibbet in Cheapside, counterfeiting to his last his old deuises, and at length vectering horrible blasphemies against the majestie of God. As for his Prophets, Coppinger died the next day in Bridewel and Arthington was kept in prison, vpon hope of repentance.

CHAP. XX.

Of Hypocrites.



S God is a Spirit and truth, so he wit be worshipped in truth of spirit and affection, and not in hypocrific and diffimulation: for which cause hee commaundeth vs by the mouth of Mofes, in the fixt and tenth chapters of Deuteronomie, To lone and bonor him with at our heart with all

our soule, and all our strength: which hypocrites are so farre from doing, that they have nothing in them but a vaine shew of coyned religion, and so by that meanes breake the first commandement; thinking to bleare Gods eyes with their outward shewes and ceremonies, as if hee were like men, to fee nothing but that which is without, and offereth it felfe to the view : but it is quite contrarie ; for it is hee that descry- 1.Sam. ie eth the heart, and fearcheth out all the corners thereof, to fee what truth and finceritie is therein, and therefore bateth and detelleth all hypocrifie, and abhorreth all fuch feruice as is performed onely for fashion sake, or in regard of men : as appeareth by the reproofes and checks which the Prophet Efay denounceth against the hypocrites of his time: who made thew of honouring God, but it was but with their lips and vaine and friuolous ceremonies, not in truth of heart and affection: so our Saujour Chrift thundered out his curses a- Mathazz gainst the Scribes and Pharifes with the judgements & vengeance of God for their hypocrifie. With this finne was Ba- Num. 22. Taam that wicked Prophet, vpon whom God bestowed a certain gift of prophecie, infected: for when king Balae fent for him to curie the Ifraelites, hee made as though he would not enterprise any thing contrarie to the will of God, as if hee had had him in great reverence and estimation : neverthelesse:

2 Pct. 2. 16.

being allured and enticed by the golden Presents which were fent him, he despised Gods commandement, and discourred his owne fecret impietie, and became an hired flaue and enemie to the people of God: but as hee was in journey towards him, there happened a strange and prodigious thing; an Angell met him by the way with a naked fword in his hand resdie to hew him in pieces: whom when he himselfe beeing blinded with couctoufnelle as with a vaile, could not perceine his affe faw and was afraid; and that which was more strange, the poore brute and dumbe beaft speaking in a new language like a man, reproued his mafters madneffe. Whereat he being fore amased, and notwithstanding all the asses humbling before the Angell, yet purfued his vnhappie journey, to his eternall shame and confusion as one of an obstinate and hard ned heart; for he was forced by the Spirit of God to bleffe those whom he had purposed to curse: and yet further discoucring his hypocricie and enuious disposition, he was the cause why the Israelites provoked the wrath of God against themselves, through the pernicious and deceivable counsell which he gave to the Madianites; for which cause he himself was in the end flaine,

Num. 25.

s King. 5.

In this range may we place Geofie, Elizani feruant, who being as it were the Disciple and profest follower both of his Masters life and doctrine, the true Prophet of God, by whom for the further assurance and confirmation of the grace and blessing of God, he had seen many notable and excellent miracles wrought; yet notwithstanding was not true of hear, but drawne aside by desire of sucre, that caused him secretly (vnwitting to his master) to run after Naaman the Syrian in his masters name, for the money and apparell which his Master had before refused: and supposing his knauerie to be so hidden that it could not come to light, God discovered and pulled off his visard, and punished as well the deed, as the manner of doing thereof, vpon him and his posteritie, with a perpetualleprosie.

Ausrice, Lib. 2. cap. 35.

Saint Luke in the first chapter of the Atts doth at large describe the hypocrisie of Ananias and Saphira, who that they might seeme zealous to Godward, and charitable toward the Saints, having fould a certaine pollession, under pretence of giving the price thereof among the poore, retained couertby a certaine portion of it to their owne vie, being fo impudent as to lye vnto the Holy-Ghost the President of the Church, and founder of all fecrets: but being attached by the mouth of Peter, a just and fearefull judgement of God fel on them both, euen their sudden death at the Apostles feet, one after another.

Nicephorus telleth of one Philip, the first Emperour that vndertooke the name and profession of Christ: but by the report of other writers it proceeded not from any zeale of Religion, or feare of God, but onely to the intent to counterfeit a kinde of honestie, and couer his foule vices and cruelties vnder the cloke of Religion. But God quickly espied and punished his deepe hypocrisie; for before he had raigned full five yeares, both hee and his sonne were staine at Verona by his men of war. Let vs learne then this lesson, by these examples to carrie our selues in all purenelle, sinceritie, and good conscience before God; that our thoughts, words, and deeds beeing estranged from all hypocrifie, and diffimulation, may be agreeable and acceptable in his -fight.

Moreouer, euen as hypocrifie can winde and infinuate her selfe into the pure and sincere service of God, as hath been declared; so doth she play her part with no lesse brauerie and oftentation in superstition and idolatrie: for the truth whereof (before I proceed further) I will fer downe a historie nor: altogether vinworthic the reading and remembring. Two hundred yeares are not yet past, since there was in the raigne Enguerran de: of Charles the seuenth, King of France, a certaine preaching Monfir. de Frier of Britaine, called Frier Thomas, who by his differn- vol. 2. bling customes and brags, under pretence of a certaine refor-

mation:

mation of manners, fo mightily deceived the whole world. that eueric where he was reputed for an holie man. This Frier puffed vp with a greedie desire of vaine-glorie, vsed to goe from Towne to Towne, and from Countrey to Countrey, finding exceeding honourable entertainment in every place; which he tooke verie willingly: and that he might ride at the more ease, he got him a little young Mule, that would go verie foftly; and in this fort appointed, he was accompanied with divers of his owne Order, and many other Disciples that went for the most part on foot by him : the people flocked together from all quarters to fee him; yea, and many were so beforted, as to forfake their fathers, mothers, wives, and shildren, to attend upon this holy man. Alwayes when hee came neere to any Citie, the Burgelles, and Gentlemen, and Clergie, with one consent came forth to meet him, doing him as much honour and reverence (faith mine Author) as they would have done to one of Christs Apostles if hee were aliue. Hee was verie well content, that verie honourable personages, as Knights and such others, being on foot, should hold his Mule by the bridle, to be in stead of pages and lacquies to lead him into the Townes. His enterance into cuery Citie was with great pompe and magnificence, and his lodging prouided at the richeft and stateliest Burgesses house. Now that he might the better play his part, they prepared him in the best and conveniencest places in the Citie, a scaffold richly hung and garnished, vponthe which his custome was first to say Malle, then to begin his Sermon wherein he ripped up the vices of eueric estate, but reproduced especially the Clergies enormities, because of their concubines and whores which they maintained: wherein hee did fay nothing but that which was good and lawfull: but in the fame hee vied no difcretion, but joyned madnetle and facriledge with his Monkish nature, in stirring up little children to exclaime upon women for their attyre promising cersaine dayes of pardon to them, as if hee had been a god: fo

that Ladies and Gentlewomen were enforced to lay afide for a feafon their accustomed trinkets. Moreouer also, towards the end of his Sermons he commanded to be brought vnto him their Chesse-boords, Cards, Dice, Nine-pins, and such other trash, which he openly threw into the fire, to be burned before them all. And that he might give more strength and credit to this his paltrieris-raffe, he caused the men and women to be divided on each side, with a line drawne betwixt them, as in a Tennis court: and by this means he drew together sometimes twentie thousand persons; so readie and zealous is and ever hath been the world to follow after such hypocritical deceivers, rather than the true preachers of Gods-Word.

But let vs heare the issue of this holie hypocrite; it was thus: When he had in the forenamed fore trauerfed as well France as Flanders; it tooke him in the head to passe the mountaines, and visit Rome; imagining that it was no hard matter to obtaine the Popelhip, feeing that in all places where he went, there was equall honour given vnto him: or if hee should faile of that hope, yet at least the Pope and his Cardinals would entertaine him honorably: but it happened farre short of his expectation: for Popes are not fo prodigal of their honours; to doe any fuch reverence to a poore fillie Monke, but are verie niggards and sparing thereof even towards Kings; so farre are they from leaving their thrones of Majestie to any other: neither must we thinke that the Pope cared greatly for all those trickes and quiddities of Frier Thomas, seeing hee himselfe is the onely merchant of such trash. When he was arrived at Rome, Pope Engenius feeing that he came not according to cultome, to kille his holinetle feer, fent for him twice, and vnderstanding that he refused to come, and that heefeigned himselfe to be will at ease, sent his Treafurer, but not to impart to him any treasure, but to apprehend and attachehim. The Frier now perceluing that enquirie was made for him, and that they were at his chamber doore, leaps III

out at a window, thinking by that meanes to escape; but her was quickely taken prisoner by the Treasurers servants, waiting before the doore, and brought before the Confistorie of Cardinals: Law proceeded against him, by doome whereof, though no erronious opinions could be prooued against him, he was adjudged to the stake to be burned for an Heretique: but it was sufficient to make him guiltie, because he defamed the Priests in his Sermons, and had spoken so broadly of their Goffips, and had been to bold to viurpe the authoritie of giuing pardons, which the Popes claime for a priviledge of their owne See; and belides, had made no more account of him that is a pertie god on earth, but had done all these things without his leave and licence: it was an hard matter to be endured of the Bishops of Rome, that a filly Monke should so intermeddle with their affaires, and should derogate any whit from their supremacie, seeing that they quit themselves so wel with Kings and Emperors, and can at every fleight occasion snake them stoupe: neither is it to be doubted, but that Pope Engenius was verie jealous of the honour which Frier Themas attained vnto in every place, and fearefull least his presence might disturbe his present estate. By this meanes God. who vieth all inftruments for his owne purpole, and can direct every particular to the performing of his will, did punish and correct the hypocrific of this Monke, that seemed to be holie and wife, being indeed nothing but foolish, stubborne, and ambitious.

Stow Chron.

Moreouer, most notable was the hypocrisie of two contested tholy Maids, one of Kent in England, called Elizabeth Barton; the other of France, called Ioane la Pucelle: the former of which, by the procurement and information of one Richard Master Parson of Aldington, and Edward Bocking Doctor of Diuinitie, a Monke of Canterburie, and divers others, counterfeited such manner of trances and distortions in her bodie, with the vittering of divers counterfeit venues and holie words, tending to the rebuke of sinne, and reproduing

uing fuch new opinions as there began to foreat, that thee woon great credit amongst the people, and drew after her a multitude of favourites : befides; thee would prophecie of things to come, as that thee should bee helped of her difease by none but the Image of our Ladie in Aldington; whither beeing brought, thee appeared to the people to bee fuddenty relies ued from her sickenetle : by meanes of which hypocriticall diffimulation thee was brought and maruellous estimation. not onely with the common people, but with divers great menalio, informed that a booke was put in print, touching her fained miracles and reuelations. Howbeit, not content to delude the people, thee began also to meddle with the King himselfe, Henry the eight , faying, That if hee proceeded to be divorced from his wife Queene Katherine, hee should not remaine King one moneth after, and in the reputation of God not one day: for which and many other trickes practifed by her, the with her complices was arraigned of high treafon, and atter confession of all her knauerie, drawne from the tower to Tiborne, and therehanged; the holy maidens head being fer voon London bridge, and the others on certaine gates of the Citic.

The other named la Pucella de Dien, maruelloufly delu-Stow Chron. ded with her counterfeit hypocrifie, Charles the feiterth, King of France and all the whole French Nation; in fuch fort, that so much credit was attributed vnto her, that shee was honoured as a Saint, and thought to bee fent of God to the avd of the French King. By her meanes Orleance was woon from the English, and many other exploits archieued, which (to bee thort) I will referre the Reader vnro the French Chronicles, where they shall finde her admirable knauerie at large discouered. But touching her end, it was on this fort: as thee marched on horsebacke to the cowne of Champaigne, to remoone the fiege, wherewith it was girt by the Duke of Burgoine and other of the English Captaines, Sir John Leupembrough, a Burgonian Knight, tooke her aline,

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and conveyed her to the citie of Roan, where the feigning he felfe with childe, when the contrarie was knowne, was condend ned and burne. And thus theferwo holie women, that in a dil uers kinde mocked the people of England and France by their hypocrific, by the Iustice of God came to descrued de Ametions. In and or older or house of a sent distribution

Heringand daidy to meane of which by meaning !! troller was the CHAPAXXI was and gonslund

Of Cominters, and Enchanters.



F God by his first Commaundement hath enjoyned cuerie one of vs to love, ferue, and to cleave vnto him a lone in the conjunction and vnitie of a true faith and hope vnremoueable. there is no doubt but he forbiddeth on the other fide that which is contrarie to this forefaid dutie, and herein especially that acursed familiarity which

divers miferable wretches have with that lying Spirit, the Father of error, by whose delusions and subriltie they buse themselve in the shudie of forceries and Enchantments, whereupon it Lenit 19. 31 forbidden the Ifraelites in the nineteenth of Levitien; to turn after familiar Spirits, or to feeke to Sooth favers to be defiled 1 them : and the more to withdraw men from this damnah crime, in the Chapterfollowing there is a threat fet downe gainst it in manner of a commandement, That if either man woman have a first of divination or foothfaring in them . Should die the death, they should stone them to death, their ble Brod 22: 18. Thouldbe upon them : fo in the two and twentieth of Exodies

Law of God faith, Then Shalt not Suffer a Witch to line : and fer following the same steps, giveth an expresse charge in Dev. 18. 10, 11 eighteenth of Deuteronomie, against this sinne, faying nene be found among thee that veeth witchcraft, nor the te

deth the Clouds or times, nor a Sorcerer, or a Charmer, or that counselleth with a Spirit, or a teller of Fortunes, or that asketh counsell at the dead: for all that do such things are abhomimation water the Lord. And therefore this finne, in the first of Samuel, verse 15. is reputed amongst the most hainous and I Sam-16. enormous finnes that can be : When they shall fay wate you, Ifa, 8.19,20; (faith the Prophet) Enquire at them that hath a Spirit of dimination, and at the South fayer, which whisher and marmine: answer, Should not a people enquire at their God? from the liming to the dead? To the Law, and to the Testimonie? Wherefore it was a commendable thing, and worthic the imitation, when they that had received the Faith by Pauls preaching, ha- Acts 19, 19. ming before vied curious Arts, as Magicke and fuch like, beeing couched with the feare of God, brought their bookes and burned them before all men, although the price thereof amounted to fiftie thouland pieces of filuer, which by Buden his supputation ariseth to five thousand French Crownes. The Councels, as that of Carthage, and that other of Constantinople, kept the second time in the suburbs, veterly condemned the practifes of all Conjurers and Enchanters. The twelve Tables in Rome adjudged to punishments those that bewitched the standing corne. And for the Civil Law, this kinde is condemned both by the Law Inlinand Cornelin. In like manner the wifest Emperors (those I meane that attained to the honour of Christianitie) ordained divers Edicts and Prohibitions, vnder verie sharpe and gricuous punishments, against all such villanies as Conflantine in the minth booke of the Cod sie, 18, enacted, That wholeever should attempt any action by Art Magicke, against the safetie of any person, or should bring in or ftirre vp any man, to make him fall into any mischiefe or riocous demeanour, should fuffer a grieuous punishment : in the fifth Law hee forbiddeth every man to aske counfell at Witches, or to vie the helpe of Charmers and Sorceres, vnder the paine of death. Let them (faith be in the fixt Law) be throwne to wilde beafts to be denoured, that by conjuring

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Buches, 227 Sept. bb. 4. or the helpe of familiar Spirits goe about to kill either the enemies, or any other. Moreouer, in the feuenth law he willeth, that not so much as his owne Courtiers and squants, if they were found faultie in this crime, should be spared, but seuerely punished: yet neuerthelesse, manie of this age give themselves over to this filthie sinne, without either seare of God, or respect of law: some through a sooish and dangerous curiositie, others through the overruling of their owne vile and wicked affections, and a third sort, troubled with the terrours of an euisleonscience, defire to know what shall befall and happen vnto them in the end.

Thus Sanl the first King of Israell beeing troubled in him-felfe, and terrified with the armie of the Philistims that can't against him, would needs foreknow his owne fortune, and the issue of this doubtfull warre. Now whereas before whilest he performed the dutie of a good King, and obeyed the constraundement of God, hee had cleaned his Realme of Witches and Enchanters; yet is he now so mad as to make them serve his owneturne, and to vie their counsels in his extremitie; adding this wickednesse to the number of his other great sinnes, that the measure thereof might be full: he went therefore to a Witch to seeke counsels, who caused a Diuell to appeare and speake vito him in the shape of Samuel, and foretell him of (Gods just judgement upon his wickednesse) his utter and finall ruine and destruction.

Buchan. reru Scot. lib.4. An example not much valike vato this in the etter, but most like in practife, wee finde recorded of Natholican, the one and thirtieth King of the Scots: who, after her had valually varped the Crowne and Scott, and entialled himselfe by much bloudshed into the Thront of the Kingdome, by open intrusion, and no apparent show of right, sought by the same meanes to consider and establish the Kingdome vato him: And there are as wickednesse is alwayes accompanied with suspicious

and feare) he fent one of his truftieft friends to a Witch, to enquire of things to come, both what successe he should have in his Kingdome, and also how long he should live : the Witch answered . That hee should not live long , but should shortly be murthered, not by his enemie, but by his familiar friend: when the Mellenger vrged inftantly of whome; thee answered. Of him : hee detelting her at first, and abhorring the thought of any fuch villanie; yet at length confidering that it was not fafe to disclose the Witches answer, and on the other fide, that it could not be concealed, refolied for his most fecuritie, rather to kill the Tyran, with the fanour of many, than to faue him aline with the hazard of his owne head. Therefore as floone as hee was returned home, being in fecret alone with the King, to declare vinto him the Witches answer, he slew him suddenly, and gaue him his just defert, both for his horrible crueltie, and wicked forcerie. Let all them that make no conscience of running to Witches, either for their lost goods, or for recourrie of their owne or friends health, remember this example, either for their inftruction to amend, or for their terror, it they continue that diuelish practife.

Plutarch in the life of Romulus reporteth of one Clea- Plutarch. Remedes, a man in proportion of bodie, and cruel practifes, huge and gyant-like: who for that he was the cause of the death of many little children, and was purfued by the parents of those dead infants, who fought to be revenged on him for that cruel part, hee hid himselfe in a coffer, cloting the lid fast to him : but when the coffer was broken open , the Conjurer was not therein, neither aline nor dead, but was transported by the malicious Spirir the Diuell, vato a place of greater tor-

Ment.

Antient Histories make mention of one Pife, a man of raise credit and authoritie among the Romans, whom the Emperour Tiberian gaue vnto his sonne Germanican for an helper and counfellor in the mannaging of his affaires in Alia, fo

well was he perfuaded both of his fufficiencie, courage, and loyaltie towards him. It chanced a while after, that hee wa fulpected to have bewirched to death the faid Germaniene: the fignes and markes of which fulpition were, certaine dead mens bones digged out of the earth with divers charmes and curses, and Germanicus name engraven in tables of lead, and fuch like trash which Witches vse to murther men withall. were found with him. Whereupon Tiberian himselfe accufed him of that crime; but would not have the ordinarie ludges to fit vpon it, but by special priviledge committed the enquirie thereof vnto the Senate. Pife, when every man shought he was preparing himselfe for his defence against the morrow, (like a wife man to prevent all mischiefes) was found dead the day before, having his throat cut, and, as most likelyhood was, finding himfelf guilty of the fact, and too weak to overweigh the other lide, forestalled the infamic of a most shamefull death, by killing himselfe; although there be that say, that the Emperour fent one of purpose to dispatch him in this manner.

Lib. 1. C.D. Of the Northerne people.

Olans Magnus telleth of one Methotin, a noble Magitian in old time, that by his delutions did to deceive and blinde the poore ignorant people, that they accounted him not onely him Refer this also some mightie man, but rather for some demie god; and to Lib. 1 ca. 24. token of the honour and reuerence they bare him, they of fered vp Sacrifices vnto him, which he refused not but at his knaueries and consenages being layd open, they killed him whom before they fo much effeemed : and because his dead ca kaffe with filthie flinke infected the approchers, they digged vp and broached it vpon the end of a stake, to be denoured wilde beatts.

Chap. 18, of the forefayd Booke-

Another called Hollere fas the fame Authour wirnellen played the like trickes in abusing the peoples mindes as strot ly as the other did, infomuch that he was reputed also to god: for hejoyned with his craft, ftrength and power to m himselfe of greater authoritie in the world. When he listed

palle over the fea, he vied no other thip but a bone figured with certaine charmes, whereby he was transported, as if both fayles and winde had helped and driven him forwards; yet his inchanred bone was not of power to faue him from being murchered of his enemies.

IIO

The fame Author writeth, That in Denmarke there was one Glass Magues. One a great Rouer and Pyrat by fea, who vied likewife to palle the feas without the helpe of thip or any other Veffet, and funks and drowned all his entantes with the wanes, which by his cumthing he flirred up: but at last his cumning practife was ouer-reached by one more expert in his are than humfelfe, and as hee had ferued others; to was he himselfe ferued, even swallowed up of thewavers countries of a will, that face granted the granted that he could

gather regether all the Serpence within halfe a mile round about into a dirch, and feed them and bring them vp there: and being about the experiment, behold, the old and grand Serpent came in the while, which whilst he thought by the force of fuschannes to make to enter into the direct among the rest, he see you and enclosed him round about tile a girdle so strongly, that he drew him perforce into the dirch with him, where he milerably died, Marke here the wages of fach wicked mifereants, that as they make it their occupation to abuse simple follow, they are them-films abused and combined of the Dinell; who is a finer jugler than them all, ment out ogetts neigh

It was a verie lamentable spectacle that channeed to the Governour of Malcon a Magirian, whom the Diss vp in dinner while, and houted aloft, carrying him three sines about the rowne of Mafcon in the prefence of many beholders, to whom he cried on this manner, Helpe, helpe, my Huge de Cluni, friends, so that the whole towne stood amased thereat, yea and the remembrance of this firange accident flicked at this day fall in the mindes of all the Inhabitarits of this cou rrey; and they say, that this wretch having given himfelfe to the Divell, provided store of holy bread (as they call it) which

he alwayes carried about with him, thinking thereby to keep bimselfe from his clawes, but it served him to small stead, as his end declared.

About the yeare 1437, Charles the seuenth being King of France, Sir Gyles of Britaine, Lord of Rais, and high Constable of France, was accused (by the report of Enguerran de Monfireles) for having murchered many infants and women gress with childe, to the number of eight score or more, with whole bloud hee either writ or caused to be written bookes full of conjurations, hoping by the abborninable meanes to attaine might matters: but it happened cleane crosse and contrarie mis expectation and practise; for being continued of those horrible crimes, (it being Gods will, that such grosse and palpable sinnes should not go vrapunished) her was adjudged to be hanged and burned to death, which was also accordingly executed at Nantes, by the authoritie of the Duke of Britaine.

Jahn Francis Piem of Mirand faith! That the conferred diuers times with many, who being inteed with a vaine hope of
knowing things to come, were afterwards to grienously tormeted by the Diuell (with whom they had trade fome bargain
that they thought themselves thrice happio if they escaped wit
that they thought themselves thrice happio if they escaped wit
their lives. The faith moreover. That there was in his turns a
taine Conjuter that promised a too chrisens and no, greates
taine Conjuter that promised a too chrisens and no, greates
their lives, to present who him vpon a stage the siege of Troy, a
debilles and Hesten sighting sogether as they did, when the
were alive; but he could not performe his pratitis for most
sport and spessage more hideous and only to his person
specially a Diuell, in such for, that he was
user afterward heard of some a girl no bare ad most were
afterward heard of some a girl no bare ad most were

In our owne memorie the Earle of Afpremont and brother Lord of Orne, were made famous and so cases, a mouth, for their strange and prodigious feats, whereas were so vireasonably diffolute and vaing logious, that for their strange in their sport and passione to breake down

all the windowes about the Castle Aspremont, where they kept (which lyeth in Lorraine two miles from S. Michael) and threw them piecemeale into a deepe Well to heare them crie plumpe: but this vaine excelle prelaged a ruine and de-Aruction to come, as well vpon their house, which at this prefent lyeth defolate and ruinous in many respects, as your themfelues, that finished their dayes in miserie one after another a as we shall now understand of the one the Lord of Orne : as for the Earle, how he died, shall more at large be declared elfewhere. Now it chanced, that as the Lord of Orne was of most wicked and cruel conditions, so he had an cuil favoured looke, answerable to his inclination and name, to be a Conjurer: the report that went of his crueltie was this . That young time he put the Baker, (one of his feruants, whole wife hee vied fecretly to entertaine) into a tun, which he caused to be rowled from the top of a hill, into the bottome, bouncing fometimes as high as a pike, as the place gaue occasion; but by the great mercie of God, notwithstanding all this, this poore man faued his life. Furthermore, it was a common seport, that when any Gentlemen or Lords came to fee him, they were entertained (as they thought) very honorably, being ferand with all fort of most daintie faire and exquisit dishes, as if he had not spared to make them the best cheere that might be: but at their departure, they that thought their selves well refreshed, found their stomacke emprie and almost pined for want of food having neither eaten nor drunke any thing face in imagination onely; and it is to be thought, that their horses found no better fare than their masters. It happened one day, that a certaine Lord, being departed from hishouse; one of his men having left fomething behinde, recurred to the Galle. and entering fuddenly into the hall where they, dired but a little before he espied a Munkie beating the Master of the house that had feafted them of late, verie fore. And there be others that fay; that he harh been feen through the chinke of a doore lying on a table upon his bellicall at length, and a Munky foourzing him verie strangely to whom he should say . Let me alone, suyon .

And thus her continued a long time: but at length after her had made away all his substance, her was brought to such extreamine, that being destitute of maintenance, and fortiken of all men, her was faine (for want of a better refuge to betake himselfe to the Hospital of Paris, which was has last Mansion house, wherein he died. See here to how precifull and misleable an end this man fell, that having been effectived amongst the Mighties of this world, for making no more account of God, and for following the illusion of Sathan (the common Enemie of Mankinde) became in poore and wretched as to dye in an Hospital among Creating and Beggars.

It is not long fincethere was in Lorraine a certaine man called Coules, that was ouer much given to this curfed Art:among whose trickes this was one to be wondred at; that he wouldly fer harquebuses or pistols to be shor at him, & catch their bulle in his hand without receiving any hure: but vpon a certaine timone of his servants being angrie with him, hot him such a knoc with a pistol (norwithstanding all his great cumning) that help

led him therewith.

Moreouer, it is worthic to be observed, That within the two hundred yeares hitherto, more Monkes and Priests his been found given over to these abhominations and disable nesses, than of all other degrees of people whatsoever, it is declared in the second volume of Enguerran de Monsteir more at large: where her maketh mention of a Monsteir word to practise his forceries in the top of a Tower an Abbey; lying neare to Longin upon Marne; where Dittels presented themselves to be at his commandement in this was in the raigne of Charles the fixe. In the same hoo it is recorded, That in the raigne of Charles the second. Master William Editine Doctor in Diumitie, and Prior of Secremaine in Lay, having beene an Augustine Frier, gane his selfeto the Diuell for his pleasure, cuen to have his will decreains woman; he was upon a time in a place where a System

gogue of people were gathered together; where to the end that he might quickely be (as he himfelfe contelled) hee tooke a broome and rode ypon it. Hee confelled allo, that hee had done homage to that enemie of God, the Diuell; who appeared vnto him in the shape of a sheepe, and made him kille his hinder A sweet kills parts, as he reported. For which causes he was placed vpon a doubtlesse. scaffold, and openly made to weare a paper containing his owne faults, and afterwards alotted to line prisoner all the rest of his life laden with yrons, in the Bilhop of Eurenz his house, which was accordingly executed. This happened in the years

1453. In the raigne of the same King, 1457, there was a certaine Curat of a Village necre to Soillons, who to revenge himfelfe of a Farmer that recained from him the tenths which were appointed to the Knights of the Rhodes, went to a Witch, of whom hee received in gift a fat toade in an earthen pot, which shee had a long while fed and brought vp, which shee commanded him to baptife; as healfo did, and called it by the commanded him to baptile; as neared did, and earlied it by the Contempt of name of Iohn: albeit I tremble to recite fo monftrous and Sacraments, vile a fact; yet that every man might fee how deadly befor- Lib. 1. 64-34 ted those fort of people are that give themselves over to Satan, and with what power of errour he ouerwhelmeth them, and belide, how full of malice this vncleane Spirit is, that as it were in despight of God, would prophane the holie Sacrament of Baptisme. This good holie Curat after he had confecrated the holy hoft, gaue it also to the toade to eat, and afterward reftored it to the Witch againe, who killing the roade, and cutting it in pieces, with other fuch like forceries, caused a young Wench to carrie it secretly into the Farmers house, and to put it vinder the table as they were at dinner; whereupon immediatly the Farmer and his children that were at the table fell fuddenly licke, and three dayes after died: the Wirch her felfe being detected, was burned, but the Curat fuffered onely a little imprisonment in the Bishop of Paris house, and that not long, for what with friendship and mony he was soon delinered. Proiffard, who was Treasurer and Canon of Chymay, reporteth

of another Curat in the Countrey of Beare (under Chan the feuenth) that had a familiar Spirit which hee called on then : whose helpe he vied to the disturbance of the Lord Coraffe, by cauling a terrible noyfe to be heard every night him and his fernants in his Caftle, because the faid Lor with-held his tithes from him, and converted them to OWNE VIE

In the yeare 1 430 at Nuremberg a certaine Pricht studied Ar Magicke, and being verie couerous of gold and filuer, the din (whom he ferued) shewed him through a chrystal certaine defures hidden in the citie: he by and by (greedy of this rich pre) went to that part of the citie where he supposed it to have he buried : and being arrived at the place, with a companion who he brought to this prettie pastime, fell a searching and diggin p a hollow pit, vntill he perceived a coffer that lay in the be come of the hole, with a great blacke dog lying by it : whither he was no fooner entered, but the earth fell downe and filled the hole, and smothered and crushed him to death. So this pour Priest was entrapped and rewarded by his Master no otherwi than hee deferued; but otherwise than he expected or look

Howbeitthey are not onely simple Priests and Friest Naucier. Anc. deale with these curied Arts, but even Popes themselves. mester the second (as Platina and others report) was first a co furing Frier, and gaue himselfe to the Diuell voon conditi he might bee Pope, as hee was indeed; and having obtain his purpose, as it seemed he began earnestly to defire to kn the day wherein hee should die: which also his Schoolen the Diuell renealed vinto him, but vinder fuch doubtfull team that hee dreamed in his foolish conceit, of immortalities that he should never die. It chanced on a time as he was ging Maffe at Rome in a Temple called Jerusalem (w was the place assigned him to die in) and not lerusalem Palestina (as hee made himselfe falsely to beleeve, he b a great noyfe of Diuels that came to fetch him away (n this the no- that this was done in Maffe while) whereat her be

ing.

terrified and tormented, and feeing himfelfe not able any way to escape, hee difired his people to rend his bodie in pieces after his death, and lay it vpon a charriot, and let horles draw it whither they would ; which was accordingly performed : for as foone as hee was dead the peeces of his carkelle were carried out of the church of Laterane by the wicked fpirit, who as heruled him in life, so he was the chiefe in his death and funerals.

By like meanes came Benedict the ninth to the Popedome, for Benne Ballens. hee was a detestable Magitian: and in the ten yeres wherein hee was Pope having committed infinit villanies and mischiefes, was at laft by his familiar friend the Diuell strangled to death in aforest, whither he went to applie himselfethe more quieter to his conjurings be didn't have been to be seniobered and to led

Gregorie the fixth, scholler to Silve fer, as great's conjuner as Bal. his mafter, wrought much mischiefe in his time, but was at last banished Rome, and ended his life in miserie in Germanic.

John the two and twentieth, beeing of no better disposition than these wee have spoken of, but following judiciall afterlogie, fed himselfe with a vaine hope of long life, whereof hee vaunted himfelfe among his familiars, one day about the fest at Viterbum, in a chamber which hee had lately builded, faving, that hee thould live a great while, hee was alfured of it presently the floore brake suddenly in pieces, and hee was found seuen daies after crushed to pieces vinder the ruines thereof. All this notwithstanding, yet other Popes ceased not to fuffer themselves to bee infected with this execrable poylon: as Hildebrand, who was called Gregorie the cuenth, and Alexander the fixth, of which kinds we shall fee a whole legend in the next booke. Doe but markethere holy Fathers how abhominable they were, to bee in fuel fort given over to bulic as entersining a Proctor, and search his head vp. nating

Cornelius Aeropa, a great Student in this curfed Are, and Ionius in eligia man famous both by his owne workes and others report for a virorum ithis Necromancie, went alwayes accompanied with an entil luftrium.

spirit in the similitude of a blacke dog: but when his time death drew neere, and hee was vrged to repentance, he too off the inchanted collar from the dogs necke, and sent he away with these termes; Get thee hence then cursed beast, when the veterly destroyed me: Neither was the dog ever as seene: some say hee leapt into Araris, and never came againe. Igrippa himselfe died at Lyons in a base and be garly Inne.

Theat bift.

Zeroastres King of Bactria is notified to have bin the Inneter of Astrologie and Magicke. But the Divell (whose ministrate vsed) when he was too importunate with him, burned him death.

Entgoflig.s. 1

Charles the seuenth of France, pur Egedius de Raxa, Messal of his Kingdome, to a cruel and filthie death, becausely practised this Art, and in the same had murthered an hundred and twentie teeming women and young infants: hee cause him to be hanged upon a forke by a hot fire, and roasted a death.

Bladud the some of Lud King of Britaine, now called Endand, in the yeare of the World 3 100, (hee that builded the tie of Bath, as our lare Histories withtelle, and also made the in the Bathes) addicted himselfe so much to the divelish of Necromancie, that hee wrought wonders thereby, anoth that hee made himselfe wings, and attempted to like Dedalus: but the Divell (as ever like a false kname) sooke him in his journey, so that hee fell downe and his necke.

In the yeare of our Lord 1578, one Simon Penin dwelling in Saint Georges parish in London, being a setter, and vehemently suspected to be a Conjurer, by commandement of the Judge appeared in the parish claus Saint Sanion at a Court holden there: where whilest he busic in entertaining a Proctor, and leaned his head upon a good space, the Proctor began to lift up his head o what he ailed, and found him departing out of this life, straightwayes hee fell downe rattling in the throat, we

speaking any one word. This strange judgement happened before many wirneffes, who fearthing him, found about him fine disclish bookes of conjuration and most abhominable prachiles, with a picture in tin of a man having three dice in his hand, with this writing , Chance dice fortunately; and much other trafh : fo that every one confessed it to be a just judgement against Sorcerie and a great example to cause others to feare the justice of God . Now let enery one learne by these examples to feare God, and to stand firme and steadfast to his holie Word, without turning from it on any fide, fo shall he befafe from such like miserable ends as these wicked Varlets

CHAP. XXII.

Of those that through pride and vaine-glorie strone to Usurpe the honour due unto God.



Forgerfiell and vnthankefull minde for the benefits which God bestowerh vpon vs is a branch of the breach of this first Commaundement, as well as those which went before: And this is when wee aferibe not vnto God the glorie of his benefits, to give him thanks for them, but tho-

rough a foolish pride excell our felues higher than we ought, prefuming about measure and reason in our owne power, delire to place our felues in a higher degree than is meer. With this fond and foolish affection (I know not how) our first fathers were tickled and rainted from the beginnings to Gen is thinke to impaire the gloric of God: and they also were puffed up with the blaft of ambition, that I know not with what fond, foolish, rash, and proud conceir, were about after the floud

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128 Gen. 11.

fond to build a citie and tower of exceeding heighth, by meines to winner fame and reputation among timen . In the whereof they ought rather to have prayled God by sent bring his gracious goodnetle in their miraculous delivers in their fathers persons, from that generall deluge and for wrecke of the World: but forafmuch as with a proude high stomacke they listed up themselves against God whome onely all gloric apperraineth, therefore God allo himselfe against them and against their ouer bold practice interrupting all their determined prefumptuous purpole by fuch a confusion and alteration of tongues which her fe amongst them, that one could not vinderstand another if that with shame they were constrayned to leave their ben worke. And besides, in stead of that strong and sure has tation which they dreamed on, to maintaine and defend the felues by against all enemies, and the fortresse and castle when by they went about to keepe other in subjection to the they were forced to forfake the place by the just judgement of God, who scattered and dispersed them hither and thirthe that hee might bring them to that estate and condition whi they most of all feared, and stroue to shunne. And thus God fifteth the proud, and favoureth the humble; loe here the milhment wherewith God punished their sinne, rema still upon them untill this day, for a chastifement of their Spirits.

With the staine of this sinne, most commonly, the migest Potentates of this world are desiled, who although
by word and writing amough and confelle their powbee by the grace of God, yet for the most part they are
writinantfull for the same, and so proud and high minded,
they shew themselves most obstinat and vngratefull of all
for oftentimes they rob him of the honour and gloric all
is peculiar vnto himselfe, and attribute it to themselves, in
ting foorth their brane and sumptuous shewes and cramp
this is the sinne whereof Nabuchadnezzar King of Babillo

reprotted; for God having bestowed vpon him a kingdome with fuch pompe and renowne, that he made whole nations to tremble before his face, and putting many people in fubicction under him, he (in flead of giving chankes for thefe great benefits) exalted himfelfe, fuffering his heart to fwell, and his understanding to wax hard with pride, not regarding the Lord who extolled him to high : and yet not withflanding hee was constrained to confesse and acknowledgehim for the true God, to have an everlasting kingdome, & an infinit power, as well by the forewarning of dreames which Daniel interprecedas by the miraculous deliverance of three young men out of the burning furnace : therefore as he walked one day in his royall palace at Babylon, and vaunted of his greatnesse, and magnificence, faying to himselfe, Is not this great Babell, Dang. which I have built for the house of the kingdome, by the might of my power, and for the honour of my Maiestie? Now whilest the word was yet in his mouth, as voyce was heard from heauen faying, O king, to thee it is spoken, Thy kingdome shall depart from thee: and according to the tenour of the voice hee was immediatly depoted from his royall feat, spoiled of al his glorie, driven from the focietie of men, deprived of fenfe, and made a companion for the bruit beafts, and wilde affes, eating graffe like oxen, ouen fo long, vnrill his haire was grown ftiffe like Eagles feathers, and his nailes like the clawes of birds. In which estate he continued the space of scuen yeares; even he that a little before was so proud and arrogant, and he that had conquered fo many kingdomes and nations, that triumphed ouer Iurie and Ierusalem, with the Kings thereof. This is a most excellent looking glaffe for Kings to behold the fickleneffe and inftabilitie of all their power and pompe, when it pleaseth God to humble and bring them vnder: there is neither Scepter, crowne, flay, or ftrength of man, that is able to hinder and turne aside the hand of the Almightie, the king of kings, from abaling and weakening the most high and strong of this world, let them be never fo brave and jolly, and bring-

Of those that through Pride The Theatre of

ing them vnto a low, contemptible, and brutish estate.

Besides this which we have alreadic touched, there is another them.

ther kinde of pride and prefumption most damnable and derestable of all: and it is when a man doth so much forget himfelfe, as to feife and take vpon him that honour which appertaineth onely to God, ascribing to himselfe a certaine deitie One would hardly thinke that there were any fuch in the world, so proud as to commit this sin, did not experience by certaine examples teach vs the contrarie: As first of all the King of Tyre, whose heart was so exalted with the multitude of riches, and the renowne and greatnesse of his house, that he doubted not to efteeme himselfe a god, and to desire majestie and power correspondent thereunto. For which presumption God by the Prophet Exechiel reproued him, and threatened his destruction, which afterward came upon him, when by the power of a strange and terrible nation, his goodly godhead was ouercome and murthered, feeling indeed that he was no god, as he supposed, but a man subject to death and

Ads 12.

milerie.

Chap. 28. 1,

2, 3, &c.

King Herod, Syrnamed Agrippa, which put James the brother of Iohn to death, and imprisoned Peter, with purpole to make him tafte of the same cup, was puffed vp with no left facrilegious pride; for being upon a time feated in his throng of judgment, and arrayed in his royal robes, shewing forth in greatnes and magnificence in the presence of the Embassadors of Tyre and Sidon, that defired to continue in peace with him as he spake vnto them, the people shouted and cried, Thank was the voice of God, and not of man: which titles of hour hedisclaimed not, and therefore the Angel of the Lord smort him suddenly, because he gaue not the glorie to God: fother he was earen with wormes, and gaue up the ghost. Informer reporteth the same storie more at large on this manner: Vpos the second day of the solemnization of the playes which He rod caused to be celebrated for the Emperors health, there be ing a great number of gentlemen and Lords prefent, that came

Tewish Antiquities, Lib. 19.649-7-

TOTA

To a to de

from all quarters to this feaft; he came betime in the morning to the Theatre, clad in a garment all wouen with filuer of a maruellous workmanship; vpon which, as the Sun rising cast his beames, there glittered out fuch an excellent brightnetle. that thereby his pernitious flatterers took occasion to call him with a lowd voyce by the name of God: for the which facrilegious speech, he not reproouing nor forbidding them, was presently taken with most grieuous and horrible dolours and gripes in his bowels, so that looking vpon the people he vttered these words: Behold here your goodly god, whom you but now so highly honored, ready to die with extreame pain. And so he died indeed most miserably, even when hee was in the top of his honor and jollity, and as it were in the midft of his earthly Paradife, being bearen downe and swallowed vp with confusion and ignominie, not stricken with the edge of fword or speare (for that had been farre more honorable) but gnawen in pieces with lice and vermine.

Simon Magues, otherwife called Simon the Samaritane, Eufeb. lib. 2. borne in a village called Gitton, after hee was curfed of cap. 12. Peter the Apostle, for offering to buy the gifts of the Spi-Philip. in rit of God with money, went to Rome, and there putting cent. 1. lib. & in practife his magicall arcs, and working miracles by the cap. 11. deuill, was reputed a god, and had an image creeted in his honour, with this infeription, To Simon the hely god: Belides, all the Samaritanes, and divers also of other nations accounted him no lelle, as appeared by the renerence and honour which they did vato him: infomuch, as they called his companion, or rather his whore Helena (for that was her profession in Tyre a city of Phenicia) The first moouer that distilled out of Simons bosome. Now he, to foster this foolish and rediculos opinion of theirs, and to eternize his name, boafted that he would at a certaine time flie vp into heanen, which, as hee attempted to doe by the helpe of the deuill, Peter the Apostle commaunded the vncleane spirit to cast him downe againe, so that hee fell vpon the earth and was bruised to death, and proued himselfs thereby to bee no more

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than a mortall, wicked, and deteftable wretch. 132 Moreover, elsewhere wee read of Alexander the Great

that hee enterprised to goe out of Greece and ser voon all A. Orof.lib.z. fia onely with an armie of two and thirtie thousand footmen.

five hundred horse, and an hundred and fourescore ships : and in this appointment paffing the feas, hee conquered in fhort space the greatest part of the World : for which cause he was represented to the Prophet Daniel in a vision, by the figure

whose courage and magnanimitie was so exceeding green.

of a Leopard with wings on his backe, to notifie the great diligence and speedie expedition which he vsed in compassing

fo many fudden and great victories; with pride whereof he was to foone infected, that hee would brooke no equall no companion in his Empire ; but as heaven had but one Sunne

To hee thought the earth ought to have but one Monards which was himfelfe: which minde of his he made knowne by his answere to King Daring demanding peace, and offering

him the one halfe of his kingdome to be quiet; when hee refuled to accord thereunto; laying, He scorned to be a partner in the halfe, and hoped to befull potfetfor of the whole. At

per his first victory had of Daring & his entrance into Agri (which hee tooke without blowes, as also he did Rhodes an Cilicia) hee practifed and fuborned the Priests that minis at the Oracle of Hammon, to make him be pronounced at

entituled by the Oracle, The for of Inpiter: (which kinds jugling and deceit was common at that time.) Having tained this honour, forthwith he caused himselfe to been shipped as a god, according to the cultome of the king

Perlia: neither wanted he flatterers about him that egged forward, and foothed him vp in this proud humorialbent many of the better fort endeuored tooth and nayle to

him from it. It hapned as he warred in India, he received fore a wound, that with paine thereof he was conftrained fay, Though he was the renowned fon of Inpiter, yet hece

fed not to feele the infirmities of a weake and difeated bo finally, being returned to Babylon, where many Emballado

Buft-lib. 11.

Buft lib.13. Curt.lib. 8.

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of divers far countries, as of Carthage, and other cities in Africa, Spaine, France, Sicilie, Sardinia, and certaine cities of Italic, were arrived to congratulate his good fuccelle, for the great renowne which by his worthie deeds he had gotten ; as he lay there taking his reft many dayes, and bathing himfelfe in all kinde of pleafure, one day after a great feast, that lafted a whole day and a night, in a banquet after supper, being readie to returne home, he was poyloned; when before hee had drunke his whole draught, he gauea deepe figh fuddenly, as if he had been thrust through with a dart, and was carried away in a fwoone, vexed with fuch horrible torment, that had hee not been restrained, he would have killed himselfe. And on this manner he that could not content himfelfe with the condition of a man, but would needs climbe about the clouds, to go in equipage with God, drunke vp his owne death, leaving as fuddenly all his worldly pompe, as he had fuddenly gotten it : which vanished like smoke, none of his children being any whit the better for it.

There was in Syracufa a citie of Sicilia (which is now called Saragoffe) a Phylician called Menecrates, whole folly and prefumption was fo great, that he accounted himfelfe a god, and defired to be foreputed by others; informich that hee required no other wages and recompence of the patients which he rooke in hand, (as Aliansu witnesseth) but that they should only acknowledge him to be Inpiter, and call him fo, and anow themselves to his service. Vpon a time Denis the tyran, defirous to make some pastime with him, made a feast, and enuited him amongst others to be his guest : but because hee was a god, to do him honor answerable to his name, he placed him a table all alone, and fer before him no diffies, but only a censer with frankincense, which was a proper and convenient feruice for the gods. This honorable durie pleafed the Phylician very wel at the first, so that he souffed up the persume most willingly; but when this poote god faw the other guests eating and drinking indeed, and himselfe not being able to be

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fed with smoke, readie to starue with hunger, arose vp and went away all enraged in himfelfe, and derided of others ; he uing more need to purge his owne braines of their superfluous humor, than others from their ficknetles.

Caligula the first, Emperour, being become an ordinarie despiser and open mocker of all religion, it came presently in his braine to beleeue (fo drunken was he with a draught of his owne foolish conceit) that there was no other God but himselfe: therefore he caused men to worship him, and to kille his hands or his feet in token of renerence, (which ho nor afterwards the Popes tooke vpon them) yea and was fo beforted, that he went about by certain engines of art to counterfeit thunder and lightnings: albeit in all this pride and arrogancie, or rather folly, there was none fo rimerous & fear full as he, or that would fooner upon lighter occasion be difmaied. One day as he was by mount Ætna in Sicilie, he ring by chance the violent cracking of the flames which a that season ascended out of the top of the hill, it stroke so ful den and horrible a feare into him, that hee neuer ceased flying all night till he came to Phar in Mellina. Euery little thunder clap put him in feare of death, for he would leap vp and down like a mad man when he heard it thunder; finding himself no able by all his godhead to defend himselfe from the por theref: but if there chanced greater cracks than ordinary, the would not his hot bed hold him, but needs must he run in the cold floore underneath the bed, to hide himselfe, Thus was he compelled against his wil to feare him whom willingly would not deigne to acknowledge. And thus it fallether with all wicked miserable Atheists, whose hearts imagin the is no God, and therefore have so little assurance in themsel that there need no thunder and lightning to amafe them; to the shaking of every leafe is sufficient to make them tremb To conclude, this Atheift, voyd of all Religion and it of God, and full of all prophanenetle, was according to due defert, murthered by one of his feruants : of the which w

Gods Indgements. Strone to vsurpe Gods Honour.

follow more at large in the next booke.

Domitian likewise was so blinded with pride, that he would or of lib. 7. ca.7 be called a god, and worthipped : of whom also we wil speake

in the fecond booke.

To these we may adde them also, that to the end to make Disnys. Halie. themselves feared and reverenced as gods, have counterfeired Lib. 1. Antiq. the lightnings and thunders of heaven, as we read of one Allading a Latine King that raigned before Romalia: who being a most wicked Tyran, and a contemner of God invented a tricke whereby to prefent to the care and eye, the rathing and fwift shine of both thunder and lightning; that by that means aftonishing his subjects, he might be effeemed ofthem for a god: but it chanced that his house being fet on fire by true lightning, and ouerthrowne with the violent strength of tempeftuous raine, together with the ouerflowing of a pond that stood neere, he perished by fire and water, burnt and

drowned and all at once.

Did not the king of Elide the like, and to the fame end also, by the device of a charer drawne about with foure horses. wherein were certaine yron-workes, which with wrinching about gaue an horrible found refembling thunder, and torches Died. lib. 4 and fourbs which he caused to be throwne about like lightenings, in such fort, that he oftentimes burne the beholders: and in this manner he went up and downe brauing it, especially ouer an yron bridge which he had of purpose built to patte and repatte over at his pleasure; vntill Gods long suffering could not endure any longer fuch outragious and prefumptuous madnefle, but sent a thunderbolt from heaven vpon his head, that all the world might see by his destruction, the exceeding follie and vaine pride which bewitched him in his lifetime: which historie the Poet in the person of Sibilla, fetteth downe to this effect :

I fam Salmon in cruell torments lie, For counterfeiting thunder of the skie, And loues cleere lightning : whileft with terches bright, Drawne

Drawne with foure fleeds, and brandifhed his light, He rode triumphantly through Elis freats, Andmade all Grecia wonder at bis feats. Thinking to win the bonour of a god, (Mad as he was) by scattring fire abroad. With brazen engines, and with courses faigning, A norse like that which in the clouds is raigning, And no where elfe : but God from thickest skie, No torch, but fuch a thunderbolt let flie At him; that beadlong whirld him from his Cel, And tumbled downe into the deepeft Hel.

Thus this arrogant King was punished according to the qualitie of his offence, even in the same kinde wherein he offended: which thing though it be found written in a Poet, yet ought not be rejected for an old wives tale, feeing it is not incredible, that a king might make fuch pastimes and yroncrashing noyles, nor that he might be justly punished for the same : and the rather, because Calignia did the like, as wee Agath lib. 5. have heard before. And we read also, that one Arthemifine in the time of the Emperour Instinian, counterfeited by certaine engines and deuces, in his owne house in Constantino ple, fuch earthquakes, lightenings, and thunders, that would aftonish a wife braine to heare or behold them on a sudden. "

Bel. Gotbis.

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But aboue all others that by darkening the glory of Godto encrease their own power, have proudly exalted themselves gainst him, the Popes are the ringleaders, whose vnbrideled boldneffe hath bin fo much the more impudent & pernitions, for that in terming themselves the servants of the servants of God, in word, in deed, take vnto them the authoritie and power of God himselfe: as of pardoning and absoluing sins, creting laws & ordinances at their pleasure, in binding or vibinding mens consciences; which things appertain to God only Nay they have bin fo brasen faced, as to command angels and divels, as Clement the fift did in one of his buls: fo impudent to be carried like idols upon their valfals shoulders, and we

three crownes upon their heads; so proud and arrogant, as to constraine Kings and Emperors to kille their feet, to make them their vallals, to viurpe lordship and dominion over them and all their lands and polleffions, and to dispolletle whom they like not, of kingdomes, and install in their roomes whom they please; and all this by the thunder of excommunication, whereby they make themselves feared and stood in awe of. By which dealings of theirs, they verifie in themselues that which the Scripture speaketh of Antichrist, which is the a Thef. a. a. man of fin, the fonne of perdition, an adversarie, and one that exalteth himselfe against all which is called God, or which is worshipped, till he be set as a god in the Temple of God, shewing himselfe that he is God. Wherefore also the heavie vengeance of God is manifest upon them, by the great and horrible punishments they have been tormented with: for fome of them have had their eyes pulled out, others have dyed in prisons, a third fort have been smothered to death, a fourth hath been killed with the fword, a fift hath died with hunger, a fixt been stoned, a scuenth poysoned, and yet there hath not wanted an eight fort, whom the diuell himselfe hath. flifled.

This it is to ouer-reach the clouds, and not content with Sabel cent earthly power, to vsurpe a supremacie and preheminence ouer ad. 9. lib. 7. Kings: fuch was the pride of Pope Baniface the eighth, when John le Maire he fent an Emballage to Philip the Faire, King of France, to Nich. Gyles, of command him to take vpon him an expedition against the the Chronicles Sarazens beyond the fea, vpon paine of forfeiting his King- of France; dominto his hands, and when having his fword by his fide he shamed not to fay, that he alone, and none elfe, was Emperor and Lord of all the world : in demonstration whereof, he beflowed the Empire vpon Duke Albert, together with the Crowne of France: and not content herewith, his infolencie was fo importunat, that he charged Philip the Fair to acknowledge himselfe to be his subject in all causes, as well spirituall as temporal, and to leuie a subsidie for his holinesse out of his clergie, disabling his authoritie in bestowing Church livings,

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which prerogative he challenged to his See: the conclusion of this Bull was in these words ; Alind credentes fatues reputamus as much to fay, as, who soener so of another mind than this, we esteem him a foole. Whereunto the King answered in this wife, Philipus Dei gratia Francorum Rex, Bonifacio fe gerenti pro summo pontifice salutem modicam fine nullam. Sciat tua maxima fatuitas, in temporalibus nos alicui non subesse escelesiarum & prebendarum vacantium collationem ad nos iure regio pertinere : secus autem credentes fatuos reputamus deniantes. In English thus : Philip by the grace of God king of France, to Boniface bearing himselfe for Pope, little or no health. Beit known to thy exceeding great foolishnes, that we intemporalaffairs are subject to none, that the bestowing of benefices belongs to us by our royal right: and if there be any that think otherwise, we hold them for erroneous fooles. A memorable answer, well befeeming a true royal and French heart. Immediatly hee afsembling together a national Councel of all the Barons and Prelats within his dominion, at Paris, wherein Boniface beeing pronounced an Hererique, a Symonift, and a Manslayer, it was agreed upon by a joint confent, that the King should do no more obeyfance, but reject as nothing worth, whatfocuer he should impose. Wherefore the King to came his proud and malicious nature, dispatched secretly 200 men at armes vnder the conduct of one captaine Noguard, towards Auian in Naples (whither his Holinetle was fled for feare of diners whole houses and castles hee had caused to be rased downe) there to furprifehim on a fudden: which ftratagem they speedily performed, and carried him prisoner to Rome, where hee died most miserably. Peter Messea Spanish gentleman of Seuil. faith in many of his Lectures, that he died in prison enraged with famine. Nicholas Gilles in his first volume of French Chronicles reporteth, that he died in the castle Saint Angelo, through a flux of his bellie, which cast him into a frenzie, that he gnew off his own hands, and that at the houre of his death there were heard horrible thunders, and tempests, and lightnings round about this is he in whose honor this fine epitaph

was made; Intranit vt Vulpes, regnanit vt Leo, mortum est vi Canis: He entred like a Fox, raigned like a Lyon, and dyed Sabel Antlike a dog. And this was he that on the first day of Lent giving ad. 9. lib. 7. ashes to the Bishop of Genes, in stead of vsing the ordinarie forme of speech, which is, Memento homo quod cinis es, or in cinerem converteris, (Remember man that thou art ashes, and into alhes thou shalt returne) said in despight and mockerie, Memento homo quia Gibellinus es, & cum Gibellinis in cinorem converteris: Remember that thou art a Gibelline, and together with the Gibellines thou shalt be turned into ashes : and in stead of laying the ashes upon his forhead, threw theminto his eyes, and forthwith deprived him of his bishopricke, and would have done worfe if it had bin in his power: mark what little account this holy father himselfe made of these ceremonies:and therefore it is no maruell if others mock at them, feeing the Popes themselves make them but matters of pastime.

If it be so therefore that no man ought to arrogate to himfelfe any title of deirie, then consequently it is no lesse vnlawfull to give that divine honor to any other mortal creature: and therefore the people of Cæfarea faulted greatly, when blasphemously they called King Herod a god, as hath beene declared before. Likewiseit was high and proud presumption. in the Senat of Rome, not to receive any god to their Commonwealth, without their owne for eapprobation and confent. As if that God could not maintaine his dignitie, nor stand without the good liking and atlent of men; or as if that man could deifie whom he lifted, which is a most ridiculous and abfurd thing, And thus the Romans in time of Tiberius confe- Tertullies crating to themselves a whole legion, even thousands of falle Apolog. gods, would not admit of the true God, and his Son Chrift. but rejected him about all others.

Among all the vanities of the Athenians, this was one worthie noting, how they ordained that Demerrins, Alexanders fucceffor (for re-establishing their popular and antient libertie) with his father Antigonius, should be called Kings, and honured with the title of Sauing gods, and to have a Priest that (hould

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Thould offer facrifice vnto them : and moreover caused their pictures to be drawn in the fame banner where the pictures of Impiter and Minerua (the protectors of their Citie) were drawn, in broidered worke: but this goodlie banner as it was carried about in procession, was rent in pieces by a tempestuous stormethat arose suddenly, God thereby manifesting how odious and displeasant both this new and old superstition was in his fight; belides that, do but confider the laudable vertues that so commended this new god Demetrin, to make them honour him in fuch fort; they were violence and cruelties, intemperance, with all inordinate lasciniousnelle, villanies, and whoredoms: so that it was no maruell if they had made him a god, being vnworthie altogether of humane focietie. This new found god having gotten a great victorie by fea, as he triumphed and braued it with thips after the fame was fo shattered with a sudden tempest, that the greatest part of his name went to wrecke, and afterwards was vanquithed by Selenchus in a battell, wherein his father Antigonus was flaine : and when he thought to retyre to Athens, they thus their gates upon him, whom a little before they had canonic zed for a god: for which cause he raised war against them, and fo wearied them with onfers on each fide, and fo inclosed them both by fea and land, that being brought to extreme famine and necessitie, they were compelled to entertaine him againe, and to behold the horrible outrages of their owne made god, to their griefe and confusion. But not long after Seleuchus once againe damped his courage, infomuch the having lived three yeares in a country of Syria, like a banified outlaw; for feare to be delivered into his hands, and wearing of his owne life, he stuffed himselfe so with food, that he burft in pieces. Therefore let euery man learne by these examples, not to translate the honour and majestie of God to any creature, but to leave it to him alone, who is jealous thereof, and will not (as the Prophet faith) give his glorie vnto another.

CHAP. XXIII.

Of Epicures, and Atheifts.



S touching voluptuous Epicures and curfed Atheifts, that denie the prouidence of God, beleeve not the immortalitie of the foule, thinke there is no fuch thing as life to come, and confequently impugneall district, listing in this world like brute beafts and like dogs and fwine, wallowing.

in all fenfualitie; they doe also strike themselves against this commandement, by going about to wipe our and deface the knowledge of God, and if it were possible, to extinguish his veric effence, wherein they thew themselves more than mad and brutish, whereas notwithstanding all the evident teltimonies of the vertue, bountie, wisdome, and eternall power of God, which they dayly fee with their eyes, and feele in themfelues, doe neverthelette ftrive to quench his light of nature, which enlighteneth and perfuadeth them and all Nations, of this, There is a God, by whome we line, mone, and have our being; who although in his effence is invisible, yet maketh hee himselfe knowne, and as it were seene by his works and creatures,& mighty government of the world, that he that would feekeafter him, may (as one might fay) handle and feele him. Therefore they that would perfuade themselves that this glorious heaven and maffie earth wanted a guider and a gouernour, have their understanding blinded from light of things manifest, and their hearts percerted from all shew of reason: for is there any substance of this world that hath no cause of his fublifting ? Is there a day without a Sun ? Are there fruits and no trees? Plants and no feedes? Can it raine without a cloud? Be a rempet without wind? Can a thip faile without a Palot? Or a house be built without a Carpenter or builder?

A&s 17. 28

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If then every part of this world hath his particular cause of being and dependance, is it likely that the whole is without cause to bee to it a furnishing and gonernement? Say, you hogs and dogs, do you not beleeve that which you fee? or if your eyes be bored out that you cannot fee, must you thinke there is no Sun nor light, because your eyes are in darkenelle and blindenetle? Can you behold all the secrets of nature? Is there nothing but a voice, a finging of birds, or an harmonious confort of mulical inftruments in the world? And yet who perceiveth these small things ? Can you behold the winde? Can you fee the sweet smel of fragrant flowers along the fields? Can you see the secrets of your owne bodies, your entrailes, your heart and your braine? And yet you cease not to beleeve that there are fuch things, except you be heartleffe and braineleffe indeed: Why then doe you measure God by your owne fight, and doe not beleeve there is a God, because he is inuifible, fince that he manifesteth himselfe more apparently both to vnderstanding and sence, than either voyce, fmell, or wind? Do not your owne oathes, blasphemies, and horrible curlings beare witnes against you, when you sweare by, despight and maugrehim whom you denie to bee? Doth not every thunderclap constraine you to tremble at the blast of his voyce? If any calamity approach neere vnto or light vpon you, or if death bee threatned or fet before your eyes. do you not then feele, in spight of all your reason, that the fee were judgement of God doth waken vp your dull and fleeping conscience to come to his tryall? There was never yet any nation or people so barbarous, which by the perswasion and instinct of nature hath not alwayes beleeved a certaine deirie. and to thinke otherwise is not onely a detestible thing, but also most absurd and so contrary to humane reason, that the very Paynims have very little tollerated fuch horrible black phemy. The Athenians are witnesses hereof, who banished Protagoras their city and countrey because in the beginning of one of his bookes he called in question the deitie, and calfed his bookes to bee burned openly. Neither shewed they

cic. of the mature of the gods, lib. 1. when being (as some say) injuriously and falsely accused of Dioder. 13. this crime, and for feare of punishment fled away, they proclaimed, that who foener did kill him should have a talent of filuer in recompence, which in value is as much as fix hundred crownes, after the rate of five and thirtie shillings French to the crowne. How much more then is the state of Christendome at this day to be lamented, which we fee in many places infected with such a contagious pestilence, that divers men inuenomed with this deadly poylon, are so mischieuous and wretched, as to make roome for Atheifme, by forbidding and hindering by all meanes possible, the course of the Gospell : wherein they make knowne what they are, and what zeale they beare to the Religion and service of God, and with what affection they are led towards the good and fafery of the commonwealth, and what hereafter is to be hoped of them: for where there is no knowledge nor feare of God, there also is no bridle nor bond to restraine and hold men backe from doing euill: whereupon they grow to that palle to be

their Popes; whose manner of life is so dissolute, lascinious, dishonest, and Sardanapal like, that thereby their Atheisme Videlib. 1.e.20 is enidently and notoriously knowne and talked of by enery Lucian, Porone.

most insolent and prophane. This is the Diuinitie and goodly instruction that commeth beyond the mountaines, from that scientifical Vniuersitie and Colledge of the right reverend Masters, and from the excellent holinesse of some of

Hereof Pope Leo the tenth, a Florentine by birth, may Bale, ferue for an example: who as he was a verie efforminate perfon, given to all manner of delights and pleasure, having no other care but of himselfe, and his owne filthe carkattes ease; so had he no more taste at all, nor feeling of God and his holy. Word, than a dog: he made the promites and threats contained in holy Scripture, and all else that we believe, matter to laugh at, and things friuolous and of no weight; mocking at the simplicity, the faith, and beleese of Christians; for one day

when Cardinall Bembus (who also shewed himselfe to bee 144

none of the best Christians in the World, by his Venetian his ftorie, where as oft as hee speaketh of God he vieth the plurall number, after the manner of Heathen Writers) alleadged place out of the Gospell, his damnable impudencie was for great as to replie, That this fable of Christ had brought to him and fuch as hee, no little profit. Oh stinking and cursed throat to belch out such monstrous blasphemie! do not these speeches bewray a villanous and abhominable Atheist, if ener any were? Is not this to declare himselfe openly to be Antichrift? For hee is Antichrift which denieth lefus to bee Christ, and which denieth the Father and the Sonne, accor-

1. John. 2. 32.

ding as Saint Iohn fayth. Albeit in the meane while this curfed caitife, that had as much religion as a dog, made shew to be the protector and defendor of the Catholicke faith, making warre with all his power against Christ Iesus in the person of his servant Luther. Now after he had by his pardons and indulgences drawne out a world of money, and heaped vo great treatures by the maintenance of courtizans and whore, and had enriched his baftards, one day beeing at mear, he received newes of the overthrow of the French in Lumbar die, whereat hee rejoyced out of measure, and for that goods dings doubled his good cheare; fuddenly he was confirmy. ned to turne his copie from joy into fadnetfe, from pleafure into griefe and gnathing of teeth, by a most bitter and vilooked for death, which deprived him at once of all his plafures, to make him drinke the cup of Gods fierce wrath, and to throw him downe headlong into everlasting paines and torments which were prouided for him. Pope Leo (faith Saint Martin of Belay in his fecond booke of memorable things hearing of the great loffe which the Frenchmen fuftained & Milan, tooke fo great joy thereat, that a catarrhe and an ague enfuing, killed him within three daies after; a happie man indeed to die with joy.

Pope Inline the third was one of the fame stampe, nothing inferior to the former in al manner of diffolute and infamous

Rale. wear.

lining, and vile and curfed talke, making knowneby his impietie, that he had none other god but his bellie, and that hee Vide lib. 1. ea. was none of Christs fold, but one of Epicures crew ; hee was 21. Herefie. fuch a glutton, and so passionate in his lusts, and so prophane a despiler of God and his Word, that once at supper being inraged, and blaspheming because they had not served in a cold Peacocke which he commanded to be kept whole at dinner, though there were other hot on the table; a Cardinal that was present, desired him not to be so mooued for so small a trifle: What (quoth he) if it pleased God to be so angrie for eating of an apple, as to thrust Adam and Ene out of paradife, should not I which am his Vicar be angrie for a Peacocke, which is far more worth than any apple? See how this wicked wretch prophaned the holy Scripture, and like an Epicure and Atheift mocked God: but he died of the gout, after he had been long plagued with it, together with other difeafes, leaving none other good name behinde him, faue the report of a most wicked and abhominable man.

Philip Strozze, whom Paulus Ionim reporteth to have bin Tom. 2. lib. 36. commonly bruited to be an Atheift, was an Exile of Florence, and afterwards prisoner there in the time of Cosimus Medius the Prince of that Commonwealth, (against whom this Phi-Whad enterprised to make war) and being in prison, he killed himselfe with the sword of a Spaniard his keeper, which by ouerlight he had left behinde, fetting the point against his throat, and falling downe vpon it: fo may all Atheists perish

and come to naught.

Francis Rabelais having fuckt vp also this poison, vsed like a prophane villaine, to make all Religion a matter to laugh and mocke at: but God deprived him of his fences, that as he had led a brutish life, so he might die a brutish death; for he died mocking all those that talked of God, or made any mention of mercie in his eares.

How miserable was the end of Periers the author of that detestable books entituled Symbolum mundi, wherein lice openly

into dispaire, and notwithstanding all that guarded him, killed himselfe.

Indelle also a French tragical Poet, being an Epicure and an Atheist, made a very tragical and most pittiful end; for he died in great miserie and distrelse, euen pined to death, after he had riotted out all his substance, and consumed his parimonie. Ligneroles the Courtyer, to make himselfe seeme a man of service, made open profession of Atheisme; but his end and destruction came from thence whence he looked for credit and advancement.

To bring the matter to an end, I will here fet downe a notableand strange thing that chanced in the raigne of Lewis the ninth (as Enguerran de Monstrelet in his second volume of Histories recorderh it) vpon the fifteenth day of Iune in the yeare of our Lord God 1464, there happened a strange thing in the Palace at Paris: So it was, that there was a matter in law to be tried betwixt the Bishop of Angiers and a rich citisen, whom the Bishop charged to have spoken before mamy witnesses, that he beleeved not that there was either God or Diuell, Heaven or Hell, Now whileft the Bishops Lawyer layed to his charge these things, the place began to tremble verie much wherein they were, and a stone fell downe from the roofe amongst them all, without burting any; yet energe man was foreafraid, and departed out of the house vntill the morrow; when the matter was begun agains to be pleaded. which was no fooner in hand, but the chamber began afred to shake, and one of the summers came forth of his morrise hole, falling downewards two foot, and there flayed : fo that all that were within the hall looking to have been flaine outright, ran out fo violently, that fome left behinde them their caps, others their hoods, others their flippers: fummarily, glad was he that could get out first ; neither durft they plead any more causes in that place vntill it were mended. Thus much reporteth Enguerran, without mention of any decilion

of that matter. Now forasmuch as nothing happeneth by chance, it is most likely that God by that accident would give vs to vnderstand, both how monstrous and detestible all fuch speeches are, as also how men ought to feare and abhor them, feeing that the dumbe and fenceleffe creatures; and wood, beames, planks, and stones, and the earth it felfe (by nature fledfast and fixed) are so far from enduring them, that

they are moued withall.

There was a certaine blasphemous wretch, that on a time Discipulus de being with his companions in a common Inne, carowing Tempore Serand making merrie, asked them, if they thought a man was policifed with a foule or no? Whereunto when fome replyed, That the foules of men were immortal, and that forme of them after release from the bodie lived in heaven, others in hell; (for so the Writings of the Prophets and Apostles instructed them) hee answered and swore, that hee thought it nothing so; but rather that there was no soule in man to furuite the bodie, but that heaven and hell were meere fables, and inuentions of Priests to get gaine by; and for himfelfe, he was readie to fell his foule to any that would buy it: then one of his companions tooke vp a cup of wine and faid, Sell me thy foule for this cup of wine: Which he receiting, bad him take his foule; and dranke vp the wine. Now Sathan himselfe was there in a mans shape (as commonly hee is netier farre from fuch meetings) and bought it againe of theother at the same price, and by and by bad him give him his foule; the whole companie affirming it was meet hee should have it, fince hee had bought it, not perceiuing the Diuell: but presently hee laying hold of this soulefeller, carried him into the aire before them all, toward his owne habitation, to the great aftonishment and amasement of the beholders; and from that day to this hee was ne uer heard of but tryed to his paine that men had foules, and that hell was no fable, according to his godleffe and prophane opinion, 1919tt bliove of

Alianus de Var.bift.li.4. Pherecides (by birth a Syrian, a tragical Poet and a Philos fopher by profellion) boafted impudently amongft his schollers, of his prosperitie, learning and wisedome; saying, that although he offered no sacrifices vinto the gods, yet he led a more quiet and prosperous life than those that were addicted to Religion, and therefore he passed not for any such vanitie, But cre long his impietie was justly reuenged; for the Lord strucke him with such a strange disease, that our of his bodie issued such a slymie and filthie swear; and engendred such a number of lice and wormes, that his bowels being consumed by them, he died most miserably.

Theatr. biftor.

At Hambourg not long fince there lived an impious wretch, that despised the preaching of the Gospell, and the Ministers thereof, accounting it as a vaine thing not worthis the beleeuing of any man : neither did he thus himselfe only but also seduced many others, bringing them to all Atheisme and vngodlynelle. Wherefore the Lord justly recompenced him for his impierie: for he that before had no fence nor feeling of God in his conscience, being touched with the finger of the Almightie, grew to the contrarie, euen to too much feeling and knowledge of God, that hee fell into extreame dispaire, affirming now his sinnesto be past forgiuenesse, because hee had withdrawne others from the truth, as well as himselfe, whereas before he thought himselfe guiltie of no finne; and that God was so just, that hee would not forgine him, whereas before hee thought there was no God (6) mightie is the operation of the Lord when hee pleafeth to touch the conscience of man) finally, continuing in this desperate case, he threw himselfe from the roofe of a house into a Well, and not finding water enough to drowne him, het thrust his head into the bottome thereof, till he had made an end of his life,

Theatr. bifter.

In the yeare of our Lord 1502 there lived one Hermannum Biswicke, 2 grand Atherst, and a notable instrument of Sathan, who affirmed, that the world never had beginning, 45 foolish Mose dreamed: and that there was neither Angels. nor deuils, nor hell, nor future life, but that the foules of men perilled with their bodies; belides, that Christ lefts was nothing elfe but a feducer of the people , and that the faith of Christians and whatforest els is contained in holy writs, was meere vanitie. Thefe arricles full of impiecie and blafphemie. he constantly anoughed to the death and for the fame cause

was together with his bookes burnt in Holland

A certainerich man at Holberstadium abounding with all Theatr. hifter, manner of earthly commodities gave himfalfe formuch to his pleafure, that he became befored therewith : in fuch fore, that her made no reckoning of religion, nor any good thing but dared to fay, that if he might lead such a life continually vpon earth, hee would not enuic heatien, nor define any exchange. Norwithstanding ere long (contrarieto his expectation) the Lord cut him off by death and fo his delired pleasure cause to an end: but afterhis death there appeared fuch diabolicall apparitions in his house, that no man during to inhabit in it, it became defolate: for everie day there appeared the Image of this Epicure fitting at a board with a number of his ghests. drinking, caronling, & making good cheare, and his table furnished with delicares and arrended on by many that ministred necellaries voto them belide with minitrels trumpeters and fuch like. In fum, whatfocuer he delighted in his life time, was there to befeene every day . The Lord permitting Sathan to bleare mens eyes with fuch ftrange shewes to the end that others might be terrified from fuch Epicurifme and impietie.

Nor interior to any of the former in Atheifme and impiety,& equal to al in maner of punithment, was one of our own nation of fresh and late memorie, called Martin, by profession Merten. a scholler, brought vp from his youth in the Vninesticie of Cambridge, but by practife a Play-maker, and a Poet of fourrilitie, who by ginng too large a fwing to his owne wit, and futtering his luft to have the tull reines, fell (not without just defert) to that ourrage and extremitie, that hee denied God, and his forme Christ, and not onely in word blasphemed the

Tri-

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Trinicie, but also (as it is credibly reported) wrote bookies gainst in affirming our Saujourro' be but a deceluer and Men force be burd consurer and feducer of the people and the hor Biblieto bet but vaincand relettories? and all religion bill denice of politics But fee what a hooke the Lord Bur in the nothils of this barking dogge to it fell out, that is he por pored to hab one whom the ong has grudge white with h dagger, the other party purceiting, locality ded the Atolie that with ball carefung hold of the wrest, her stabled his owne dagger into his owne head in fuch fort, that not with Itanding all the meanes of furgerie that could be wrong he hee fhorth after died thereof the manner of his death being fo terrible (for heceven curfed and blafphemed to his last gaspe, and to gether with his breath an oath flew out of his mouth?) that it was not only a manifest figure of Gods judgement, but also an horrible and fearefull terror to all that beheld him. But here in did the fastice of God most notably appeare, in that hee compelled his owne hand which had written those blas blemies, to bee the inference to punish him, and that in his tre fring at a sense of boling bad denifed the fame, at a sense of

Another alfo of our owne nation is not to bee ouerpaffed who for an Arbeift and an Epicure might compare with any of the former and for the judgement of God woon him don give place to none, It was a gentleman of Barkshire, whole riame I forbeare to expresse, a man of great possessions. This man wasan open contemner of God & all Religion, a profet Atheift, and afcorner of the Word of God and Sacrament infomuch, as I have heard reported of very credible perfons, being a wirnetlear the baptiling of a childe, he would need haue it called Beelzebub. Befides this; he was given ouercoal fenfualitie of the flesh, keeping in his house continually note -rious strumpers, and that openly without shame : his mouth was fo accustomed to swearing, that he could scarce front without an oath. This miferable man, or rather beatt hau continued long in this damnable course of life, at last Gods Meanie vengeance found him out : for vpond cermine

ding abroad a hunting with another companion, as they were discoursing of many vaine matters, it pleased Almighty God of a fuddance of trike him with fuddante death : for falling fuddenly to the grupper of his horfe backeward, he was taken downe ftarke dead, with his tongue hanging out of his mouth after a fearefull manner and became a terrible example to all wicked Atheifts of Gods juttice mo)

Histor I might adde the examples of others, who having beene in high places of famour in former times, are fallen like Lucifer from their heaven, that is, their worldly felicitie, and line like him in chaines of imprisonments. These had wont (being in their brattery) to mockear all religion, and to make themselves merry with scotling at the holy Scripture, but the Lord hath brought them downe, and plucked the feathers of their pride, to reach them to know there is a God, and that religion is no matter of policy, but Gods owne ordinance to bring men to bletlednette band leithen be ethired if they repent not the Lord will yet further execute his verigeance vol on them, and make them more manifelt spectacles of his

Idols, for a free is a Spirit (that is to fav. of a for spithing Many more moderne and home-bred examples I could adde of fome that were hanged; found that died defperate, fome that were deprised of their fehres having bin notorious Atheits and Epicures in their lines; but I hope their already named are sufficient to proue, that the Lord of heaven objerben the wayer of men, and rewardenbleud to man according to his workes, afpecially fuch as frivero demblis effences on his lanne Christ Lewouldro God frandit pray it from the hearr) that all Athers in this realist and in all the world bes lide, would by the remembrance and confideration of thefe examples cirlies forfake their horrible il quietto rat ilian dhee might milike manner come to delived inter and to the abole minable finite, which to hoursbest among brown of gloratell name, might gutter be quite extenguilled and record out on at least smothered and kept under there therest operflowers selves before it after the mannave biequent in erom you beed

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is mile!

CHAP.

CHAP. XXIII lend a bezida una

Touching the transgreffers of the freendcombile mandeniens, by Idolatrie och as via buil



E hauchitherto feene how and in what fort they charcicher by malice, or impierie, or Apoliafie, or herefie, or o. therwife have transgressed the first commandement have been punished Let vs now confider the judgements that have befallen Idolaters, the brea kers of the fecond commandement,

But before wee proceed, we must know, that as it is required of vs by the first commandement, to hold God for our true and onely God, to repose all our whole trust and confidence in him, and east upon him, ferue and worthip him alone; fo in the fecond the contrarieto this isforbidden; which is to doe any manner of fernice, honour, and reverence by devotion to Idols, forafmuch as he is a Spirit (that is to fay, of a fpiritual) nature and effence, which is infinit and incomprehentible) fo lover he a spirituall worthip and serve which is answerable to his nature, and not by Images or pictures, and fuch other outward and corruptible meanes, which hee hath in no wil sommanded: wherefore I faith the Ppropher reprouing di folly and vanity of Edolaters, faith, To whom will youtthen Co or what fimilitude wil gan fer openie him! The fore fit bent Gods will, that wider precence and below of his owne nam any image or picture should be adored (being a thing not offly inconvenient, but also abfurd and vaferricky) much left cen heabide to haue them worthipped voider the name and to clo of any creature whatformer And for this came gave her fecond commandement, Thou hate not make to the felfe an graven Image, de. which prohibition the Ifrachies brake in the defart, when they fet up a golden caffe, and bowed thanschues before it after the manner of the Payonnis, gining in the

Toba 4

Chap.40,18.

honor which was onely due to God: whereby they incurred the indignation of Almightie God, who is strong and jealous of fuffering any fuch flander to be done vnto his name where fore he caused three thousand of them to be throken & wounded to death by the hand of the Leuites, at the commaundement of Mofes, to make his anger against Idolarry more ma- Exoda 2 nifelt, by cauling them to be executioners of his revenge, who were ordained for the ministrie of his church, and the ferrice of the Altar and tabernacie. How beit for al this, the fame people not long after, fell backe into the fame finne, and bowed themselves before strange gods, and through the alturements of the daughters of Mach, joyned themselves to Belpheger: Num-25for which cause the Lord being incensed, stroke them with so grieuous a Plague, that there died of them in one day about twentie and foure thousand persons.

And albeit that after all this, beeing brought by him into the land of promise, he had forbidden and threatned them, for cleaning to the Idols of the nations whose land they pofferfed, yet were they fo prone to Idolamie, that notwith thanding all this, they fell to ferme Bant and Aftarost ; wherefore the fire of Gods wrath was enflamed against them, and he gauc them over to be a spoile and prey vino their enemies on every fide to that for many yeares, fometimes the Monbites obbretfed them, otherwhiles the Madianires, and ever after the death of any of their Judges and Rulers which God railed up for their delinerance, some grienous punishment befell them ! for then (being without law or government) every marreld that which feemed good in his owne cies, and for any afide from fice by God: it is no marriell then it the like yew aday ad

Now albeit shele examples may feeme to have forte affair tic, with Apoltalie, yet because the ignorance and ridentile of the people was rather the canfe of their falling away from God, than any wilfull affection this religited in them therefore we place them in this make, as well as they that have bin alwaies brought up and nuzled in Idolattie. In dillion ligh

o Alburah

One of this crew was Ochopias King of Rids, forme 3/2. Chron.222

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loram.

Touching transgressors The Theatre of

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Ioram, who having before him an euist president of his wie ked father, and a worfe instruction and bringing up of his mother Athaliah, who together with the house of Athah pricked him forward to enill, joyned himselfe to them and to their Idols, and for that cause was wrapped in the fame pol nilhment and deltruction with foram the King of Ifrael whom Lehn flew rogether with the Princes of Juda, and many of his neere kinfmen. and to air house out to bould be only

& King. 33.

And to be short, Idolatrie both been the decay and ruine of the kingdome of Iuda, as at all other times, so especially under Ioachas sonne of Iosias, that raigned not about three moneths in Ierusalem, before he was raken and led caprine in to Ægype by the King thereof, and there died from which time the whole land became tributarie to the King of Ægypt

And not long after, it was veterly dettroyed by the forces 3 King-24-25. of Nahuchadnezzar King of Babel, that came against Ierusa-

lem, and tooke it, and carried King Joachim with his mother. his Princes, his feruants, and the treasures of the Temple, and his owne house, into Babylon and finally tooke Zedechias that fled away, and before his eyes caused his sons to be flain: which as soone as he had beheld, commanded them also to be pulled our, and to binding him inchaines of yron, carried him prisoner to Babylon , putting all the Princes of Judahito the fword, confuming with fire the Temple, with the Kings Palace, and all the goodly buildings of Ierufalem. And thus the whole kingdome (though by an especial prerogative, conscraved and ordained of God himselfe) ceased to be a King dome, and came to fuch amend , that it was never re-eftablish thed by God: it is no maruell then if the like hapried to the kingdome of Ifrael which was after a fore begun and confir-

Vide li.1.c.19. med by the filthy idolatry of Ieroboams calues, which as his fuccellors maintained and favoured more or lelfe, to were they exposed to more or lesse plagues and incumbrances. 1571 bot

Nadab, lerobeams fannesbeing muzled and numered vp in Idoll worthip, after the example of his father, received a con-I King. 15.17. scand digne punishment for his iniquity: for Bush the forme of

leram.

Abyah

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Abjub put both him and all the off-spring of Ieroboams house on the sword, and raigned in his stead: who also being no whit better than the same him he had flaine, was punished in the person of Ela his sonne, whom Zambri also his servant slew. And this againe vsurping the Crowne, enjoyed it but seven dayes, at the end whereof (seeing himselfe in danger in the circ of Tirza, taken by a Amri, whom the people had chosen for their king) went into the palace of the kings house and burned humselse.

As for Achab, he multiplied Idolartic in Iffiel, and committed more wickednesse than all his predecessors, wherefore the wrath of God was stretched out against him and his, for he himselfe was wounded to death in battel by the Syrians, his some Iaram stain by Ieha, and threescore and ten of his children put to death in Samaria by their gouernors and chiefe of

the citie, fending their heads in baskets to Jehu,

About all, a most notable and manifest example of Gods judgement was feene in the death of Iezabel his life, that had been his fourre and prouoker to all mischiefe, when by her Eunuchs and most truftie servants, at the commandement of lebu, the was thrownedowneout of a window, and trampled under the horse feet, and last of all denoured of dogs. Moreover the greatest number of the kings of Ifrael that fucceeded him, were murthered one after another: fo that the kingdome fell to fuch a low decline; that it became first tributarie to the King of Affyria, and afterward invaded and subucrted by him, and the inhabitants transported into his land, whence they never returned, but remained scattered here and there like vagabonds, and all for their abhominable Idolatrie. Which ought to be a letion to all people, Princes, and Kings, that feeing God spared nor these two Realmes of Juda and Israel, but destroyed and rooted them our from the earth, much Ielle will he spare any other king dome and Monarchie which continue by their Images and Idol-worthip, to ftirre up his indignation against them, much author story libil Joseph

34 the rune councel, that no integenon prefure thoule bole:

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Of many enils that have come upon Christen-



If we consider and search our the cause of the ruine of the East Empire, and of so many famous and flourishing Churches as were before time in the greatest pair of Europe, and namely in Greece, wee shall finde, that Idolatric hath beene the cause of all: for such as it got footing and in-

crease in their dominions, so equally did the power of Saracens and Turkish tyranny take root and foundation among them, and prospered so well, that the rest of the World trembled at the report thereof; God having raifed and fortified them, as before time hee had done the Affyrians and Babylonians, as whips and scourges to chaften the people and Nations of the Worldthat wickedly had abused his holy Gospell. & bearing the name of Christians, had become Idolaters : for no other name than this can be given them, that in devotion do any manner of homage to Images & pictures, whatfocut may superficially becalledged to the contrarie. For be in the Image either of Prophet, Apostle, or Christ Iesus himself, ve it is necessarie that the law of God stand whole and sound, which faith, Thou Shalt make thy felfe no granen Image, me any likenes of things either inheauen abone, or in earth beneath thou fhalt not bow down to them, nor worship them, or. Wherefore hee performed the part of a good Bishop, that finding a vaile spread in the entrance of a church dore, wherin the image of Christ or of some other Saint was pictured, rent it in pieces, with thefe words, That it was against the authority of the faered Scriptures to have any Image of Christ fet up in the Church. After the fame maner, Serenus bishop of Marfeilla, beat down & banished all images out of his churches as occafions of Idolatry: & to thun them the more, it was ordained in the Ehbertine councel, that noimage nor picture should be for

Epifban. Iohn Bishop of Ierusalem.

vp in any Church : for which cause also the Emperour Lee the third, by an open Edict commanded his subjects to cast Paul. Diacon. our of their temples all pictures and flatues of Saints, Angels, lib. 6. 44p. 14. and whatfoeuer, to the intent that all occasions of Idolatrie might be taken away : yea and he burned some, and punished divers otherwise, that in this regard were not pliant, but difobedient to his commandement. After which time, when Images were recalled into Greece and into Constantinople (the chiefe citie and feat of the East Empire) it came to palle by a great and dreadfull (yet just) judgment of God, that this famous and renowmed citie, in the worlds eye impregnable, after long siege, and great and furious affaults, was at length taken by the Turks, who having woon the breach, and entered with furie, droue the poore Emperor Paleologus (euen til then fighting for the cities defence) to that extremitie, that in retyring among the prease of his owne souldiers, he was thronged and trampled to death; and his slaine bodie being found, was beheaded, and his head contemptuously carried about the Citie vpon a launce. Now after the malfacre of many thousand men, to make vpa compleat and absolute crueltie, they drew the Empresse with her daughters and many other ladies and gentlewomen to a banquet, where aftermany vile and horrible wrongs and difgraces, they killed and tore them in pieces in most monstrous maner. In all which, the execution of Gods most just wrath for Idolatrie did most lively appeare : which fin, accompanied with many other execrable and vile vices, must needs draw after it a grieuous and terrible punishment, to serue for example to others that were to come: neither was it a thing by chance, or hap-hazzard, that the Christians were made a mocking stocke to them in that wofull day; when in their bloudie triumphs they caused a Crucifix to be carried through the streets in contempt, and throwing dure ypon it, cried in their Language, This is the gallant god of Christians. And thus did God licence and permit these satage Turkes to commit euerie day grienous outrages, and to

make great wafts and defolations in all Christendome, till 158

that they grew fo mightie, that it is to be feared left the fav. Lattant. lib. 1. ing of Lattantine touching the returne of the Empire into A-Institut.ca.15. fia, be not verified and accomplished very shortly, if there be no amendment practifed : for we fee by wofull experience that almost all the forces which Christian Princes have misstered from all quarters, in pretence to resist their furie and rage, haue not onely been bootleffe and vnprofitable, but alfo that which is worse, given them further occasion by their bloudie victories, and wonderfull flaughter of so many millions of men, to make them more obstinate in their detestable Mahometisme and Turkish Religion than they were before: for they make their boafts thereof, and reare vp trophies of their cruelties, taking no more pittie of the vanquished, than a Butcher doth of a Sheepe allotted to the flaughter. Where of we have a pittifull example in the overthrow of the French Armie which Iohn the sonne of Philip Duke of Bourgondie led against the Turke Paraite, and by the trecherie and cowardise of the Hungarians, who in the time of battell turned their backes and fled, was ouercome: in that this wicked and cruell Tygre expreffely charged, That all the prisoner (in number many) should be murthered one after another; which was readily executed before his eyes; fo that fauity the chiefe Captaines and certaine few Lords of the company, that were spared in respect of great ransomes, there escaped not one aliue.

Besides these generall calamities, the Lord hath particular larly shewne forth his indignation against privat persons Cent. 4. cap. 3. and places for Idolatrie: as in Spolerium at one time there perished by an earthquake three hundred and fiftie, whilet

they were offering facrifice vnto their Idols. At Rome, vi Sent. 3. ca. 14. der the Empire of Alexander Senerus, after that the left hand of the Image of Impiter was miraculously melted, the Pricts going about to pacifie the anger of their gods with Lette terns and facrifices, foure of them together with the Alex

and Idoll were stricken in pieces with a thunderbolt, and fuddenly fuch a horrible darkenelle ouerspread all the Citie, that most of the Inhabitants ran out into the fields all amafed. Moreover, did not the Lord fend lightening from heauen to inflame that notorious Temple of idolatrie, of Apollo; or rather the Divell of Delphos, in the time of Inlian the Theodor. lib. 22 wicked Apostate, whilst he was exercising tortures vpon one cap. 9. & 10. Theodoriu a Christian, and did it not confume the image of Apollo to ashes? The famous and rich Temple of Inputer at Apamea, how strangely did it come to ruine and destruction? For when the President and Tribunes (who had in charge to Nicephorus destroy it) thought it a thing almost vnpossible, by reason of lib-12. ca-27the strength of the walls, and matter of it; Marcelins the Bishop vndertooke the labour, and found out a man that promiled to shake and root up the foundation of it by fires but when he had put it in practife, a blacke divell appeared and hindered the natural operation of the fire: which when Marcellow perceived, he by earnest and zealous prayer droug away the Diuell, and so the fire rekindled and consumed it to nothing. In all which examples we may fee the wonderfull indignation of God against Idoll-worshippers, when by such strange and extraordinarie meanes hee bringeth them to destruction. And this doubtlesse is no new course, for even fince the beginning of the world (if we confult Histories)we shall finde, that welnigh all the kingdomes, places, persons, and countries that have been any wife infected with this fin, have stil come to some ruine or other, and to some great ouerthrow, and their Idolatry suppressed by some notable and strange accident. Whereof S. Hierome may be a witnesse, who affirmeth, That when Iesus being a childe was carried into Ægypt for feare of Herod, all the Idols of Ægypt fel downe, and all their Oracles became mute; which the Prophet Mains Ifay 19. 11. foreseeing, faith, Behold, the Lord ridath upon a frost cloud, and hall come into Agypt, and the Idols of Agypt fool neels in the middest of her. Belides, the general filence of the Di-

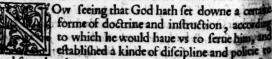
Christendome afflicted, &c. The Theatre of

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uell in all his Oracles throughout the world prefently voor Christs incarnation, is a thing knowne and confelled of all men. Notwithstanding all which, the holy Pope will still maintaine his Idolatrie, albeit the Lord hath made knowne manifest tokens of his indignation against it. As appeared by that which happened in the yeare 1451, being the Pope Inbile, when such a concourse of people was made from all quarters of the world to honour that superstitious day for the people being upon Adrians bridge, were fo thrust toos ther, that two hundred men and three horses lost their line being trampled upon and stifled to death: many fell into the water ouer the bridge, and so perished; of whom an hundre and thirty were buried at Saint Cellw. And thefe are the fruit of their Indulgencies, which are fo much brought and fough for, and of their Iubilies, proceeding from the Bishop of Rome his impious and facrilegious zeale. Now to eschew these and fuch like misfortunes, the true and only means is, an vnfeigned diversion from all Idolatrie and superstition, and whate euer else contrarieth the pure service of God, and a conversion vnto him, to serue him in spirit and truth, as the Scripus exhorteth.

CHAP. XXVI.

Of those that at any time corrupted and mingled Ga Religion with humane inventions, or went about the change or disquiet the discipline of the Church.



se observed and maintained of cuerie man inviolably, it be

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hooveth therefore every Christian to conforme himselfe vnto this order; and not to be guided by every fickle imagination of his owne braine, or every rash presumption that ariseth in himselfe, but onely by the direct rule of Gods Word, which onely we ought to follow. By meanes of neglecting which dutie, many vaine and pernitious ceremonies and strange superstitions have been brought in and swayed mightily: by reason whereof great controuersies and disputations are taken vp at this day. Albeit indeed it be a thing manifest, that being not grounded and propped vpon the anchor of the Scriptures, they ought to be abolished, what brave outward shew in appearance focuer they beare.

And that they that fet abroach fuch things are not blametelle and excusable before God, it appeareth by the punish- Lepit. 20. ment of Nadab and Abihu, who being ordained Priests of Num. 34-God, to facrifice and offer onely those things which were commanded in the law, yet were so euill aduised as to offer strange incense & perfume upon the Altar, received at the verie instant of the fact condigne punishment for their prefumption: for suddenly this their strange fire inuaded them so fiercely and so piercingly, that they were soone burned and confumed therewith : and so they were not spared, albeit they were Aarons sons, even his first born, and Moses nephewes; that by

any thing in Gods service contrary to his expresse ordinance. This moderation also ought to be observed in the Church discipline to wit that every man containe himselfe within the precincts of his vocation, and that none intrude themselves into any charge without being called of God therunto: wherof Corah greatly faulted, when being not content with the Num. 16. dignicie of a Leuites office which God had bettowed vpon him, he ambitiously aspired to the Priests office, and besides this stirred up and drew to his faction Dathan and Abiram. and many others, to the number of two hundred and fiftie persons, against Moses and Aaron : but he drew withall the vengeance of God downe vpon himselfe and all that tooke

them all other might feare and take warning how to enterprise

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Of mingling mans invention, &c. The Theatre of

his part in most horrible and searefull manner: for some of them, to wir, the two hundred and sistie, who notwithstanding Moses reproofe, were so hardie and presumptuous at to present themselves the next morrow after the tunult, openly before the Tabernacle, to offer incense, as if they had been true Priests, were for their flame of ambition and pride, set on fire and consumed with the flame of Gods wrath: others, to wit Dathan and Abiram, for their audacious enterprise against God, in the person of his servants Moses and Aaren, and their high mindednesse and rebellion, in not comming out of their tents at the commandment of Moses, were thrown downeinto the lowest pit, the earth opening her mouth and swallowing them up aliue with their tents and families, and all that belonged unto them, to the fearefull amasement of the whole people that were beholders of this spectacle.

a Chron. a6.

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Oziah king of Iuda carried himself a long while vprightly and modestly in the service of God: but after God had given him many great victories over his enemies the Philistims, the Arabians, the Amorites, and that his renowne and feare was spread not only to his neighbors, but also to strange nation, by and by his heart was pust vp with pride and selfe conces, that he dared to enter the Temple of God, and burne incent vpon the Altar, which belonged only to the Priests office to do: and not obeying the strong resistance and countermand of the good priests that had charge of the temple, he was stroken with a seprosse, and hastily carried out & sequestred for the society of men all his life time. And so this proud king the society of men all his life time. And so this proud king the society of men all his life time. And so this proud king the society of men all his life time. And so this proud king the society of men all his last to be still, being humbled we der so grieuous a scourge as neuer for sooke him til his deal.

2 Sam. 6. 2 Chron, 13. When the Ark of the Couenant was in bringing from binadabs house in Kyriathjarim, in a cart guided by Vazard Ahio, Abinadabs sonnes, it fell out by the way, that it bring shaken by the oxen, (vnsit seruitors for such a worke) Vazard put forth his hand to hold it; but therein he went beyond charge, and therefore was punished forthwith with present

death, for his inconsiderate rasumes: for albeit he was both a Leuit, and thought no euill in his heart, yet in no respect was he licenced to touch the Arke, being a thing lawfull for the Priests only. Let therfore every one be admised by these examples, to follow that rule in seruing God, that is by him designed, in all simplicitie, modestie, and obedience, without altering or declining, or undertaking any thing about or beside their calling.

CHAP. XXVII.

of Perjurers.

He third Commandement (which is,
Thou shalt not take the Name of the
Lord thy God in vaine) is first and
especially broken by Perjurie, when
God is so lightly esteemed, nay so despised, that without any regard had to
his Name, that is to say, to his greatnesse, majesty, power, diuine vertue,

and feareful justice, (for these be his names) men by fraud and malice abuse their oathes, either in denying that which is true, or affirming that which is vntrue, or neglecting their promises made and vowed to others: for this is neither to have respect vnto his presence who is every where, nor reverence to his majestic, who is God of heaven and earth, but rather to make him beare witnessed our lye and falshood; as if he approved it, or had no power to revenge the injurie and dishonor done vnto him. And therefore against such, in threatening words he denounceth this judgment, that He will not hold him guiltlesse that taketh his name in vaine. Howbeit verie many over-boldly give themselves over to this sinne, making little or no conscience to coule not cleere evidence against wearings: whereby they give most cleere evidence against

themselves, that they have very little seare of God before their eyes, and are not guided by any other rule save of their owne affections, by which they square out and build their oathes, and pull them downe againe at their pleasures, for let it becamatter of vantage, and then they will keep them, but straightway if a contrary perswasion come in their braine, they will cancell them by and by: wherein they deale farre worse and more injuriously with God, than with their knowne enemies: for hee that contrary to his sworne faith deceiveth his enemie, declareth that therein hee feareth him, but feareth not God; and careth for him, but contemneth God. It was therefore not without good reason that all antiquity ever marked them with the coat of infamie that for swore themselves. And there-Diod. it is that Homer so often taunteth the Troians by reason

of their fo viuall perjuries. The Ægyptians had them in detestation as prophane persons, and reputed it so capitalla crime, that who locuer was convinced thereof was punished by death. The ancient Romanes reuerenced nothing more than faith in publike affaires, for which cause they had in cheir citie a temple dedicated to it : wherein for a more strait bond they vsed solemnly to promise & sweare to all the conditions of peace, truces, and bargaines, which they made, and to curse those which went about first to breake them: for greater folemnity and confirmation hereof, they were acceftomed at those times to offer facrifices to the image of Fail for more reverence fake. Hence it was that Attilius Regular chiefe captaine of the Romane army against the Carmage nians, was so highly commended of all men, because who hee was ouercome and taken prisoner, and sent to Rome hee onely for his oathes fake which hee had fworne, so turned againe to the enemie, albeit hee knew what gridwous torments were prouided for him at his returne. O-

thers also that came with him; though they were inteted, and by their parents, wives, and allies, instantly viged not to returne to *Hannibals* campe, could in no wise bee

moved thereunto : but because they had swome to the enemie, if the Romans did not accord to those conditions which were offered, to come againe they preferred the bond and reuerence of their promised faith, though accompanied with perperuall caprinitie, before their prinar commodities, and nearest linke of affection. But two of those ten for so manie were they) fallified their oath, & what focuer mift they might cast to darken and disguise their perjurie with, yet were they condemned of all men for cowards, and faint-hearted travtours: infomuch that the Cenfors also noted them with infamie for the fact; whereat they tooke fuch griefe and inward forrow, that being wearie of their lives, they flew themselves. Now what can they pretend that professe themselves Christians and Catholickes, to excuse their perjuries, seeing that the verie Heathen crie out so loud and cleare, That an oath and cic.offic.lib.r faith is so sacredly to be kept towards our enemies? This is one of the greatest vertues and commendations which the Pfalmift attributeth to the faithfull man, and him that feareth God, and whom God anoucheth for his owne, Not to falfife Pfalets. his oath that hee sweared, though it be to his dammage. The Iosh. 91 Gibeonites although they were so execrable a people, that for their great and horrible wickednetles and abhominations they might bee well efteemed for Heretikes, yet the princes of Israel, after they had sworne and given their faith vnto them, would in no wife retract or goe against their oath, albeit therein they were abused and deceived by them, for feare of incurring the wrath of God, that fuffereth not a perjurer to go vnpunished. V pon what ground or example of holy scripture then may that doctrine of the Councell of Constance be founded, the purport whereof is, That a man ought not to keepe his faith with Heretikes ? I omit to speake how these good Fathers (by Heretikes) meant those men who fearing God, relied themselves upon his word, and rejected the foolish and superstitious inventions of men. And under what colour can the Popes vsurpe this authoritie, to quit & discharge Subjects M iii

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Of Periurers.

The Theatre of

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Subjects of their oath wherewith they are bound to their super riors? ver this was the impious audacitic of Pope Zacharia. Pope Boniface the 8, and Pope Benedict de la Lune, who freed the Frenchmen from their duetie and obedience which they ought vnto their kings. In like maner difgorged Gregory the 7 his choler and spight against the Emperor Henrie, by for-Enguerran de bidding his fubjects to be his subjects, and to yeeld that obe-

dience vnte him which subjects were bound to do.

Monftrelet.

Platina.

1.Sam.14. Marc.6.

2.Kings 17.

Howbeit if an oath be made either against God, or to the damage and hurt of our neighbor (it being for that cause valawfull) it behooueth vsto know that we ought to reuoke it. left we fall into the fin of Saul and Herod. Now what punish ments God hath laied vpon perjurers, these examples that follow shall make knowne vnto vs. Ofee the last king of Israel being made (by Gods just judgement for his sins) subject and tributarie to Salmanazar king of Ashur; without regard to the bond wherewith he was bound, and to his faith which he had plighted, conspired and entered league with the king of Ægypt, against him: but hee, discovering their seditious and prime conspiracies, allembled his forces, spoyled his countrey, and bad them warre on all fides; laying fiege to the chiefe citie of his kingdome, after three yerestooke it, together with the forfworne king, whom he put in close prifon, and kept verice ftraitly, leading him and his whole nation captine into Affyria, to end their daies in miserie: of which euill, as of all others that happened in that war, the disloyaltie and treason of Ofer was the next and chiefest cause.

Among the bedrol of fins which Zedechias the last king of Juda is noted withall in holy Scripture, perjurie is one of the count, for notwithstanding hee received his kingdome of Nabuchadnezzar, and had sworne fealtie to him, as to his soueraigne, yet brake he his oath in rebelling against him; which was the verie cause of his destruction : for Nabuchadnezza to be reuenged on his disloyaltie, sent a puissant armie against Ierusalem, which tooke, spoyled, and burnt it, and ouercooke

2. Chron. 36.

the perjurer in his flight, and first made him a beholder of the flaughter of his owne children, and then had his owne eies bored out, and was carried in chaines to Babylon, seruing for a spectacle to all posteritie, of Cods wondrous judgements vpon periurers. And thus both the kingdomes of Ifrael and Iuda were for breach and fallifying their oath quite extinguished and rafed out.

The greatest deceiver and most treacherous person, one of platarch.

them, that ever Greece faw, was Lifander the Lacedemonian.a bufie-bodie, full of cunning, fubriltie, and craft, and one that performed the most of his acts of war, more by fraud and stratagems, than by any other meanes : this was he that faid, That when the Lions skin (meaning Fortitude) would not ferue, it was needfull then to fow vnto it the Foxes cafe (meaning fubtilty) he made so little reckoning of forswearing himselfe, that hee would often fay, That children were to be confened with trifles, as dice and cockles, and old men with oathes: but by his deceitfull tricks he was occasion of much enil, and divers murders: but at last this fox making war against the Thebans, for that they had taken part with the Athenians against him, and given them succour and meanes for recovering their libertie, was taken in the trap, and flaine at the foot of their walls.

Metins Suffering, Generall of the Albanes, procured the Livie. Fidenates to enter war against the Romanes, contrarie to his oath which he had fworn vnto them; and being called by the Romanes to their succour, & placed in an out wing to help if need were, whilest the rest were fighting hee droue away the time in ordering his men, and ranging them into fquadrons, to see which pare should have the best, that hee might joyne himselfevnto that side. But Tullus the Romane king having obtained the victorie, and seeing the cowardise, subtiltie, and treason of this Albane, adjudged him to a most strange and vile death, answerable to his fact : for as hee had in his bodie a double heart swimming betweenerwo streames, and now readic to go this way, now that, fo was his bodie difmembred

M ini

and torne in pieces by foure horses, drawing foure contrarie wayes: to serue for an example to all others to be more faithfull and true observers of their oathes than he was.

Liu.Decad. 3.

In old time the Africans and Carthaginians were general. ly noted for perfidie and falshood about other nations ; the cause of which bruit was principally that old subtill souldier Annibal an old deceiver, and a notorious perjurer, who by his crafts and coulenages which he wrought without religion or feare of God, raised up that euill report. This subtile fox has uing made warre in Italie fixteene yeares, and all that while troubled and vexed the Romanes fore; after many victories, wastings of countries, ruines, and sackings of cities, and cruell bloudshed, was at length ouercome by Scipio in his own countrey; and perceiuing that his countriemen imputed the cause of their fall vnto him, and fought to make him edious to the Romanes, by laying to his charge the breach of that league which was betwixt them, he fled to Antiochus king of Syria, not so much for his owne safeties sake, as to continue his war against the Romans, which he knew Antiochus to be in hamimering, because they came so neere vnto his frontiers: but he found his hope frustrare; for king Antiochus, for the small trust he affied in him, and the daily suspition of his treacherie. would not commit any charge of his armie into his hand, although for valiantnetle and prowelle hee was fecond to none in that age. It came to paffe therefore, that as foone as Antichus was ouerthrowne of the Romanes, hee was constrained to flie to Prufias king of Bythinia, that tooke him into his protection: but being as treacherous as himselfe, he soonede uiled a meanes to betray him to Quinting the Generall of the Romane armie: which when Annibal vnderstood, and fee ing that all the passages for enasion were closed vp, and that hee could not any way escape, hee poyfoned himselfe and so milerably ended his trecherous life. And thus the deceit which he practifed towards others, fell ar length voon his own pate, to his viver destruction. Albai

Albeit that perjurers and forfwearers were to the Ægyptians verie odious and abhominable (as we faid before) yet a- Infline. mong them there was one Ptolome, who to bereauchis fifter Arfinee of her kingdome, stained himselfe with this villanous fpot, and thereby brought his purpose to palle, for pretending and protesting great affection and loue vnto her in the way of marriage (for fuch incestuous marriages were there through a peruerfe and damnable custome not vnlawfull and anowing the same by solemne oath before her embaffadours, did notwithstanding soone make knowne the drift of his intent, which was to make himselfe King: for being arrived in flew to consummate the marriage, at his first approch he caufed his nephewes (her fonnes which thee had by her former husband Lisimachus, and were come foorth from their mother to give him entertainment on the way) to be flaintyea. & left they should escape his hands, hee pursued them even to their mothers bosome, and there murthered them, and after (expelling her also from her kingdome) caught the crown & reigned Tyran in her roome: all which mischiefes hee committed by reason of the faithlesse oath which he had taken : and although that in such a case no oath ought to be of force to confirme so vnlawfull an alliance (though it be pronounand and taken by the name and in the temple of their Idols) yet notwithstanding it beeing done with an enill conscience, and to an euil purpose, he that did it can be no lesse than a perjurer. But for this and other vices it came to palle, that ere long. he was conquered by the Gaules, who taking him in battell, sew him and cur off his head, and having fastened it ypon a lance, carried it in figne of victory and triumph up and down vicered thele speeches: O letis Christ, thele are diffeodatt

A most notable example of the punishment of perjuricand falschood in Vladislam King of Hungarie and his armie dostroyed by the Turks is fet downein Bonfinuchis Hungarian Bonfinuti. historie, after this manner. It fell out that the king of Hungarie had fo well bestirred himselfe against the Turkes, thankmurather was glad (vpon vnequal conditions, and enemed his

owne hurt, and their good) to conclude a peace with him wherein it was agreed, that certaine provinces should be to stored to the Hungarians, which otherwise could not have

It is focalled men, but more commonly, the Araits of Cafille.

beene recourred but by great lotte of men. This league being made, and the articles thereof engrolled in both language with a folerane oath taken on both parties for the confirmation on of the same; behold the Cardinall of Florence, Admiral of the name which lay upon the fea Hellespont (now called S, Georges arme, which divideth Turkie from Greece) fee by the French deth letters to the King of Hungarie to persuade him to di annuall and repeale this new concorded peace: This practike likewise did Cardinall Iulian, the Popes Legate in Hungare, with might and maine help forward: which two good pillan of the Church, inspired with one and the same spirit, wrough together fo effectually with the king, that at their instance he fallified his oath, broke the peace, and fent to Constantinoph to denounce warreafresh; and forthwith whilest their Emb fadors were retiring their garifons out of Milia, to bring the into their hands againe, and had fent fortie thoufand crown for the ranfome of certaine great men which were prisoner and had reftored the Realme of Rascia and all their capting according to the tenor of the late league, not knowing of the new breach; in the meane while (I fay) hee fet forward his mie towards the Turks in all expedition, Now the Turks cure and misdoubting nothing, were set vpon vnawares the king, yet putting themselues in defence, there grew a lon and sharpe battell, till Amurathes perceiuing his side to de cline, and almost ouercome, pulled out of his bosome theare cles of the aforefaid peace, and lifting up his eyes to heater vetered these speeches: O lesus Christ, these are the leagues that thy Christians have made and confirmed by swearing by thy name, and yet have broken them againe : if thou beat God as they fay thou art, revenge this injurie which is offered both thee and mee, and punish those truce-breaking variet He had fearce ended thefe speeches, but the Christians battell and courage began to rebate, Vladiflam himfelfe was flain

the Ianizaries, his horse being first hur; his whole armie was discomfited, and all his people put to the sword, saving a few that fled : amongst whom was the right reverend Embassader of the Pope, who as soone as he had thrust in others over the cares, withdrew himselfe (forsooth) farre enough from blowes or danger. Then followed a horrible butcherie of people, and a lamentable noyse of poore soules readie to be slaughtered, for they spared none, but haled them miserably in pieces, and executed a just and rigorous judgement of God for that vile trecherie and perjurie which was committed.

CHAP. XXVIII.

More examples of the like Subiect.



Vt let vs adde a few more examples of fresher memorie astouching this vngod-lie perjurie: And first, not to ouerpasse King Philip of Macedonie, who never made reckoning of keeping his oathes, but swore and vnswore them at his pleafure, and for his commoditie: doubtlesse

it was one of the chiefest causes why her and his whole progeniecame quickly to destruction (as testifieth Pausanias) for In Areadietic he himselfe being 46 yeares old, was slaine by one of his owne security, after which Olympius his wife made away two of his sonnes, Anideus, and another which he had by Cleopatra Attalus his neece, whome shee sod to death in a causdron: his daughter Thessalians children likewise all perished: and lastly, Alexander after all his great victories, in the middest of his pompe, was poysoned at Babylon.

Gregorie Tours maketh mention of a wicked variet in De confosjorii. France among the people called Auemi, that for swearing him-bus. felfe in an vnjust cause, had his tongue so presently tyed, that he could not speake but roare, and so continued, till by his earnest prayers and repentance the Lord restored to him the wie

of that varuly member.

There

Liu.lib.3.

There were in old time certaine people of Italie called Equi, whereof the memorie remaineth onely at this day, for they were verely deftroied by Q. Cincinnatus . Thele hauit folemnly made a league of friendship with the Romanes, and fworne vnto it with one confent, afterward chofe Graeching Cluilius for their captaine, and under his conduct spoyled the fields and rerritories of the Romans, contrarie to their former league and oath. Whereupon the Romans fent Q. Fabing ? Voluminus, and A. Posthumins emballadors to them, to complain of their wrongs, and demand fatisfaction: but their captaine so little esteemed them, that hee bad them deliver the meflage to an oake flanding there by, whileft he attended o ther businesse. Then one of the three turning himselfe to wards the oake, spake on this maner: Thou hallowed oake and what soener else belangeth to the gods in this place, beare and beare witnes of this disloyall part, & favor our sust complaints that with the assistance of the gods we may be renenged on this iniury. This don, they returned home, & shortly after gathering a power of men, fet vpon & ouercame that truce-breaking me tion.

In the yere of Rome built 3 17, the Fidenates revolted from the friendship and league of the Romanes, to Toluminus the king of the Veyans, & adding crueltie to treason, killed fourt of their emballadors that came to know the cause of their defection: which disloyalty the Romanes not brooking, vnde tooke war against them, & notwithstanding all their private forrein strength, ouerthrew and slew them. In this battellir is faid, that a Tribune of the fouldiers feeing Toluminus branch galloping vp and down, & incouraging his fouldiers, and the Romanestrembling at his approch, said, Is this the breaker of leagues, and violater of the law of nations? If there be any holinefe on earth, my fword shall facrifice him to the soules of our flain emballadours; and therewithall fetting spurresto his horse, he vnhorst him, & fastening him to the earth with his speare, cut of his perfidious head : whereat his army dismaied, retired, and became a flaughter to the enemies. Alberton

District.

their:

Albertus Duke of Franconia having flaine Conrade the Earle of Lotharingia, brother to Lewis the fourth, then Em- Melant, Chr. peror, and finding the Emperors wrath incenfed against him Lib. 4. for the same, betooke himselfe to a strong castle at Bamberg : from whence the Emperor neither by force nor policie could remoue him for feuen yeares space, vntill Atto the Bishop of Mentz by trecherie delivered him into his hands. This Atto under thew of friendship repaired to the castle, and gaue his faith vnto the earle, that if he would come down to parle with the Emperor, he should safely returne into his hold: the Earle miltrusting no fraud, went out of the castle gates with the Bishop towards the emperor; but Ano (as it were suddenly remembring himself, when indeed it was his deuised plot) desireth to returne back and dine ere he went, because it was somewhat late: fo they do, dine, and returne. Now the Earle was no sooner come to the Emperor, but hee caused him to be prefently pur to death, notwithstanding he viged the Bishops promise and oath for his returne: for it was answered, that his oath was quit by returning backe to dine, as he had promifed. And thus the Earle was wickedly betrayed, though justly punished. As for Atto the subtill traitor, indeed hee possessed himselfe by this meanes of the Earles lands; but withall, the justice of God seised upon him, for within a while after he was fricken with a thunderbolt, and as some say, carried into mount Ætna, with this noyle, Sic peccato lues, atque ruendo rues.

Cleomenes King of Lacedemonia making warre vpon the campofulges. Argiues, surprised them by this subtilitie, he tooke truce with Lib.7- cap.3. them for seuen dayes, and the third night whilest they lay secure, and vnwarie in their truce, he oppressed them with a great slaughter, saying, (to excuse his trecherie, though no excuse could clearehim from the shame thereof) that the truce which he made was for seuen dayes onely, without any mention of nights: howbeit for all this, it prospered not so well with him as he wished: for the Argiue women, their husbands slaine, tooke armes like Amasons, Telefilla being

their captainesse, and compassing the citie walls, repelled Chemenes, halfearmased with the strangenesse of the sight. After which he was banished into Ægypt, and there miserably and

desperatly slew himselfe.

The Pope of Rome w

The Rocke is Christ.

The Pope of Rome with all his heard of Bishops, opposed himselfeagainst the Emperor Henry the fourth; for he banithed him by excommunication from the fociety of the Catho like Church, discharged his subjects from the oath of fealty, and fent a crowne of gold to Rodolph king of Sueuia, to canonizehim Emperor : the crowne had this inscription, Petra de dit Petro, Petrus diadema Rodulpho; that is, The Rocke gam unto Peter, and Peter gane unto Rodolph the crown: Notwith standing Rodolph remembring his oath to the Emperour, and how vilea part it was to betray him whom he had fworne to obey and defend, at first refused the Popes offer: howbeir by the persuasion of the Bishops sophistrie, he was induced to vodertake the name and title of Cafar, and to opugne the Emperor Henry by armes, even by foure vajuft battels, in the last of which Redolph being ouercome, loft his right hand, and was fore wounded otherwise: wherefore being readie to die, when one brought vnto him his hand that was cut off in the battell, he in detestation of the Popes villanie, burst forth into these termes, (many Bishops standing by) Behold here the hand wherewith I swore fealtie to the Emperor, this will be a argument of my breach of faith before God, and of your traite rous impulsion thereunto. And thus he deceased, justly puni thed even by his owne confession for his perjurie. Howher for all this manifest example, the Pope and Bishops continued to persecute the poore Emperor, yea and to stir vp his own fonnes, Conrade and Henry, to fight against him; so hardnes are their hearts against all judgements.

Zufeb.li.6.c.8.

Nareissia Bishop of Icrusalem, a man famous for his vertues, and sharpe in reprouing and correcting vice, was acused by three wicked wretches, of vnchastity, and that falsly and maliciously; for to prove their accusation true, they bound to with oaths and curses on this wise; the first said, If 11, 1 projection.

God I may perish by fire: the second, If I speake aught but truth, I pray God I may be consumed by some filthis and cruell Calumniation difeafe: the third, If I accuse him fallely, I pray God I may be Lib. 2. Cap 24 deprined of my fight and become blinde. Thus, although the

honestie and chastitie of Narcissis was so well knowne to all the faithfull, that they beleeved none of their oathes, yet the good Bilhop, partly mooned with griefe of this false accusagion, and partly with defire of quietnetle from worldly affaires, for fooke his bishopricke, and lived in a defart for many yeares, But his forfworne acculers by their death witneffed his innocencie, which by their words they impugned : for the first, his house being set on fire extraordinarily, perished in the flame, with all his familie and progenie: The fecond languilhed away with an irkesome disease that bespread his bodie all ouer: The third seeing the woful ends of his companions, confessed all their villanie, and lamenting his case and crime, perfifted fo long weeping, till both his eyes were pur our. Thus God in his just judgement fent upon each of them their wishes, and thereby cleered his servant from shame and op-

probrie. Burghard Archbishop of Magdeburg, though in regard chron Ernesti,

of his place and profession, he ought to frane given good ex-Brotanss. ample of honeftie in himfel e, and punish perjurie in others; yet he thrice broke his promise and oath with his owne Citifens, the Senat and people of Magdeburg: for first he besieged them with a power of men, and though they redeemed their libertie with a fumme of money (he swearing not to befiege them any more) yet without respect of truth and credit: hereturned afresh to the siege: but his perfidie was soone tamed ; for they tooke him prisoner at that atlant : howbeit he foallunged their angrie mindes, with his humble and lowlie entrearies and counterfeit oathes, neuer to trouble them any more, but to continue their ftedfast friend, that they not onely freed him from imprisonment, but restored him to all his dignities with folemnitie: neverthelette the traiterous Archbishop returning to his old vomit, got dispensation

for his oath from Pope Iohn the xxiij and began afresh to ver molest, and murther them whom he had sworne to maintaine; but it was the will of God that he thould be once again caught, and being enclosed in prison, whilest his friends sought meanes to redeeme him, the gaoler beat him to death with a dore barre, or as some say, with an yron to d taken our of a window; and so at last, though long, his perjurie sound it desert.

Theatr. biftor.

The small successe that the Emperor Sigismund had in all his affaires, (after the violation of his faith given to Iohn Hu and Hierome of Pragueat the Councell of Constance, whom though with direct protestations and oathes he promised fale conduct and returne, yet he adjudged to be burned) doth a stiffe the odiousnesse of his sin in the sight of God. But about all, this one example is most worthie the marking, of a fellow that hearing perjury condemned in a pulpit by a learned precher, and how it never escaped vnpunished; said in a braue ric, I have oft for sworne my selfe, and yet my right hand is me a whit shorter than my left. Which words he had scarce vm red, when such an inflamation arose in that hand, that he was constrained to go to the Chirurgion and cut it off, left's should infect his whole bodie; and so his right hand became thorter than his left, in recompence of his perjurie, which he lightly eftermed of.

About the yeare of our Lord 925, when King Etbelstam, otherwise called Adelstame, raigned here in England, there was one Elstede a Nobleman, who with a faction of sedicious persons conspired against the King presently after the death of his father, and at Winchester went about to put out his eyes; but the King by the good prouidence of God escaped that danger; and Elstede being accused thereof, sled to Rom, to the end to purge himselfe of the crime by oath before the Pope; who being brought to the Church of Saint Peter, and there swearing, or rather forswearing, himselfe to be clear, when indeed he was guiltie, behold the Lords hand upon him, suddenly as soone as his oath was pronounced, he tell downer

downe in a ftrange fickneffe; and from thence being brought to the English house in Rome, within three dayes after departed this life. The Pope fent word hereof to King Ethel-Rane, with demand, Whither he would have him buried among Christians or no: Who through the persuasions of his friends and kinsfolke, granted, that though he neither lived nor died like a Christian, yet he should have Christian burial.

In the towne of Rutlinguen a certaine pallenger came into Job. le Gaft. an Inne, and gaue a budget to his hoaft to be kept, in the 1 vol. of his which there was a great fum of money : but when he demanded it agains at his departure, the hoft denied it, and gave him iniurious words, with many mocks and taunts. Whereupon the pattenger calleth him in question before the Judge, and because he wanted witnesses, desireth to have him sworne: who without all scruple offered to sweare and protest, That he neuer received or concealed any fuch budget of money from him; giving himselfe to the Divell if he swore falsely. The pallenger feeing his forwardnetle to damne himfelfe, demanded respit to consider of the matter, and going out, hee meets with two men, who enquire the cause of his comming thither; and being informed by him, offer their helpe vnto him in his cause: thereupon they returne before the Judge, and these two vaknowne persons justifie that the budget was deliuered vato the hoft, and that he had hidden it in fuch a place : whereat the hoft being aftonished, by his countenance and gefture discovered his guileinetle: the Judge thereupon refolued to fend him to prison; but the two vnknowne witherles (who were indeed two fiends of hell) began to fay, you that not need, for we are fent to punish his wickednesse; and so faying, they hoisted him vp into the ayre, where hee vanished with them, and was never after found.

In the yeere of our Lord 1055, Goodwine Earle of Renthe- Stow. Chron. ting at the table with King Edward of England, it happened that one of the cupbearers stumbled, and yet fell not: whereat Goodwine laughing, faid, That if one brother had not holpen

Naza

another

another (meaning his legs) all the wine had been spile: will which words the King calling to minde his brothers deal which was flain by Goodwine; answered, So should my brown ther Alphred have holpen me had not Goodwine been : the Goodwine fearing the Kings new kindled displeasure, exami himself with many words, and at last eating a morsel of bre wished it might choke him if he were not guiltles of Alaba bloud. But he swore falsly, as the judgement of God declared for he was forthwith choaked in the presence of the King. he remoued one foot from that place ; though there be for fay he recourred life againe.

Stow. Chron.

Long time after this, in the raigne of Queene Elizabet there was in the citie of London, one Anne Aneries wide who forfwore her felfe for a little money that the thould he paid for fix pounds of tow at a shop in Woodstreet: for which cause being suddenly surprised with the justice of God, their down speechledle forthwith, and cast vp at her mouth in gre aboundance, and with horrible stinke, that matter which natures course should have been voided downewards, and died, to the terrour of all perjured and forsworne wrete There are in histories many more examples to be found of hurtfull and pernitious fin, exercised by one nation town another, and one man towards another, in most prophene villanous fort, neither shaming to be accounted forfer nor confequently fearing to displease God and his maj But forafmuch as when we come to speake of murther the next booke, we shal have occasion to speak of thems or of fuch like, I will referre the handling thereof vino place: only this, let every man learn by that which hath spoken, to be found and fraudles, and to keep his faith promise towards all men, if for no other cause, yet for fe God, who leaueth northis fin ynpunished, nor holden mildeffe that thus taketh his name in vaine. They shall

and street for the control of the section of the

erroriser.

CHAP. XXIX

of Blasphemers.



Stouching Blafphemie, it was a most grieuous and enormous fin, and contrary to this third Commandement. when a man is so wretched and miferable, as to pronounce prefumptuous speeches against God, whereby his name is flandered and eml fpoken of: which fin cannot chuse but be

sharply and seucrely punished; for if so be that God holdeth not him guiltles that doth but take his name in vaine, must he not needs abhor him that blasphemeth his Name? See how meritoriously that wicked and peruerse wretch that blatphemed and murthered (as it were) the name of God among the people of Ifrael in the defart, was punished: he was raken, pur in prison, and condemned, and speedily stoned to death by the Leuit. 24. whole multitude: & vpon that occasion (as euill maners begat euermore good lawes) the Lord instituted a perpetual law and decree, that every one that should blaspheme and curse God, of what estate or degree soeuer, should be stoned to death, in toke ofdereftation: which sentence, if it might now adaies stand in force, there would not raigne to many miferable blafphemers & deniers of God as the world is now filled & infected with. It was also ordained by a new law of Instinian, That blasphe- cod. lib. 3. wies should be severely punished by the judges & magistrates 111. 43. of Commonweales: but fuch is the corruption and miferie of this age, that those men that ought to correct others for such speeches, are oftentimes worst themselves : and there are that thinke, that they cannot be sufficiently feared and awed of men, except by horrible bannings & fwearings they despight and maugre God: nay it is further come to that palle, that in some places, to sweare and ban be the marks and ensignes of a Catholike, & they are best welcome that can blasheme most. Nij

180 Of French Chronicles. * Lord of Icaville.

How much then is that good King S. Lewis of France to be Nich Gil.vol. 1 commended, who especially discharged all his subjects from (wearing and blaspheming within his realme, insomuch the when he hearing a * nobleman blaspheme God most cruelly. hee caused him to belaid hold on, and his tips to bee flir with an hot yron, faying he must be content to endure that punish. ment, feeing hee purposed to banish oathes out of his kins. dome. Now we call blasphemie (according to the Scripule phrase) every word that derogateth either from the bounde mercy, iuftice, eternitie, and foueraigne power of God. Of this fort was that blasphemous speech of one of King Iorana princes, who at the time of the great famine in Samaria, who it was belieged by the Syrians, hearing Elizem the Prophe fay, that the next morrow there should bee plenty of victuals, and good cheape, rejected this promise of God made by his Prophet, saying, that it was impossible; as if God were either a lyar, or not able to performe whathe would: for this cause this vnbeleeuing blasphemer received the same day a defeued punishment for his blasphemie, for hee was troden to death in the gate of the City under the feete of the multimet that went out into the Syrians campe, forfaken and left de folate by them, through a feare which the Lord fent among them.

2 King. 7.

2 King-19.

Sennacherib King of Affyria, after hee had obtained many victories, and subdued much people under him, and also by siege to Ierusalem, became so proud and arrogant, as by feruants mouth to reuile and blaspheme the living God speaking no otherwise of him than of some strange idoll, one that had no power to helpe and deliver those that trulled in him; for which blasphemies hee soone after felt a just vogeance of God vpon himfelfe and his people: for althour in mans eyes hee feemed to bee without the reach of dange (feeing hee was not affayled but did affayle, and was guarded with so mighty an armie, that affured him to make him lord of lerufalem in short space) yet the Lord overthrew his power, and destroyed of his men in one night by the hand of

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his Angell 185 thousand men, so that he was faine to raise his fiege, and returne into his owne kingdome, where finally he was flaine by his owne fonnes, as he was worthipping on his

knees in the temple of his god.

In the time of the Machabees, those men that were in the ftrong hold called Cazara, fighting against the Iewes, trusting 2. Machab. to to the ftrength of the place wherein they were, vittered forth most infamous speeches against God: but ere long, their blasphemous mouthes were encountered by a condigne punishment : for the first day of the siege, Machabens put fire to the towne, and confirmed the place (with the blasphemers in it) to

Holofernes, when Achier advanced the glorie of the God of Ifrael, replyed on this fashion: Since then hast prophesied Iudeth 6.7. unto us that I frael shall bee defended by their God, thou shalt proue that there is no God but Nabuchadonofor, when the fword of mine armie shall paffe through thy sides, and thou shall fall among their slaine: but for this blasphemy the Lord cur him thort, and prevented his cruell purpose by sudden death, and that by the hand of a woman, to his further shame.

Nay, this fin is so odious in the fight of God, that he punitherh even them that give occasion thereof vnto others, yea though they be his dearest children, as it appeareth by the words of the Prophet Nathan vnto king David : Because of 2. Kings 12. this deed (faith he) of murthering Vriah, and defiling Bathshabe, thou hast made the enemies of the Lord to blash beme the childe

that is borne onto thee shall surely die.

In the Empire of Iulian the Apostata there were diners Theodor. lib .; great men that for the Emperours fake forfooke Chrift and cap. 11. 6 12. abjured his religion: amongst whom, was one Inlian, vincle to Contempt of the Emperor, and Gouernour of the East; another Falix the Lib.1. cap. 3.4. Emperours Treasurer: the first of which two after hee had spoyled all Christian Churches and temples, pissed against the table whereon the holy facraments were vied to be administred, in contempt, and strucke Euzoim on the care for teprouing him for it: the other beholding the holy veffels that

Nij

belonged to the Church, faid, See what precious velfels Maries 182 fonne is ferued withall. After which blafphenie, the Lord plagued them most strangely : for Inlian fell into so strange a disease, that his entrails being rotten, he voided his excrements at his mouth, because when they patled naturally, hee abused them to the dishonour of God. Falix vomited bloud so exe ceffinely night and day at his blasphemous mouth, that he died forthwith.

Theatr.biftor.

About the same time there lived a famous sophister and Epicure called Libanius; who being at Antioch, demanded blasphemously of a learned and godly schoolemaster, What the Carpenters sonne did, and how hee occupied himselfel Marry (quoth the schoolemaster, full of the spirit of God) the Creator of this world (whom thou disdainfully callest the carpenters fonne) is making a coffin for thee to carrie thee to thy grave: wherear the fophister jeasting, departed, and within few daies dying, was buried in a coffin, according to the prophelie of that holy man!

Vide li.I.ca.21 Heref. Philip Chron. Ab, Urufperg.

The Emperor Hereolise fending Emballadours to Cofred the King of Persia to entreat of peace, returned with this and fiver, That he would never cease to trouble them with warre, till he had conftrained them to forfake their crucified Christ and to worthip the Sunne. But ere long hee bore the punish ment of his blafphomie: for what with a domestical calamitie, and a forrein ouerthrow by the hand of Herachin, he came to a most wofull destruction.

Fincelius de

Michael that blasphemous Rabbine, that was accounted Miraculia, l'ale of the Iewes as their Prince and Messias, as hee was on a time banquetting with his companions, amongst other things this was chiefest sauce for their meat, to blaspheme Christ and his mother Marie, infomuch as he boafted of a victorie alreadis gotten over the Christians God. But marke the iffue: as her descended downerhe stayers, his foot slipping, hee tumb headlong and broke his necke; wherein his lare victorie proued a discomfiture and ouerthrow, to his eternal! shame and confusion.

Three

Three fouldiers (amongst the Tyrigetes, a people of Sarmatia) passing through a Wood, there arose a tempest of chunder and lightening, which though commonly it maketh the greatest Atheists to tremble, yet one of them to shew his contempt of God and his judgements, burft foorth into blafphemie and despightings of God. But the Lord soone camed his rebellious tongue: for he caused the winde to blow up by the root a huge tree, that fell vpon him and crushed him to pieces, the other escaping to tellifie to the World of his defruction.

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At a village called Benauides in Spaine, two young men Anthonio de beeing together in a fielde, there arose of a sudden a terrible Torquemeda. tempelt, with fuch violence of weather and winde, and withall so imperuous a whirlwind, that it amased those that beheld it The two young men feeing the furie thereof comming a. maine towards them, to avoid the danger ranaway as fast as they possibly might: but make what haste they could, it ouertookethem : who fearing left the fame should swing them vp into the ayre, fell flatlong downe vpon the earth; where the whirlewinde whisking round about them a prettie while, and then passing forth, the one of them arose so altered and in such an agony that he was fcareely able to ftand on his feet: the other lying still and nor stirring, some others a farre off, that food vnder a hedge, went to fee how he did, and found him to be starke dead not without marks vpon him of wonderfull admiration : for all his bones were fo crushed, that the pipes and joynts of his legges and armes were as casie to bee turned the one way as the other, as though his whole bodie had been made of motte; and befides, histongue was pulled our by the roots, which could not by any meanes be found, though they fought for it most diligently. And this was the miserable end of this wretched man, who was noted to be a great outragious frearer and blasphemer of Gods holy name; the Lord therefore chosehim out, to make him an example to the World of his juffice.

offine Acts

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184 Ads and Monuments of the Church.

No lesse notable is the example of a young girle, named Denis Benifield, of twelve yeres of age: who going to schoole amongst other girles, when they fell to reason among them. selves after their childish discretion about God, one among the rest said that he was a good old father : What, hee? (said the foresaid Denie) hee is an old doting foole: which beeing told to her miftretle, thee purposed to correct her the next day for its but it chanced that the next day her mother fent her to London to the market, the wench greatly entreating her mother that the might not goe, to that the escaped her miftrif fes correction. But the Lord in vengeance met with her: for as thee returned homeward, fuddenly the was stricken dead, all the one fide of her beeing blacke; and buried at Hackney the same night. A terrible example (no doubt) both to old and yong, what it is for children to blafpheme the Lord and God. and what it is for parents to fuffer their young ones to grow vp in blindnesse, without nurturing them in the feare of God. and reverence of his Majestie, and therefore worthie to bee remembred of all.

Paul Diacon. in the historie of Anastatius. Sabel Anead. 3. lib. 2. of the acts of Alphonfus. Aneas Siluius of the Acts of Alphonfus.

In the years 510 an Arrian Bishop called Olimpius beeing at Carthage in the bathes, reproched and blasphemed the holy, and facred Trinitie, and that openly: but lighting fell down from heaven vpon him three times, and he was burnt and con-Anton. Panor. fumed therewith . There was also in the time of Alphonia King of Arragon and Sicilie, in an Isle towards Africa a cretaine hermit called Antonisus, a monftrous and prophanely pocrite, that had so wicked a heart to deuise, and so filthis a throat to belch out vile and injurious speeches against Christ Ielus and the Virgin Mary his mother ; but hee was ftricken with a most gricuous disease, even to be eaten and gnawne if pieces of wormes vntill he died.

CHAP. XXX.

Of those that by curfing and denying God give themselues to the Dinell.



S concerning those that are addicted to much curling, and as if their throats were Hellitselfe, to despightings and reuiling a gainst God (that is bleffed for ever) and are so madde as to renounce him, and give themfelues to the diuell : truely they worthily deserve to be for sken of God. and gitten ouer to the diuell indeed,

to goe with him into eucrlasting perdition : which hath been visibly experienced in our time vpon certaine wretched perfons, which have beene carried away by that wicked spirit to

whom they gave themselves.

There was vpon a time in Germanie, a certaine naughtie- Luther vpon packe of a most wicked life, and so evill brought vp, that at the 15 Chap.of euerie word he spake almost, the deuill was at the one end ; if the 1 Epist to walking hee chanced to tread awrie, or to stumble, presently the Diuell was in his mouth: whereof albeit hee was many times reprooued by his neighbours, and exhorted to correct and amend so vile and detestable a vice, yet all was in vaine; continuing therefore this cuill and damnable custome, it happened, that as hee was vpon a time passing ouer a bridge, hee fell down, and in his fall gauethele speeches, Hoist vp with an hundred divels: which he had no fooner spoken, but the diuel whom he called for so of twas at his clow to strangle him, and carrie him away with him.

A certaine fouldier travelling through Marchia, a countrey wierus ; book of Almaigne, and finding himselfe euill at case in his journey, chap. 17. of the abode in an Inne till hee might recouer his health, and com-delution offpis-

Louisi

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mitted to the hostelles custodie certaine money which hee had about him. Nowa while after being recovered of his sickness. hee required his money againe; but shee having consulted with her husband, denied the receit, and therefore the returne thereof; and accused him of wrong, in demanding that which the neuer received: The fouldier on the other fide fretted amaine, and accused her of cousenage: Which stime when the goodman of the house vnderstood (though prime to all before) yet deflembling, tooke his wives part, and thruft the fouldier out of doores: who being throughly chafed with that indignitie, drew his fword, and ran at the doore with the point therof: whereat the hoft began to crie, Theeues, theeues, faying that he would have entered his house by force: fo that the poore fouldier was taken and cast in prison, and by procelle of law readie to bee condemned to death : but the verie day wherein this hard fentence was to be pronounced and executed, the divell entered into the prison, and told the foul dier that he was condemned to die; howbeit neverthelelle hee would give himselfe bodie and soule vnto him, he would promise to deliver him out of their hands: the prisoner answe ring, faid, That hee had rather die being innocent, and withour cause, than to be delivered by that meanes : againe the diuell replied, and propounded vnto him the great danger where in he was, yea and vied all cunning meanes possible to perfuade him: but feeing that he loft his labour, he at length left his fuit, and promifed him both helpe, and revenge vpon his enemies, and that for nothing : aduiting him moreover when hee came to judgement, to plead not guiltie, and to declare his innocencie and their wrong, and to intreat the Judge to grant him one in a blew cap that stood by to be his advocate: (now this one in a blew cap was the Divel himselfe) the fouldier accepting his offer, being called to the barre, and indicted there of Felonie, prefently defired to have his Atturney, who was there present to plead his cause: then began the fine and craft tie Doctor of the lawes to plead, and defend his client vers

cumningly, affirming him to be falfly accused, and consequently unjustly condemned, and that his host did withhold his mony and had offered him violence; and to proue his affertion he reckoned up enery circumstance in the action, year the verie place wherethey had hidden the mony. The hoft on the other fide flood in deniall very impudently, wishing the divell might rake him if he had it then the fubril lawyer in the blew cap looking for no other vantage, left pleading, and fell to lay hold of the hoft, and carrying him our of the Seffions houses hoisted him into the ayre so high, that he was never after feen nor heard of. And thus was the fouldier delivered from the execution of the law most strangely, to the astonishment of all the beholders, that were eye witnetles of that which happened to the forfworne and curling hoft

In theyere of our Lord 1551, at Megalopole neere Voildflat, ichappened in the time of the celebration of the feaft of Pentecoft, the people beeing fet on drinking and caroufing, that a woman in the companie commonly named the divell inherosthes; till that hee beeing so often called on, came of a fudden, and carried her through the gate aloft into the ayre before them all, who ran our attonished to see whither hee would transport her, and found her a while hanging in the syre without the towne, and then falling downe your the

ground dead. About the same time there lived in a Citie of Savoy one that was both a monftrous fwearer, and also otherwise very vicious, who put many good men to much fruitlette paines, that in regard of their charge employed themselves often to admonish and reproue his wicked behaviour, to the end hee might amend it:but all in vaine, they might as wel caft froncs against the winde; for he would not so much as listen to their words, much lette retorme his maners. Now it fell out that the peftilence being in the citie, he was infected with it, and theretore withdrew himselfe apart with his wife and another kinfwoman into a garden which hee had : neither yer in this

extremitie:

188 extremitie did the ministers forsake him, but ceased not cont. mually to exhort him to repentance, and to lay before his ever his faults and offences, to the end to bring him into the right way. But he was so farre from being touched or moved with thefe godly admonitions, that he stroue rather to harden him. felf more and more in his fins. Therefore one day hafting for ward his owne mishap, as he was swearing and denying God. and giving himselfe to the divel, and calling for him with ve hemencie, behold even the divel indeed fnatched him vp fuddenly, and heaved him into the aire, his wife and kinfwomen looking on, and feeing him flie over their heads. Being the Swiftly transported, his cap tumbled from his head, and was found at Rofne; but himfelfe no man could euer after feteve on. The magistrate advertised hereof, came to the place where hee was taken, to bee better enformed of the truth, taking the witnesse of the two women touching that which they had scene. Heere may wee see the strange and terrible events of Gods just vengeance vpon such vile caitifes ; which doubtleffe are made manifest to strike a feare and terrour into the heart of euerie swearer and denier of God (the World beeing but too full at this day of such wretches) that are so inspired with Sathan, that they cannot speak but they must name him, euen him that is both an enemie to God and man, and likes roaring lion runneth and rough too and fro to devoure them not feeking any thing but mans destruction. And yet whensny pain affaileth them, or any trouble disquieteth their minds or any danger threatneth to oppresse their bodies, desperately they call voon him for aid, when indeed it were more needfull to commend themselves to God, and to pray for his grace and affiftance, having both a commandement fo to doe, and a promise adioyned, that he will helpe ys in our necessities, if we come vnto him by true and heartie prayer. It is not therefore without just cause, that God hath propounded and layed open in this corrupt age, a Theatre of his Judgements, that entric man might be warned thereby.

CHAP.

CHAP. XXXI.

languaged tos woman, whoming he bead in advoculmon More examples of Gods Indeements upon curfere,



and robbed bet of low will to that ble easi Vt before we goe to the next commaunde ment we will adjoyned few more examples of this divellish curling. Martin Listher hath left registred vino vs a no. Ex Col. L. table example showne vpon a Popish theripriest that was once a protellor of the fincere religion, and fel away voluntari-

ly vnto Papiline; whereof Adam Budiffina was the reporter: This man thundered our most bitter curses against Lather in the pulpit, at a towne called Ruthnerwald, and amongst the rest, wished, that if Luthers doctrine were true, a thunderbolt might strike him to death. Now three dayes after there arose a mightie tempelt, with thunder and lightening : whereat the curled Prieft, bearing in himfelfe a guiltie confcience, for that he had vntruly and maliciously spoken, ran hastily into the Church, and there fell to his prayers before the Altar most denoutly; but the vengeance of God found him out and his hypocrifie, so that he was stroken dead with the lightening, and albeit they recourred life in him againe, yet as they led him homewards through the Curch-yard, another flash fo fer vpon him, that he was burnt from the crowne of the head to the foule of the foot, as blacke as a shoo, so that he died with a manifest marke of Gods vengeance vpon him.

Theodorus Beza reporteth vnto vs two notable histories Homil 26. of his owne knowledge, of the severitie of Gods judgement bift. pefficient vpon a curfer and a perjurer; the tenor whereof is this, I knew (faid he) in France a man of good parts, well instructed in Religion, and a mafter of a Familie, who in his anger curfing. and bidding the Diuell take one of his children, had prefencly his wish; for the childe was polletled immediatly with a Spirit: from which though by the feruent and continual!

prayers of the Church he was at length releafed, yet ere he had fully recoursed his health he died. The like we read to have happened to a woman, whom her husband in anger denoted with bitter curfes to the Diuell; for Sathan affaulted her prefently, and robbed her of her wits, fo that the could never be recoursed.

Discipulus de Tempore Sermon. 116. Perjurie, Lib. 1.cap. 29.

Another example (faith he) happened not far hence, even in this country, upon a perjurer that fortwore himfelfe to the end to deceive and prejudice another thereby: but he had no fooner made an end of his false oath, but a grieuous Apoplexy affailed him, so that without speaking of any one word he dyed within few dayes.

Job. Fincelins, lib.3.de Mirac.

In theyere of our Lord 1557, the day before good fryday, at Forchenum a city in the Bishopricke of Bamburg, there was a certaine crooked Priest both in body and minde, through age and enill conditions, that could not go but vpon crutches, yet would needs be lifted into the pulpit to make a Sermon: his text was out of the 11 chap, of the first Epittle to the Corinthians, couching the Lords Supper; wherout taking occafion to defend the Papiftical errours and the Maile, hee vied thele or such like blasphemous speeches, O Paul, Paul, if thy doctrine touching the receiving of the Sacrament in both kinds be true, and if it be a wicked thing to receive it otherwife, then would the divel might take me: and (turning to the people) if the Popes doctrine concerning this point be not true, then am I the divels bondflave, neither do I fear to pawn my foule vpon it. Thefe & many other blafphemous words he vied, till the Diuell came indeed, transformed into the fhape of a tall man, blacke and terrible, fending before him fuch a fearefull noyfe, and fuch a wind, that the people supposed that the Church would have fallen on their heads : but he not able to hurt the rest, tooke away the old Priest, being his denoted bondslaue, and carried him to far that he was never heard of The bishop of Rugenstines brother hardly escaped his hands for he came back to fetch him; but he defending himfelf with his fword, wounded his owne bodie, and very narrowly efca-

ped with his life. Belide, after this there were many vilions feene about the cirie, as armies of men readie to enter and forprifethem, fo that well was he that could hide himfelfe in a corner. At another time after, the like noyfe was heard in the Church whilst they were baptiling an infant; & all this for the abhominable curling and blasphemy of the prophane Prieft.

In the yeare of our Lord 1556, at S. Gallus in Helnetia, a lob. Fincelim,

certaine manthat earned his living by making cleane rough de Mirac.li. 2. and foule linnen against the Sun, entering a tauerne, tasted fo much the grape, that his wits were drowned, and his tongue fo inspired, that he vomited out terrible curses against himselfe and others: amongst the rest he wished, if ever hee went into the fields to his old occupation, that the diuell might come and breake his necke: but when sleepe had conquered drinke, and sobrietie restored his sences, he wene again to his trade, remembring indeed his late words, but regarding them not: howbeit the Diuell to shew his double diligence, attended on him at his appointed houre in the likenetle of a big Swarthie man, and asked him if hee remembred his promise and vow which he had made the day before, and if it were not lawfull for him to breake his necke; and withall stroke the poore man, trembling with feare, ouer the shoulders, that his feet and his hands prefently dried up, fo that he lay there not able to ftir, till by helpe of men he was carried home; the Lord not giving the Divell so much power over him as hee withed himselfe; but yet permitting hun to plague him on this fore, for his amendment, and our example. andedol slody of a

Henry Earle of Schwartburg through a corrupt custome Albert Kirania wied commonly to with he might be drowned in a printerand Chron. Short as he wished, so it hapned vnto him, for he was so served, and lib. 6. murchered at S. Peters Monasterie in Erford, in the yeare of

our Lord, 1148. Only short and advantage of saw flet adv

The like befell a young Courtier at Mansfield, whose cu-cyriac. Spanfrome was in any earnest affeneracion, to fay, The Dinell rake genb in Elemee if it be not fo : the Divell indeed tooke him whileft hee gantys vereflept, and threw him out of a high window; where albeit by

the good prouidence of God he caught no great hurt, yet her learnt by experience to bridle his tongue from all such curfed speeches, this being but a taste of Gods wrath that is to fall your such wretches as he.

Theatr. biftor.

Lagier

At Ofter a village in the duchy of Megalopole, there chanced a most strange and fearefull example voon a woman that gaue her selfe to the Diuell both bodie and soule, and vied most horrible curlings and oathes, both against her selfe and others: which dereftible manner of behaulour, as at many other times, so especially the shewed at a marriage in the forefaid village vpon S. Iohn Baptifts day, the whole people exhorting her to leave off that monstrous villanie: but shee nothing bettered, continued her course, til all the company were fer at dinner, and verie merrie. Then lo, the Diuell having got full possession of her, came in person, and transported her into the aire before them all, with most horrible outcries and roarings, and in that fort carried her round about the towne, that the Inhabitants were readie to die with feare, and by and by tore her in foure pieces, leauing in foure feueral highways a quarter, that all that came by might be witnesles of her pu milhment. And then returning to the marriage, threw her bowels vpon the table before the Major of the towne, with these words, Behold, these dishes of meat belong to thee, whom the like destruction awaiteth, if thou doft not amend thy wie ked life. The reporters of this historie were, John Hermin the Minister of the said towne, with the Major himselfe and the whole Inhabitants, being defirous to have it knowne to the world for example fake. grud negotic . a a That grand

In Luthers conferences there is mention made of this florie following: Divers noblemen were striving together at horse race, & in their course cried, The divel take the last. Now the last was a horse that broke loose, whom the Divel hoised wp into the aire and tooke clean away. Which reacheth value to call for the Divel for he is readic alwayes about vs vinciled and violooked for, yea many legions of them compale vs about even in our best actions to diffurbe and peniert vs.

A con

A certaine man not far from Gorlitz provided a lumptuous supper, and munted many guests voto it : who at the time Iob, Finceline. appointed refusing to come, he in anger cried . Then ler all the Diuels in hell come. Neither was his with frinolous ; for a number of those hellish fiends came forthwith whom he not differning from mon, came to welcome and entertaine: but as he rooke them by the hands, and perceived in fread of fingers, clawes, all diffraied herarrour of the dores with his wife, and left none in the house but a young infant, with a foole litting by the fire, whom the Diuels had no power to hurt, neither any man els, faue the goodly (imper, which they made away withall, and fo departed.

It is notoriously knowne in Oundlea towne in Northamp conshire, amongst all that were acquainted with the partie, namely one Hacket, of whom more hath spoken before, how he vied in his earnest talke to curfe himselfe on this manner; If it be not true, then let a visible confusion come upon me. Now he wanted not his wifh, for he came to a visible confusion indeed, as hath been declared more at large in the twentith chapter of this booke. Ar Witeberg, before Martin Luther and diners other learned men, a woman whose daughter was pollelfed with a spirit, confelled, That by her curfe that plague was fallen upon her: for being angricar a time, the bad the Divell cake her, and the had no looner spoken the word, but he took her indeed, and potteffed her in most strange fort.

No whit leffe strange and horrible is that which happened Theser, bifter at Neoburg in Germanie, to a fon that was curfed of his mother in her anger, with this curse, she prayd God she might neper fee him returne alive; for the fame day the yong man bathing himselfe in the water, was drowned, and never returned to his mother aliue, according to her vngodly wish.

The like judgement of God we read of to have been execu- Antonio de . ted upon another some that was banned and curfed by his mother, in the citie of Aftorga. The mother in her rage cursed one of her sonnes with derestible maledictions, beraking him to the Diucisof hell, and withing that they would

TONE HERROLL

fetch

ferch him out of her presence, with many other horrible exe. crations: This was about ten a clocke at night, the fame being very darke and obscure; the boy at last through feare went out into a little court behind the houle, from the which he was fuddenly hoifed up into the aire, by men in flew of grim countenance, great stature, and loachfome and hombie gesture, but indeed cruell fiends of hell, and that with sie (wiftnelle (as he himselfe after confelled) that it was not pel lible, to his feeming, for any bird in the world to By fo fall: and lighting downe amongst certaine mountaines of bulbes and briers, was trailed through the thickest of them, andso all torne and rent, not only in his closens, but also in his hand and face and almost his whole bodie. At last the boy remembring God, and befeeching him of helpe and affiftance, the cruell fiends brought him backe againe through the aire, and put him in at a little window into a chamber in his fathers houle, where after much fearch and griefe for him, hee was found in this pittifull plight, and almost beside himself. And thus though they had not power to deprive him of his life, a they had done the former, yet the Lord suffered them to affliet the parents in the sonne, for the good of both parents and for if they belonged vnto the Lord.

Bur about all, this is most strange which hapned in a town of Milina, in the yeare of our Lord God 1552, the elements of September; where a cholericke father feeing his fonne flacke about his bulinetle, withed he might never ftirre from that place : for it was no fooner faid, but done, his fon flucke fast in the place, neither by any meanes possible could be removed, no not formuch as to fit or bend his body, till by the to a pillar of praiers of the Faithfull his paines were fornewhat mitigated though not remitted: three yeares he continued standing & corab with with a post at his backe for his ease, and foure yeares fitting, his Companie at the end whereof he died; nothing weakened in his vider fwallowed of ftanding, but professing the faith, and not doubring of his fatmer. 16, which vation in Christ Iefus, When he was demanded at any time how he did: he answered most vivally, Thathe was fastene

Theatr. bif. Let not the Arangenes of this example diferedit the truth thereof, feeing we read how Lets wife was turned infalt , Gen. 19. are ftranger. than this.

of God, and that it was not in man but in Gods mercy for him to be released.

John Peter Sonne in law to Alexander that cruel Keeper of Acts and Mo-Newgare being a most horrible swearer and blasphemer, vied numents. pag. commonly to fay, If it benot true, I pray God I may rot ere I die: and not in vaine, for he rotted away indeed, and fo dy-

ed in miferic. Hither we may adde a notable example of a certaine your Ads and Mogallant that was a monitrous swearer, who riding in the corn-numents, pagpanie of divers gentlemen, began to I weare and most horribly atos. blasphemethe name of God: vnto whom one in the companie with gentle words faid, he should one day answer for that: the Yonker taking funtfe thereat, Why (faid he) takeft thou thought for me? Take thought for thy winding sheet. Well (quoth the other) amend, for death giueth no warning, as soone commeth a lambes skin to the marker, as an old sheeps. Gods wounds (faid he) care northou for me: raging still on this manner worse and worse, till at length passing on their journey, they came riding ouer a great bridge, vpon which this gentleman fwearer spurred his horse in such fort, that he forang cleane over with the man on his backe, who as hee was going, cried, Horfe and man and all to the Divell. This cerrible story Bishop Ridley preached and yttered at Pauls crolles and one Hames & Minister of Cornwall (the reprehender of this man) was the reporter of it to Mafter Fox, our of whom I have drawne it. Let vs refraine then (wretches that we are) our divelish tongues, and leave off to provoke the wrath of God any longer against vs : let vs forbeare all wicked and curfor speeches, and acquaint our felues as well in word as in Low much more then is the Lord entaged, when they are

Dough a. 2.

Costed at, dei ded, and let ar naught? Hence it is that the I ord denomiceth a Wo to hip that added or taketh away

Bur let vs come to the examples wherein the griettoufnesor enti

Punishments for the contempt of the Word and Sacraments, and abuse of boly things.

Ow it is another kind of taking the Name of God in vaine, to despite his Word and Sacramens for like as among earthly princes, it is accounted a crime no lesse than treason, either to abuse their pictures, to counterfeit or depraue their seales, to rent, pollute,

or corrupt their letters patents, or to vie vareuerently their mellengers, or any thing that commets from them; So with the Prince of heauen it is a fin of high degree, either to abuse his Word prophanely, which is the letters patents of our faluation; or handle the Sacraments vareuerently, which are the feales of his mercie; or to despise his Ministers, which are his mellengers vato vs. And this he maketh knowney nto vs according by Edicts and Commandments, but also by examples of his vengeance on the heads of the offendors in this case. For the former, looke what Paul saith, That for the vaworshyse.

i Cor. 11. 29, the former, looke what Paul faith, That for the vitworthyre
30. ceiting of the Sacraments, many were weake and lick amon
die Corinthians, and many flept. How much more then
the abuling and contemning the Sacraments? And the Po

Pial. 50. 16, 17. Pher Dand, That for calting the Word of God heling them, they should have nothing to do with his County How much more then for prophaning and deciding word? And Most, when the people intrinsiculation him and Jarry, faith. That their intrinsiculations against them, which were but Ministers our against the Lorentz against the Lo

How much more then is the Lord enraged, when they are fcoffed at, derided, and fet at naught? Hence it is that the Deut. 4. 2. Lord denounceth a Wo to him that addeth or taketh away

Apoc. 22. 18.

Prouctb. 30. 6.

But let vs come to the examples wherein the grieuonius of

this fin willy more open than by any words can be expressed.

First, to begin with the house of Israel, which were the fole felect people of the Lord, whom he had chofen out of all other nations of the world, to be his owne peculiar flocke, and his chiefe treasure, about all other people of the earth, and a kingdome of Priefts, and a holy Nation; when as they con- Exod. 19. 6. temned and despised his Word spoken vato them by his prophets, and cast his law behinde their backe, he gave them over into the hands of their enemies, and of Ammi made them Loammi; that is, of his people, made them not his people : and of Ruhama, Loruhama; that is, of fuch as had found mercie and fauour at Gods hand, a nation that should obtain no mer-

cienor fauour, as the Prophet Hofen speaketh.

This we fee plainly verified first in the ren tribes, which vnder Ieroboam fell away from the Scepter of Iudasfor after that the Lord had fundry times fcourged them by many particular punishments, as the famin, sword, and pestilence, for their idolarry and rebellion to his law at the last in the ninth yere of the raign of Hoshea king of Israel, he brought vpon them a final and general destruction, and delinered them into the hands of the king of Ashur, who caried them away caprine into Assiria, and placed them in Hala and in Habor, by the river of Gofan, and in the cities of the Medes; and in stead of them seared the men of Babel, of Cuthah, Aua, Hamath, and Sepharuaim, in the cities of Samaria. Thus were they veterly rooted vp, and fpued out of the land of their inheritance, and their portion giwen vnto ftrangers, as was threatned to them by the mouth of Mofes the feruant of the Lord : and the cause of all this is fet Den. 28. down by the holy Ghoft, 2 King. 17.13. to be, for that though 2 King. 17.13. the Lord had teftified to them by all his prophets and feers, laying, Turne from your enul wayes, and keeps my commandements and my flatutes, according to all the Law which I commanded your fathers: neuertheletle they would not obey, but hardned their necks: & then it followeth in the 18 verse, Therfore the Lord was exceeding wrath with I frael, and put them out of his fight, and none was left but the Tribe of Inda onely.

Hofet 1. 6, 7.

Now

Punishments for contempt of The Theatre of

Now though the kingdome of Juda continued in good estate long after the desolation of the ten tribes, (for this hap. ned in theraigne of Ahaz king of Iuda; yet afterward in the raigne of Zedekiah, the great and famous citie Ierusalem was taken by Nabuchadnezzar the king of Babel, and veterly m. ined and defaced: the glorious and stately temple of the Lord. built by Salomon, the wonder of the world, was burnt down to ashes, together with all the houses of Icrusalem, & all other great houses in the land: all the rich vellels and furniture of the temple, of gold, filuer, and braffe, were carried to Babel by Nabuzaradanthe chiefe steward. The King himselfe was bound in chaines, and after he had feen his own fons flain be fore his eyes, had his owne eyes put out, that he might never more take comfort of the light. The priests and all the greatest and richeft of the people were carried away in captivitie, and only the poore were left behinde to drelle the vines and til the land. Now what was the cause of this lamentable destruction of this holy City, of the Temple and Sanctuary of the Lord. and of his owne people: it is fet downe by the holy-Ghoft in expresse word, 2 Chro. 36. 15, 16. That, When the Lord fent unto them by his Messengers, rising early, and sending, became he had compassion on them, and on his habitation, they mocked

3 Chron. 36. 15, 16.

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the Messengers of God, despised his words, and missifed bu Prophets: and therfore the wrath of the Lord arofe against be people, and there was no remedie. Behold here the grieuous judgement of the Lord vpon fuch as contemned his Word and despised his Prophers.

Thus was the first city and temple destroyed : and did the fecond fare any better? no verily, but far worfe: for as their fin was greater, in that the former Iewes contemned only the Word spoken by the Prophets which were but servants, these despised the Word spoken by the Son himselfe, which is the Lord of life; fo their punishment was also the greater : for #

Heb. 10,28,19. the Apostle saith, If they which deshifed Moses Law ded without mercy how much forer punishment are they worthy of. which tread under foot the Sonne of God, and count the blond

of the Testament as an unholy thing, and neglect so great saluation, which first began to be preached by the Lord himselfe, and Heb. 2. 3. afterward was confirmed by them which beard him. Therefore the destruction of the second city and temple by Titms and Veftafian Emperors of Rome, was far more lamentable than that of the former: yea, fo terrible and fearefull was the judgement of God voon that nation at this time, that never the like calamitie & miferie was heard or read of : there at the fiege of Ierulalem the famin was so great within the walls, and the fword fo terrible without, that within they were constrained to eat not only leather and old shoo's, but horse-dung, yea their owne excrements, and some to denour their owne children; and as many as iffued out were crucified by the Romans, as they had crucified the Sauior of the world, till they had no more wood to naile them on. So that it was most true which our Sauior foreprophefied, That fuch should be the tri- Math. 24. 21. bulation of that time, as was not from the beginning of the morld, nor should be againe to the end. At this destruction perished eleuen hundred thousand lewes, as Historians report; belides them which Vestalian flew in Subduing the countrey of Galilee: ouer and besides them also which were sould and fentinto Ægypt and other prouinces, to vile flauerie, to the number of feuenceene shouland: two thouland were brought with Titus in triumph sof which, part he gaue to be deuoured of wilde beafts, and part otherwise most cruelly were slaine. By whose case all nations may take example, what it is to reject the visitation of Gods verific being fent vnto them, and much more to persecure them which be sent of God for their faluation. And here is diligently to be observed the great equitie of this judgment: they refused Christ to be their King, and chose rather to be subject vnto Cafar; now they are by the faid

The like example of Gods wrathfull punishment is to be noted no leffe in the Romans also themselves, for despising

(their owne) Cafar destroyed, when as Christs subjects the

fame time escaped the danger.

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200 Tertul. Apol. cap. 5.

Christ and his Gospel: for when Tiberius Nero the Empe. ror having received by letters from Pontius Pilat, a true report of the doings of Christ Iefus, of his miracles, refureat. on, and ascention into heaven, & how he was received as God of many good men, was himselfe mooued with beleefe of the fame, and did confer thereof with the whole Senat of Rome. to have Christ adored as God. But they not agreeing thereunto, refused him, because that contrary to the law of the Ro. mans, he was confecrated (faid they) for a God before the Se nat of Romehad decreed and approved him, Thus the vaine Senat which were contented with the Emperor to raign our them, were not contented with the meeke King of glory, the Sonne of God, to betheir King; yeathey contemned alfothe preaching of the two bleffed Apostles Peter and Paul, who were also most cruelly put to death in the later end of Domis time Nero his raigne, and the years of Christ 60, for the testimonie and faith of Christ. And therefore after much like for to the Iews were they scourged & entrapped by the same way which they did prefer: for as they preferred the Emperor, and rejected Christ, so did God stirre vp their owne Emperous against them, in such sort, that both the Senators themselves were all denoured, and the whole citie most horribly afflicted the space almost of three hundred yeares together. Neither were they only thus foourged by their Emperors, but also by ciuil wars, whereof three were fought in two yeares at Rome after Nero's death: as likewife by other cafualties: for in Sie tonism is testified, five thousand were hurt and flain by fall of Theatre.

Sucton. Tacitus.

How heavie and fearefull the judgement of God hath been towards those seven famous churches of Asia, to the which the holy Ghost writeth his seven Epistles, Renel. 2 & 3, histories sufficiently testifie, and experience sheweth: for whereas in the Apostles time, and long after in the dayes of persecution, no Churches in the world more flourished; after, when stey began to make light account of the world of God, and to fall away from the truth to errors, from godlines to impieties, the

Lord

Gods Indgements: the Word and Sacraments.

Againe,

Lord also made light account of them, and remoued his Candlesticke, that is the ministerie of his Gospel, from amongst Reuel. 2. 5.
them, and made them a prey vnto their enemies: and so they
which before were subjects to Christ, are now slaues to Mahomet; and there where the true God was worshipped, is now a
filthy Idoladored; and instead of the Gospel of Christ, is the
Turks Alcoran; in stead of the seuen stars and seuen candlesticks, are seuen thousand priests of Mahomes, and worshippers of him: and thus for the contempt of the Gospell of
Christ, is the Church of Christians made a cage of Diuels.

Venerable Bede in his Ecclefiaftical historie of England re- Reda li. 1. ea. 15. porteth. That about the yeare of our Lord 420, after that the Brittons had been long afflicted by the Irith, Picts, and Scots, and that the Lord had given them rest from all their enemies, and had bleffed them with fuch great plenty of corn, & fruits of the earth, as had not been before heard of, they fell into all manner of fins and vices, and in stead of shewing themselves thankfull to the Lord for his great mercies, prouoked his indignation more fiercely against them: for as he saith, together with plenty grew ryot, and this was accompanied with a train of many other foule enormities, especially the hatred of the truth, and contempt of the word of God, and that not only in the Layticand ignorant people, but even also in the Clergie and Sheepheards of the people: for which cause the Lord first fent among them fuch a contagious plague, that the living were scarce sufficient to bury the dead: and when by this punishment they were not reclaimed, then by their own counsels and procurement the Lord brought vpon them a fierce and mighty nation, even the Saxons of Germany; who albeit they came at first as helpers and succorers of them against their enemies, yet ere long proued their forest foes themselves, and after much bloudshed drave them almost quite out of their Kingdome, confining them into a haven, nooke, and corner of the same, where they remaine till this day : and all this came vpon them (faith that reverend Authour) for their ingratitude for Gods mercies, and contempt of the Word of God.

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Againe, we reade a little before this, how that God ftirred 202 Acts and Mo. Vp Gildas a godly learned man, to preach to the old Brittons. numents, pag. and to exhort them to repentance and amendment of life, and to forewarnethem of plagues to come, if they repented not: but what availed it? Gildas was laughed to scorne and taken for a falle Propher; the Brittons, with whorish faces and vn. repentant hearts, went forward in their finnes; and what fol. lowed? God to punish their contempt of his Word and Mi. nisters, sent in their enemies on every side, and destroying them, gaue their land to other nations.

Acts and Mo-32.

Againe, not many yeares past, Almightie God seeing idenuments, pag. latry, superstition, hypocrisie, and wicked living vsed in this land, raised up that godly learned man Iohn Wickliffe to preach vnto our fathers repentance, and to exhort them to forfake their idolatrie and superstition: but his exhortations were not regarded, he with his fermons was despised, his bookes and himselfe after his death, were burnt: What ensu ed? A most grieuous and heavie vengeance: they slew their lawfull King, and fer vp three other on a row, vnder whom all the noble bloud was flaine vp, and halfe the Commons destroyed; what by war in France, and citile discord among themselves, the cities and townes were decayed, and the land brought halfe to a wildernesse. O, extreme plagues of God just vengeance! pleards of the people:

But these examples be general ouer whole nations:nowle vs descend to particular judgments upon primat persons, for contemning, scorning, or despising the Word of God, the ho

lie Sacraments, and the Ministers of the same.

Nich. Heming.

SHIRDA

Hemingius a learned Divine, in his exposition your the first chapter of S. Iohns Gospell reporteth, That about the yere 1550 there was a certaine lewd companion in Denmark who had long made profession to mocke at all Religion, and at devout persons: This fellow entering into a Church where there was a fermon made by the Minister of the place, began contrary to all those that were present, to behave himself

most prophanely, and so shew by lewed countenances and gestures, his dislike and contempt of that holy exercise to whom the preacher (being instant upon his businesse in hand) spake not a word, but only lighing, praied vnto God, that this mocker might be suppressed: who seeing that the Preacher would not contest against him, but contemned his vnworthy behauior, goeth out of the Church, but yet not out of the reach of Gods vengeance: for prefently as he patied out, a tyle fel from the house vpon his head, and slew him vpon the place : a just judgement vpon so prophane a wretch. From whence all Scorners and deriders of godly fermons, and the preachers of the same, may take example for their amendment, if they have any grace in them.

Christopher Turke a Counsellor of Estate to a great No- Mart. Lydius, bleman in Germany, going one day to horse, and mocking celebrat. dext. at a certaine godly Nobleman who was then prisoner in his excelfa. enemies hands, vetered these or such like speeches; See what is become of these gallants, that fung so much one with another, When any one doth wrong vs. God is our succor and defence : but he had scarce ended his words, when as a sudden griefe tooke him, so that he was forced to alight from his horse, and to be carried to bed; wherein stead of singing, he dyed in dispaire, drawing forth his congue as blacke as a cole, and hanging out of his mouth. This happened the ninth of Iune, 1547.

The contempt of the Sacrament of baptisme was most no- Georg le seure, tably punished in a certaine Curate of Misnia in Thuring: lib. 3. Annal. whole custome was whensoeuer hee had baptised any wo. Misnie. men children, in contempt of the forminine fex, and without any regard to the holie Sacrament, to fay, That they should not carry them backe to the house, but cast them into the River. This prophane Curate looking one day ouer the bridge of Elbe (which is a large and a deepe River) how the boats did passe; no man touching him, nor his braine any way altered, but by a secret judgement of God,

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fell ouer the bridge into the water, and was presently drown 204 ned: that he which so impiously withed drowning to other. and that at the Sacrament of Baptisme, was drowned himself. This happened in the yeare 1505.

Acts and Mo-1730.

The contemptuous and irreverent handling of the Word numents, pag. of God in the pulpit, together with open hatred of the Gofpel, was most famously reuenged in one Nightingale the Parfon of Gondal belides Canturbury, in the raign of Queen Mary Anno 1555. This wretched Parlon vpon Shroue Sunday (which was the third day of the moneth of March) making a Sermon to his parishioners, entered beside his text, into an impertinent discourse of the Articles lately fer forth by the Pope authoritie, in commendation thereof, and to the difgrace of the Gospell: saying moreover thus vnto the people, My masters and neighbours, rejoyce and be merrie, for the prodigit fonne is come home: for I know that the most part of you are as I am, I know your hearts well enough, and I shall rell you what happened to me this weeke past: I was before my Lord Cardinal, and he hath made me as cleane from fin as was at the Font-stone; and he hath also appointed me to no. tifie vato you the Bull of the Popes pardon; and so reading the same vnto them, he thanked God that ever he lived to see that day : adding moreover, that he beleeved, that by the vertue of that Bull he was as cleane from fin as that night that he was borne: which words he had no fooner vetered, but the Lord to shew that he lyed, stroke him with sudden death, and fo he fel down out of the pulpit, neuer stirring hand nor foot nor speaking word, but there lay, an amazement and aftonishment to all the people.

Vide li.1.6.14. Example of the lewes.

Denterius an Arrian Bishop being at Bizantium, as he will abour to baptife one Barbas after his blafphemous maner, laying, I baptife thee in the name of the Father, through the Son. in the holy Ghoft, (which forme of words is contrary to the prescript rule of Christ, that bad his disciples to baptise all tions, In the Name of the Father, the Son, and the holy Ghalt)

Gods Indgements. the Word and Sacraments.

the watter fuddenly vanished, so that hee could not then be baptifed : wherefore Barbas all amased, fled to a Church of purer Religion, and there was entertained into the Church by baptifme. Socrates in his Ecclefiastical Historie reporteth Socrat. lib. 7. the like accident to have happened to a lew, who had beene cap. 17. oftentimes baptifed, and came to Paulus a Novatian Bishop, to receive the Sacrament againe; but the water as before vanified, and his villanie being detected, he was banished the Church.

Urbann Formensis and Halix Iducensis, two Donatists Opiat. Meltuit. by profession, rushing into Thipasa a city of Mauritania, Lib. 2. contra commanded the Eucharist to be throwne among the dogs; Cent. 4. cap. 6. but the dogs growing mad thereby, fer yoon their owne Mafters, and rent them with their teeth, as being guiltie of defoiling the body of Chrift. Certainly a notable judgement to condemne the wicked behaviour of those miscreants, who were so prophane, as not only to refuse the Sacrament themfelues, but also to cast it to their dogs, as if it were the vilest Vide lib. 1. and contemptibleft thing in the world.

Theopompus a Phylosopher being about to insert certaine thingsour of the writings of Mofes, into his prophane works. and so to abuse the sacred Word of God, was stricken with a frenzie; and being warned of the cause thereof in a dreame, by prayers made vnto God, recovered his fences againe. This Tofeph. Antiq. ftorie is recorded by Infephon. Asalfo another of Theodelles Lib. 12. cap. 2. a Poet, that mingled his Tragedies with the holy Scripture. and was therefore stricken with blindenelle, vntill he had re-

word is generally deferred, and not represent spicions

In a towne of Germanie called Irelish, there dwelf a cer Luther in taine husbandman that was a montrous despiler and pro-coloquis. phaner of the Word of God and his Sacraments: he upon a -- 100 at time amidft his cups, railed with most bitter termes upon a Minister of Gods Words after which, going prefendly into the fields to our looke his sheepe, he never returned aline, but wasfound there dead, with his body all scoruched and burne as blacke as a cole: the Lord having given him over inco the

cap. 17.

The Theatre of Punishments for contempt of

hands of the Divel, to be thus vied for his vile prophanened 206 and abusing his holy things. This D. lustus Ionas in Luthe

Conferences reporteth to be most true.

In the yeare of our Lord 1553, a certaine Coblers feman Philip. Melan. being brought vp among the profetfors of the reformed Rei. gion, and having received the Sacrament in both kinds, after liuing vnder Poperie, received it after their fashion in one kinde; but when he returned to his old Mafter, and was admonished by him to go again to the Communion as hee will woont, then his fleepie conscience awaked, and he fell into most horrible dispaire, crying that he was the Diuels bond flaue, and therewithall threw himfelfe headlong out of the window, so that with the fall his bowels gushed out of his mouth, and he died most miserably.

Sozomen lib.2. cap. 31.

Vide lib. 1. CAP. 16.

When the great perfecution of the Christians was in Par sia vnder king Sapor, in the yeare of our Lord 347, there we one Miles an holy Bishop, and constant Martyr; who preching, exhorting, and fuffering all manner of torments forth truth of the Golpel, could not convert one soule of the whole city whereof he was Bishop, to the faith: wherefore in hard and deteftation of it he forewent it cleane: but after his den ture the Lord made them worthily rue their contempt of hi Word; for he fent the spirit of division betwixt King Sen and them, to that he came with an army of men and three h dred Elephants against it, and quickly subverted it, that then rie apparance and memorial of a city was quite defaced rooted out. For certainly this is a fure polition, where Go word is generally despised, and not regarded nor profited there some notable destruction approcheth.

Philip. Me-Etaneis Manly.

In a certaine place there was afted a tragedie of the de lantt. in colle- and pullion of Christ in thew, but in deed of themselves he that played Christspart, hanging vpon the Crolle . wounded to death by him that should have thrust his fu into a bladder full of bloud tyed to his fide, who with he flew another that played one of the womens part that lan red under the Croffe: his brother that was first saine for

a

this, flew the murtherer, and was himfelfe by order of justice hanged therefore: fo that this tragedie was concluded with toure true, not counterfeit deaths, and that by the divine prouidence of God, who can endure nothing leffe than fuch prophane and ridiculous handling of fo ferious and heavenly matters, In the Vniversity of Oxford the history of Christ was also played, and cruelly punished, and that not many yeares fince : for he that bore the person of Christ, the Lord strucke him with fuch a giddineffe of spirit and brain, that he became mad forthwith, crying when he was in his best humor, That God had laid this judgement vpon him for playing Christ. Three other Actors in the fame play were hanged for robbing, as by credible report is affirmed.

Most lamentable was the judgement of God vpon Iohn Apowel (sometimes a serving-man) for mocking and jeasting at the Word of God : This John Apowel hearing one William Malden reading certaine English prayers, mocked him after every word, with contrary gauds and flouring termes ; insomuch that at last he was terribly afraid, so that his hair stood vpright on his head, and the next day was found belides his wits, crying night and day without cealing, The direl, the di- Ads and Mo-

nel, O the dinel of hel, now the dinel of hel, there be goeth : for numents, pag. it feemed to him, as the other read, Lord have mercy upon vs. 2103. whe end of the prayer, that the divell appeared vinto him. and by the permission of God deprived him of his understanding. This is a terrible example for all those that be mockers authe Word of God, to warne them (if they do not repent) left the vengeance of God fall vpon them in like manner. Thus we see how severely the Lord punisheth all despisers and prophaners of his holy things, and thereby ought to learn to carrie a most durifull regard and reverence to them, as also to note them for none of Gods flocke, who focuer they be that deride or contemneany part of Religion, or the Ministers of thefame.

CHAR

CHAP. XXXV.

of those that prophane the Sabbath day.

ber to keepe hely the Sabbath de by which words it is ordained an enjoyned vs to seperate one day of senen from all bodily and service bor, not to idlentife and loosnes, beto the worship of God, which is

to the worship of God, which is ritual and wholfome. Which holy ordinance when one of children of I frael in contempt broke, as they were in the dernes, by gathering sticks vpon the Sabbath, he was broug before Mofes and Aaron, and the whole congregation, by them put in prison vntill such time as they knew to Lords determination concerning him: knowing well, The he was guilitie of a most grieuous crime. And at length by Lords owne fentence to his feruant Mofes, condemned to stoned to death without the host, as was speedily execus Wherein the Lord made knowne vnto them, both how pleasant and odious the prophanation of his Sabbath v his fight, and how feriously and carefully every one ou observe and keepe the same. Now albeit that this stride nation of the Sabbath was partly ceremoniall under the and that in Christ Iesus we have an accomplishment, as of other, fo also of this ceremonie, (He being the true Sal and affured repose of our soules) yet seeing we still stant need of some time for the inftruction and exercise of Faith, it is necessarie that we should have at least one day! weekero occupie our felues in and about those holy and go ly exercises, which are required at our hands; and what

Num. 15.

finer for that purpose than Sunday ? which was also order, not inshe Apost to time for the fame end, and added by them Diar Dominicas, that is, the day of our Lord? Decembe vpor that day her role from the dead, to wir, the morrow after the lewe. Sabbath, beeing the first day of the weeke: to which Sabb achire by common confent of the Church thecestied, to the end that a difference might be put between Christians and lewes. Therefore is ought now religiously to be observed, cod ii. s. til-12 as it is alfocommented in the Citale law, with expectle pro- leg- 10. hibition not to abuse this day of holie test, in visholie sports and passings of cust example. Neuchheldle in stead hourof weryle the cuil employance, but, and diferent ofit for the most part : for belide the falle worthip and plentifull superstitions which reigne in so manie places, all manner of diforder and diffolurenelle is in request, and beareth (way in their daies ; this is the day for cipling houles and caucines to be fulleft franghewith ruffians and ribalds, and for villanous and dishonest speech, with secherous and bandle fongs to be most rife: this is the day when gournandife and drunkennellethew themselves med frolicke, and oather and blatphemies flie thickest and fattert : this is the day when dicing, danneing, whoring, and fach noyforneand diffioriest demonours, muster elect bands and keepe ranke together; from whence foame our enuits, harreds, displeasures, quarrels, delares, bloudifieddings, and murthers, as daily experience re-Mineth. All which chings are enident fignes of Gods heavie dipleasure wpon the people wherethere abutes are permitted. and no difference made of that day wherein God would bee ferned, but is contrarily most dishonored by the overflow of wicked examples.

And that it is a thing odious and condemned of God, thefe examples following will declare. Oregorie The onenfit reporteth, That a husbandinan, who vpon the Lords day wene to plow his field, as he cleanfed his plow-fliare with an yron, the you flucke for the into his hand, that for two years het could

Discipulm de tempore, fer.117.

not be delivered from it, but carried it about continual his exceeding great paine and frame and norther prop low, withour any regard of God or his ferrice, made for fcience to conney his come our of the field on the Lori in Sermon time ; but he was wel rewarded for his godles partiered cognier, was configured with his from hearth

Theat biftor:

the barne and all the graine that was in it.

A certaine Nobleman yied energy Lords day to good his
ting in the Sermon while, which impletes the Lord public
with this judgement, he capted his wife to bring forth a chi with a head like a dog, that feeing he preferred his dogges fore the fernice of God he might have one of his owne getting to make much of.

Job Fincel.li.3. de Mirac.

At Kimstar a towne in France, there lived in the years our Lord 1550 a certaine couctous woman, who was for vpon the world, and greedy of gaine, that thee would licith frequent the Church to heare the word of Godher felfe, bu fuffer any of her family to doe it, but continually abode lab ring and toyling about drying and pilling flax, and doings ther domesticall businelles; neither would shee be reclay by her neighbours, who admonished and dehorted her fr fuch virtimely workes. One Sabbath day as they weret builty occupied, fire feemed to iffue among the flax, with doing any hurr: the next Sabbath day it tooke fire indeed was quickly extinct for all this the continued obttinati prophanenelle even thethird Sabbath, when the flax age king fire, could not be quenched till it had burnt her and of her children to death; for though they were recourt of the fire alive, yet the next day they all three died. And which was most to be wondred at, a young infantis cradle was taken out of the middelt of the flame withou hurt. Thus God vieth to exercise his judgements vpo contemners of his commandements.

dent. 12.cap.6. The Conturators of Magdeburge, entrearing of de

ners of Christians, made report our of another historie, that a certaine husbandman (in Pasochia Gemilacenti) grinding some voon the Lords day, the meale began to burne, Anne Dom, 1126, which though it might feemero be a thing meet cafuall, yet they fet it downs as a judgement of God you him for breaking the Sabbath. As also of that which they speake Ecclesiast. big. in the fame place of one of the kings of Denmarke, who when cent, 12. ibid. as hee (contrarie to the admonition of the Priefts who defired him to deferre it) swould needs upon the day of Penticoft make warre with his enemiet died in the battell! But that may be better knowne to vsall, which is written in the fecond Booke of Machabees, of Nicason the Tewes enemie, who would needs fer upon them on the Sabbath from which when other the Lewes that were compelled to be withhim could no way diffuadehim, he was flaine in the battell, and most mifers bly but deferredly handled, even the parts of his bodie hanse fully difmembred, as in that Hiftorie you may read more at behold the fport of Beare-baisse, withour elped agral

Therefore in the Councellat Paris enery one labouring to concil paris. perfused voto a more religious keeping of the Sabbath day; libe cap-so. when they had justly complayned, that (as manie other things) so also the observation of the Sabbath was greatly decayed through the abuse of Christian liberties in that men too much followed the delights of the world, and their owne worldly pleafures, both wicked and dangerous They furtheradde, Multi nanque noftrum vifu mulet etiam quorinlam relate didiciones, che For many of vs have beine eyewitnestes, many hate intelligence of it by the relation of others that formern reportablis day being about their husbandrie, have beene fricken with shunder, fome have beene mained and made lame, forme have had their bodies (culen bohes and all burns in anthoment which desible fire and lime confirmed a co. allest, and many school judgetones of God shar God is offended with the different was fo high deligh Section) And

And our time hath not wanted examples in this kinde, whe former hath observed them, when sometimes in the faires upon this day the wares have swam in the streets; sometime the scaffolds at playes have falme down, to the hurring and endangering of many; sometime one thing, sometime another have fallen out, to the great damage and hurr of many the have made no conscience of this day; yea, often to the endangering of their lives; and that which is most shring within these late yeares, a whole rowne hath beene twice hurrit for the breach of the Sabbath by the enhabitants, all men judged: The just report thereof I passe our here to set downe, vatill such time as I shall bee better instructed.

Famous and memorable also is that example which has pened at London in the years 1 3 8 3 at Paris garden, where vpon the Sabbath day, were gathered together (as accusto mably they vied) great multitudes of prophane people to behold the sport of Beare-baiting, without respect of the Lords day, or any exercise of Religion required therein: which prophene impierie, the Lord that he might chaften it forne fort, and thew his diflike thereof, he caused the feaffold fuddenly to breaks, and the beholders to tumble headle downe for the ro the number of eight perfore, men and men, were flaine cherewith a belides many others w were fore hur, and britised, to the florening of their The like example happened at a Towns in Bedfore called Rulley, in the years 1 60 7: Where the floore chamber whirein a number were garriered together fee a play on the Sabbath day ; sell downs, by it whereof many were fore bring and form killed. a friendly warning to fach as more delight therife with the cruelcie of beaftes, and vaine fports, that the worker of marcicania Religion, the fruits of a trill which ought to bearing Sabbath dayes exercise. And

feeme to exceed credit, by reason of the strangenesse of them, yet let vak now, that nothing is impossible to God; and that fee doth often works miracles to controll the obtainst impietie and rebellion of mortall men against his commande-ments. Befules, since it not one example here mentioned, but it hatha credible or probable Author for the anougher of it. Let vs now out of all this that hath beene spoken, gather vp this wholesome letson, to love God with all our heart and affection, to the end wee may worthip him, invocate his holy name, and repose all the considence of our faluation vpon him alone through Christ Iesus, seeking by pleafing and obeying his will, to fet forth his glorie, and render him due thankes for all his

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Of dilobedient Children. The Theatre of

214



THE SECOND BOOKES

d reporte all the confidence of our faluation bins along I . A H. D. Ichins, feeling

Of rebellions and Stubborne Children to-



Ee haue feene in the former Booke, what punishments they haue incurred, that either maliciously or otherwise haue transgressed and broken the commandements of the first Table: Now it followeth to discouer the chastisements which God hath sent vpon the transgressors of the second Ta-

ble. And first concerning the first Commandement thereof, which is, Honour thy father and mother, that thy dayes my be prolonged in the Land which the Lord thy God hath gines thee. Cham one of old Noah's sons, was guiltie of the breach of this commandement; who in stead of performing that reuerence to his father which he ought, (and that presently after the deluge, which being yet fresh in memorie, might have taught him to walke in the feare of God) came so short of his dutie, that when he saw his nakednesse, he did not hide it, but mocked & jeasted at it: for which cause he was cursed both of his father, & of God, in the person of his yongest son Chaman and made a servant to the servants of his brethren: which curse was fulfilled in his posteritie the Canaanites, who being for-

Gen. 9.

Num. 13. Deut. 7.

Gods Indgements. Of disobedient Children.

faken of God, were rooted up and foued out of their land, be-

cause of their sinnes and abhominations.

Maruellous frange was the malice of Abfolou, to rebell 2Sam, 15.

So furiously against his father David, as to wage warre against him: which he did with all his strongest endeauours. without sparing any thing that might further his proceedings: infomuch that he grew to that outrage and madneffe, through the wicked and pernitious councell of Achitophel, that he shamed not villanously to commit incest with his fathers concubines, and pollute his bed even before the eyes of a Sam. 16. the multitude: by which meanes beeing become altogether odious and abhominable, he shortly after lost the battell : 2 Sam. 13 wherein though himselfe received no hurt nor wound, yet was he not therefore quir; but being purfued by Gods just judgement, fell vnwittingly into the snare which he had deferued: for as he rode along the forrest, to faue himselfe from his fathers armie; his moyle carrying him vnder a thicke oke, left him hanging by the haire vpon a bough betwixt heaven and earth, vntill being found by loab, he was wounded to death with many blowes. Whereby every man may plainely lee that God wanteth no meanes to punish sinners when it pleafeth him a but maketh the dumbe and fenceleffe creatures the instruments of his vengeance: for hee that had escaped the brunt and danger of the battaile, (and yet not having therefore escaped the hand of God) was by a bruit beaft brought under a sencelesse tree, which God had appointed to catch hold of him as an executioner of his just judgement: which if we confider, is as strange and wonderfull an accident as may possible happen; and yet such an one as God himselfe prouided, to punish this wicked, proud, and rebellious wretch withall : for feeing his outrage and villanie was fo great as to rebell against his father, and so good and kinde a father towards him as he was, it was most just, that he should endure so vile a punishment. Beside heetern God would doubtles lay open to the eyes of all the world, a fearefull fpectale of his judgements against wicked and disobedient chil-

dren,

Of disobedient Children The Theatre of

dren, thereby to terrific the most impudent and malicious wretches that live, from this borrible finne. And for the lame cause it was his pleasure, that that wicked and false Achieophel should fall into extreame ignominie and confusion for forfal king Danid, and fetting forward with counsell and prefence yong Absolon against his father; for which cause with desput he hung himselfe. Now by this example it is calle to perceive how ynpleafant this sinne is in Gods fight, and how much would have every man to hate and detelt it, feeing that No rure herfelfe teacheth and instructeth vs fo far, as to yeeld day and obedience vnto those that begat, nourished, and brought VS VD.

Notwithstanding all this, yer is the world full of ill aduised and il nurtured youth, that are little lesse disobedient vil to their parents than Absolon was, as Adramalech and Sara-2. King. 19.37. far, that flew their father Sennacherib as hee was worthipping in the Temple of Nifroth his god: but whereas they looked for the four raigntie, they loft the benefit of subjection, & were banished into Armenia, their brother Esarbaddon raigning in

their flead.

Greg.of Tours

Gregorie of Tours maketh mention of one Cramina to fourth booke, fonne of Clotarine King of Fraunce, who having confirm trecherously, and rayled warre against his father, together with the earle of Brittain his supporter, were both vanquille and put to flight; but the Earle was flaine in the purfuit : 1 Prince himselfe also (thinking to escape by sea, where provided certaine shippes readic to receive him) was ind amid way ouestaken, together with his wife and child whome hee purposed to make parrakers of his fortune. were altogether (by the expresse commandement of b father) that vp in a little house, and there burned toget In this wife did Clotarito resenge the trechericand rebell of his some after a more senere, cruell, and sierce manner King Danidelid, who would have faued his forme loss life, notwithstanding all his wickednesse, and a ous and furious rebellion: but this man contrariwife bei

bereft of all fatherly affection, would vie no compassion rowards his fonne, but commanded fo cruell an execution to be performed not onely vpon him, but vpon his daughter in law alfo, and their children, perchance altogether innocent and guiltletfe of that crime. A verie rare and strange example, feeing it is commonly feene, that grandfathers vie more to cherish and cocker their childrens children than their owne. Therefore we must thinke, that it was the promidence of God to leave behind a notable example of his most just and right reous severitie against disobedient and rebellious children, to the end to amate and scare all others from enterprising the like.

Philip Cominem hath recorded the treacherous tragedie of Philip Comia most wicked and cruell fon called Adolphus (for the World news in the waxeth euerie day worfe than other) that came in an euening reign of Lewis fuddenly to take his father the Duke of Gilderland prisoner, chap.63. euen as he was going to bed, and would not gine him fo much liberties to pull on his hole (for he was bare legged) but carried him away in all haft, making himmarch on foor without breeches fine long Almaine miles, in a most cold weather; and then clapt him vp in the bottome of a deep tower, where there was no light fane by a little window, and there kept him close prisoner fix months together. After which cruell fact he himfelfe wastaken prifoner in like manner and carried bound to Namur, where hee lay a long time, vntill the Gounts reprined himforth, and led him with them against Tournay, where he was flaine: in the while of his imprisonment his father yeelding voro nature, difinherized him of all his goods, for his vile ingratitude and vnnaturall cruelty, and left the fuccession of his dukedome to the Duke of Bourgondie.

In the years of our Lord 1461, in a village called Iuchi, Enguerr. de neere to Cambray, there dwelt a certaine man (or rather a Monfir. 1012) beaft) that in a great ragnithrew his owne mother out of his doores thrice in one day, and the third sime cold her in furie, That hee had rather fee his house on fire, and burnt to coles, than that thee thould abide there but one day longer. It hap-

pened

pened that the very fame day, according to his curfed freed 218 his house was indeed fired, but how or whence no man cont judge: and the fire was so fierce, that it consumed to after not onely that house, but also twelve other houses adjoyning which was an euident figure of Gods just judgement in puni thing to vile and vnnatural a deed by fire, feeing hedeferned the least to lose his house for banishing her out of it, the he borne him in her belly, and nourished him with the milke of her paps. her for a sulfo signera sleaten

Alex. ab Alex. general. dier.

In this place I may fitly infert two memorable example of the fame subject, gathered by an author of credit and fame Lib. 4. cap. 14. fufficient, to this effect. It is not long (faith he) fince a friend of mine, a man of a great spirit, and worthy to be beleeved, recounted to me a very strange accident which, he said, happed to himselfe, and proued his saying by the testimonie of many witnesses: which was this: That being vpon a time at Naple at a kinfmans and familiars house of his he heard by night de voice of a man crying in the ftreet for aid, which caused him to rife and light a candle, and run out to fee what the mane was: being come out of the doores, he perceived a cruell and ougly shaped divell, striving with all his force to catch and get into his clouches a yong man, that ftroue on the other fide to defend himfelfe, and for feare railed that ourcry which I had before heard : the yong man feeing him, ran to him for with, and carching fast hold by his cloathes, and pittiff crying to God, would in no case let go his hold vntill his an el enemy forfookehim: and being brought into the house difmaied and befide himfelfe, would not let go his hold till he came to his fences againe out of that exceeding fent The cause of which assault was, he had led all his time a most wicked life, and had been a contemner of God, and a Retel against his parents, vsing vile railing and bitter speeches gainst them, in such fort, that in stead of blesling, they had layda curfevpon him. And this is the first example.

Concerning the second, I wil also set downe the Authors owne words, as followeth, Of all the ftrange things (faith he)

that even I heard report of, that which happened not long fince a Rome is most worthy to be remembred; of a certaine yong man of Gabia, borne of a bafe and poore family, but endued with a remible and furious nature, and addicted to a loofe and ditordinatelife. This gallane picking a quarrel with his owne father, in his anger reniled him with most groffe and reprochfult coarmes : In which mad fits, as one wholly gimemories to the Divell, he purposely departed to Rome to prastife some naughtic device against his father : but his ghostly father the Divell met him in the way, voider the shape of a cruell and ougly fellow with a thicke bushie beard, and haire hanging diforderly, and cloathes all rehe and tactered who as they walked together, enquired of him why he was fo fad: He answered, that there had passed some bitter speeches betwixt his father and him, and now he deuifed to worke him fome mischiese. The Diuell by and by like a crastie knaue foothed him vp and faid, That he also vpon the like occasion went about the same practife, and desired that they might purfue both their voyage and enterprise together : it was soone agreed upon betwixt them, being like to like, as the prouerbe goeth. Therefore being arrived at Rome, and lodged at the Tame Inne, one bed did ferue them both; where whilest the yong man fecusely and foundly flepr, the old malicious knaue watching his opportunitie, caught him by the throat to strangle him: whereat the poore wretch awoke, and cried for help to God, so that the wicked spirit was constrained to forsake him without performing his purpose, and to see out at the chamber with fuch force and violence, that the house roofe crackt, and the tyles clattered downeaboundantly. The hoft of the house being awaked with the noyse, cryed out to know what the matter was, & running into the chamber where this noylewas, with a candle in his hand, found the poore young man all alone betwixt dead and aline, of whome (recourred) helearnt out the whole rruth, as hath been told : but hee af-

ter this terrible accident repented him of his wicked life, and

Was

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was touched with the sence of his grieuotis fund so nead that ever affect he led a more circums pectand housel life. The miles we finde written in that Authord, sided to name and

Philip. Melanc

Henry the fifth inspired with the suries of the Pope of Rome, made warre upon his father Himms the fourth, were him with cruell and often battels, and not ceasing till her his provided him of his Empire, and till the Bishop of Mence I proudly and insolvently taken from him his Imperiall on ments even in his presence but the Lord in recompense of winnaturall dealing, made him and his army a prey vinolatine the Saxons, and to flie before them, stirring upon the Pope of Rome to be as gricuous a scourge unto him his beene before time to his father. Now as the ambition of kingdome was the cause of this mans ingratitude, so in the cample following, pride and disclaime ruled, and therefore his so much the more to be condemned, by how much a kingdom is a stronger cord to draw men to vice, than a mans owner section.

7n Collectan

There was (faith Manling) an old man crooked withan distressed with pourrie, and almost pined with hunger, had a fon rich, strong, and far, of whom he intreated no golde filuer, or pottellion, but food and fustenance for his bellies clothes for his backe, but could not obtain it at his hands his proud heart, exalted with prosperitie, thought it a sh and discredit to his house, to be borne of so poore and bale rentage, and therefore not onely denied him reliefe, but disclaimed him from beeing his father, and chased hima with bitter and crabbed reproaches. The poore old man cruelly handled, let teares fall as witneffe of his griefe, and parted comfortlelle from his Tygre-minded fonne. But the Lord that gathereth vp the tears of the innocent, looked don from heaven in justice, and fent a furie into the fences and w derstanding of this monstrous son, that as he was voided ture and compassion, so hee might be void of reason and de cretion for ever after.

Gods Indgements. Of disobedient Children

Another not fo cruell and difdainful as the former, yet cruell and difdainfull enough to plucke downe vengeance vpon Manlim in colhis head, would not fee his father beg indeed, nor yet abjure letter. himas the other did ; but yet undertaking to keepehim, vied him more like a flauethan a father : for what should bee too deare for him that gines vs life? yet enery good thing was too dearefor this poore father. Vpon a time a daintie morfell of meat was you the board to becaten, which as foone as hee came in her conneigd away, and foifted in courfer victuals in the roome. But marke what his dainties turned to : when the feruant went to fetch it againe, hee found in flead of meat Fides fit and frakes, and of fauce ferpents, to the great terrour of his con- authorem. science : but that which is more, one of the serpents leaped in his face, and catching hold by his lip, hung there till his dying day , fo that hee could never feed himselfe, but hee must feed the ferpent withall. And this badge carriedhee about as a cognifance of an vokinde and vogratefull fonne.

Nioreouer this is another judgement of God, that commonly as children deale with their parents, fo doe their children deale with them: and this in the law of proportion is most tiff, and in the order of punishing most vival : for the proofe whereof as experience daily reachesh, fo one example or swo I will fubjoyne It is reported how a certain vnkindend per- Theat his. perfe forme beat his agod father vpoma sime, and drew him by the haire of his head to the threshold : who when hee was old was likewife bosten of his foune, and drawne also by the haire of the head not to the threshold, but out of doores into the dury and how hee thould fay he was rightly found, if he had et; him at the darestield as he lifts his factor, and not design ged him into the three sy which hee did not to his. This did his owne mouth beare recorded his impicy, and his ownconfcience condemne him before God and men.

Another old man being perfuaded by his forms (that had Guillet Lugdis

Beat biff.

222 Discipulus de tempt.

nelles and contentments, to furrender his goods and linds to him, yeelded to his request, and found for a spaceall this to his defire: but when his often coughing annoyed his and dainty wife, he first removed his lodging from a faire chamber to a bafe vnder roome, and after shewed him m other vakinde and vachildly parts; and laftly when the man asked for cloathes, he bought four elnes of cloathes whereof he bestowed voon him, and referred the other tw himselfe. Now his young some marking this niggard his father towards his grandfather, hid therwo elles of ch and being asked why he hid them (whether by ingenious of wir or inftinct of God) he answered. To the end to re them for his father, against he was old, to be a courring for Which answer touched his father so neere, that even after thewed himselfe more louing and obsequious to his fath than hee did before. Two great faults, but foone and happil amended. Would it might be an example to all children, not to mitigate them, yet at least to learne them to feare he to deale roughly and crookedly with their parents, seeing God punisheth fin with fin, and firmers in their owne kin and measureth the same measure to every man which the have measured vinto others. The like wee read of another th prouided a trough for his old decrepit ynmannerly father carhis mean in : who being demanded of histon alforow vie chac trough frould forue, answered for his graundfa What (quoth the childe) and must wee have the like for when you are old? Which words to abashed him, that he th of the head notio the du chold, but outsignford vewsoi a As Millanthere was an obliniat and vingod is forme when her was admobilied by his modier chiome fault hee had committed made a write mouth, and pointed gers as her in forme and derifions Whereat his moth

angry, wished that hee might make such a mouth up gallower. Meither was it a vaine with, for within fer

hoe was taken with a theft, and condemned by law so b

George Lanter. de disciplina liberorum.

Theat.bift.

Mandat.3. Curling, 13:1 cap.33.

ged, and beeing voon the ladder was perceived to wright his mouth in griefe, after the fame fallion which he had done be-

Hearte the fecond of the name, King of England, fonne of Stow Chron. Goffre) Blattengeiner und Mand the Emprelle, after her had mignetheweitie yeares, was content to admit his young fonne Hearle (married to Margares the French kings daughter) into participation of his Crowne: but helike an ynnaturall fon to remite his fathers love, fought to dispossesse him of the whole for by inciting the king of France and certaine other Mobles her tooke armet, and raited deadly warre against his owne natural beathers lietwist whome divers frong battels being foughten, as well in England by the Deputies and friends of both parties, as also in Normandie, Poytou, Guiand Britaine, the victorie alwayes enclined to the fathe fo that the rebellious fonne with his allies were configured to bend to his fathers will, and to defire peace. which hee gently graunted, and forgate his offence How beir the Lord for his disobedience did not so lightly par don him, but because his hastic minde could not rarrie for the Crowne till his fathers death, therefore the Lordicus him fore of it altogether, caufing him to die fixe yeares before his father beeing yet but young and like to live Tabonacteon God with their filthie whoredomes, in gnot

Lethainking of Spillons in France, committed the rule of Languer chron. the Protinge of Guian to his eldelt for Craminis who when Acontrarie to the minde of his father) he oppressed the people with exactions, and was reclaimed home, helike an vngratious and impious fon, fled to his vncle Childebert, and pronokedhimeowar wpon his owne father, wherein hee himfelfe was by the just vengeance of God taken, and burned with God unned electric destruction deaths of the harmond sin

Lab. 1.589.34.

Eurhermore it is not (doubeleffe), butto a verie good end Leuit. 20; enacted in the law of God, That her which outfeth his father or marker should die the death, and that rebellious children DITE

and fucts as bee incorrigible; thould be the inflance and fuit of their owne parents by order of law boof death.

As children by all thefe examples ought not onely to feareiro displeafe and rembetheli parenes bus alfo to renerence them teft thatby diffobedience they kindle of Gods writch against them: fo likewife on the other fle rents are here advertised to have great care in bringing inflrecting their children in the feare of God and obe to his wiletelt for want of instruction and correction on partithey themselves incurre a punishment of their out negligence in the person of their children, And this is pro by experience of the men of Bethel, of whole children two forcie were torne in pieces by Beares, for that they had been enill rought as to mocke the holy Prophet Elizew, in call him bald pate.

2 King . 1.

1.Sam.1.2.

Heli likewise the high priest was culpable of this fault having two wicked and perverteformes, whome no fear God could reftraine, beeing disconcent with that hono portion of the facrifices allotted them by God, like fam and infatiable wretches fell to there out more than was duc, and by force to raven all that which by faire meanes t could not get: and that which is worfe, to pollute the he Tabernacle of God with their filthie whoredomes, in

Contempt of holy things. Lib. 1. Cap. 34.

fort, that the Religion of God grew in difference through prophane dealings. And albeit that it may feeme that father did his dutie in Tome fort, when he admonifhed and prootted them, yet it is manifest by the reprehention of man of God, that he did no parcof that at all, or it hedid it was in to carelelle, loofe, and cold manner, ving more tie than her ought, or lefte feneritie than was necessaries God turned their destructions (when they were lame ourrhrow of Ifrael by the Philiftinis) to be his punit for vinderstanding the dolefull news of his formes de the Arkes taking at once, he fell backwards from his

and burst his necke, being old and heatie, even fourescore and eighteene yeares of age, not able either to helpe or flay him-

fclfe. David also was not free from this offence; for hee fo much a. King. 1.6.

cockered some of his children, that they prooued the greatest plagues and scourges vnto him, especially Absolon and Adomuch: for the one openly rebelled against him , and almost droughim out of his kingdome; the other viurped the title and honour of the Kingdome before his fathers death : of this it is recorded, That David so cockered and pampered him, that hee would never displease him from his youth. But fee how hee was punished in them for this too great lenitie; both of them came to an vintimely death, and proued not onelythe workers of their owne destruction, but also great cros-

les to their father.

Ludonicus Vines faith, That in his time a certaine wo- Lib.2. gap. To: manin Flanders did so much pamper and cocker vp two of de institut. her sonnes, even against her husbands will, that the would not Christ fami. fuffer them to want money, or any thing which might furnish their riotous life, both in drinking, banquetting, and dicing; yea shee would steale from her husband to minister vnto them: but as foone as ther husband was dead, thee was justly plagued in them both, for they fell from rioting to robbing, (which two vices are commonly linked together) and for the fame one of them was executed by the fword, and the other by the halter, thee her felfe looking on as a winnetfe of their de-Atractions, whereof her conscience told her that her indulgence was the chiefest cause. Hither may wee referre that common and vulgar storie, and I suppose verieurue, which is almost in every childes mouth, of him that going to the gallowes, defired to speake with his mother in her care ere hee orrige. Spang. dyed; and when thee came vnto him, in stead of speaking, bit off her eare with his teeth, exclaiming upon her as the caufer of his death, because she did not chastise him in his youth for his faults, but by her flatteries established him in vice, which

brought

brought him to this wofull end : and herein thee was double punished, both in her sonnes destruction, and her owne in mie, whereof thee carried about her a continual marke. The ought to be warning to all parents, to looke better to the ducation of their children, and to root out of them in timeal cuill and corrupt manners; left of small sprigs they growto branches, and of qualities to habits, and so either behand ly done off, or at least depraue the whole bodie and brings to destruction : but about all to keep them from idlenesses vaine pleasures, the discommoditie and mischiefe whereof the present example will declare. At a towne called Hannel Saxonie, the Diuell transforming himselfe into the shape de man, exercifed many jugling trickes and prettie pastimes. delight young men and maids withall ; and indeed to des after him daily great companies : one day they followed him out of the citie gates, vnto a hill adjoyning, where he played jugling tricke indeed with them, for he carried them all ave with him, fo that they were neuer after heard of. This hill rie is recorded in the Annales of the aforenamed Citie auouched to be most true; being a notable and fearefull adm

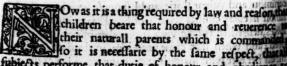
Iob. Fincelius, lib.de Myrac.

pastimes,

CHAP. II.

mition to all parents, to fet their children to learning and infliction, and to withdraw them from all fuch vaine and fool

Of those that rebell against their Superiours.



fubjects performe that dutie of honour and obedience to their Lords, Princes, and Kings, which is not derogantie to the glorie of God: and the rather, because they are as it were their fathers, in supplying that duetie towards their subjects which fathers owe their children : as namely in maintaining their peace and tranquilitie in earthly things, and keeping them under the discipline of Gods Churchato which two ends they were ordained. For this cause the Scripture biddeth enerie man to be subject to the higher powers ; not so much to avoid Rom. 13. the punishment which might befall the contrary, as because it isagreeable to the will of God. And in another place, Tohonor the King and, To give vnto Cafar that which is Cafars, as unto I. Pet. 2. God that which is Gods. Soalfo in Mofes law we are forbidden Mathaza to derract from, or speake enill of the Magistrat, or to curse the Exod. 22.

Ruler of the people.

Yet for all this the children of Ifrael were not afraid many times to commit this fin, but then especially when they charged Moles with conspiring the murder of those Rebels that (vnder Corah, Dathan, and Abiram, captaines of that enterprise) fet Num 16. themselvesagainst him and Aaron; whom not he, but God for their pride and stubbornenesse, had rooted our and destroyed : and thus they backebited and flandred Mofes, and mutined against him, being their soueraigne Magistrate and conductor, that so meekly and justly had brought them out of Ægypt, eum by the special commission of Almightie God. But the fune of Gods displeasure was so stirred up against them for this their fact, that they were scourged with a most grieuous plague, whereof died about foure thousand and seven hundred perfons.

In the time of king Davids flight from Absolon, who pur- 2. Sam. 16. fued him to bereaue him of his kingdome, there was one Semei a leminite, that in his wicked and peruerse humour, in flead of service done vnto his Soueraigne, especially in that extremitie, not onely presented not himselfe vnto him as a subject, but as a railer curfed him with most reproachfull tearmes, Mandat. 3. as of murderer, and wicked man, and also threw stones at Cursers, him and his followers, in most despightfull manner: for which lib. 1.cap. 35. his malicious and rebellious act, though whileft Davidlined

he was not once called in question: yet was he not exempted from punishment therefore; for in the end his wickedness when his owne head, and destruction our tooke him by defert of another fault, as the commandement of Salomon.

r.King.2.

2.Sam.20.

The punishment of Shiba the sonne of Bichri tarried or all so long, who having also with a proud and audacious hear stirred up the greatest part of Israel to rebell against Danie then when he thought to have been most at quiet, enioyedne long his dissolal enterprise; for being speedily pursued by Daniel's servants, and belieged in the citie Abel, his head was coff by the citisens, and throwne over the wall, as a just reward for his rebellious act.

Liu.lib.s.

But let vs passe ouer these facred histories, and come to pro phane, yet probable, and more neere examples, When Camilla besieged the Phalischi, a people in Hitturia, neere to mour Floscon, a Schoolemaster of the citie, who had the rule our the chiefe mens fonnes, both touching instruction and gournance, led them out of the city gates one day in shew to walk, but indeed to betray them into Camillow hands: which vnfaith full dealing Camillus did not onely mislike, but detest and in fuse, thinking it an vnhonest part by such sinister meanes bring even his enemies in Subjection : and therefore reproving the truftleffe scholemaster, and binding his hands behindel backe, he gaue enery one of his schollers a rod, with comme dement to whip him backe vnto the parents, whome hee he pretended so to deceive. A most noble ast in Camillus (wol we could find the like among Christians) and a most defen punishment of the Schoolemaster, (would no traitour mig be served better.) Neither might that worthie Roman repu his deed, for the Phalischi in admiration and love of this no table justice, freely yeelded themselves and their citie to his which otherwise in long time, and without great effusion bloud he could not have archieued.

Zistib.1.

Did Tarpeia the daughter of Sp. Tarpeius speed any better, when she betraied the tower whereof herfather was the our seer, to Tatim king of the Sabines, who at that season believes

ged Rome, vpon condition of a finance of gold, or is other writers fay, of all that the fouldiers wore on their left hands? No verily, for the Sebines (as loomese they had obtained their purpose) ourswhelmed her with her left hand gifts; to wir, their fluids, and nor their rings and beactlers, which thee hoped: to the end to leave an example to the posteritie, how no promise nor eath ought to be of force to traitors, to keep them In lise manner Heradamon de insed sammiliana mont

Neither did these noble young men of Rome, amongst Tit. Lin. whome were the Confull Brush fonnes, come to any better iffue, when they conspired to receive king Tarquinian into the citie by night, who by the vertue and valour of their father was worthily expulsed : for their secret and wicked counsell being bewrayed to the Confuls Juniou and Pub. Valerine, by Vindicio a bondílaue, they were apprehended, having letters about them swritten to Tanquinius to the fame effect ; and being condemned, were first sharnefully scourged with rode, and after executed to death.

Paulanius king of Sparra having conspired with the Per-Thueyd-lib-E funs against his owne countrey, and as it were offered violenos to his owne bowels, fled into the Sanctuirie of Palles for reliefe, when hee fave the Ephori to goe about to call him in question for his reason: Nove whereas is was irreligious to clien the sake him from thence by violence, they agreed so thus him up there continually, and so to pine him to death. Which when his mother understood, thee was the first person that brought, a ftone to ftep vp the doores, to hinder him from getting forth and therein shewed a notable example of godlie crueltie to her childe, and cruell pierie to her countrey : approuing that faying of Aristippus, who beeing demanded why he neglected his sonne beeing borne of his bodie? anfwered. Doe we not cast from vs lice and flegme which are alfobred of our bodies? Infinuating, That they which have nothing to commend them to their parents but generation, atenot to beefteemed as children , much leffe they that de-Courte of dame

OWING

When

Of those that rebell

The Theatre of

red When Bround Captaine of the Gaules, brother to Beat and fornero Metaniaw Kingles Britisine, belleged Ed a dibolifindecisal principal day describility de dibility de de dibility de di about him beimied the eit is into his hands But Brannid fling this abhorrimable concerning when he entred he ofo loaded tier with gold of hundre counted and opported coule nor each ought to be of force to traitors, to hiverists.

In like manner Heradamon delivered vo to the Empire Active Anteredian his owne nation chie Transpire his potto faite his hice by barraying his countries. But it fell our quire con to his expectation; for though Cafer had swords nor to grafin Apoph. a dog alive within the wals, because they four their gates a him, and also his souldiers were instance and vrgent voor h promife, ver hee spared the citie, and destroyed the traitor. quir himfelfe of his promife; by hanging up every dog in the citie contrarie to his owne intent, and his armies expectation yet agreeable to his words, and moff correspondent to equi and true fortitude.

In the years of our Lord 1270, the Bishop of Colone pe Stiling to spoile the citie of her primiledges, and reduce it der his lown jurisdiction Mermanie Gring Confut and de Magistran withstood his power and authoritie with all a dil mile crossifo that he could not bring his purpofeabout twh fore two Canons belonging to the Bilhap, lought to va mine this their enemie by policie, and to take him out of way : for which end they innited him in werie kind man dinner, but when he was comerhey brought him into a Lyons danne (which they kept in hondur of the Bishop) vnawares thur the doores vpon him, bidding him this himselfe, thinking that it was impossible for him to escaped alite. But the Gonfull perceiting in what greatedanger was wrapped his cloake about his left arme, and thrul into the mouth of the hungrie Lion, killed him with his hand, and to by the wonderfull providence of God, ef without huir. Bur the two traiterous Canons hee caught in Soone, and hung themat their Cathedrall Church gate to

lib.6.

dericke allo, with prepale to have flainchithsong bis his hand

milling the market agreemed his forers into his owner bowth, to that her fell downed and apparatus markets and affect when the more possible and apparatus his markets and beginn it fine to he are example wanter refer arrivers in golden are a seed to her read and remembered of cases, questo read union allege.

23I

owne confusion, and terror of all traitours and bell bins and

It was a noble faying, and worthic the marking of Augu-Hau Cafar to Ramitalchesking of Thracia, who having forfa-Sminil tim ken Anthonie, to cake part with August w, boatled verie infolently of his deferts towards him : then Cafer diffembling his follie, dranke to another king, and faid, I love treafon, but I cannot commend nor must a traitour. The same also in effeet Philip of Macedonie and Julius, Cafar were wonere fay, That they loued a traitour at the first, but when hee had finithed his greaton, they hated him more than any other : fignifying, that traitours deferued no retribution of thankes feeing their office was accepted for a time, yet they themselves could never be counted lette than naughtie and difloyall perfons : for no honest man ever betrayed his country or his friend: and what greater punishment can there be than this? But for manifest proofe heereof let this one example serve in flead of many, namely, of Theodorick king of Francia, and Ir. Albert, Crania minfride king of Thuringia, who being profest foes, and has ning fought many cruell barrels, at length the later was conquered of the former, by the luckie affiltance of the Saxons. This Irminfrede thus subdued, sued for pardon and release at the conquerours hand, but hee was fo farre from pinying his offere, that hee compred one Inigent a Nobleman and liminfrides libiot, to murder his matter, which be performed kneeling before Theodoricke, running him through with his fword at his backe, which traiterous deed as foone 15 it was finished. Theodoricke, though the fester of it ye he could not abide sheartour, but bad him he parking for who could precent in him that had beinged his own or matter. As which words (sing an troud with anger and rege) with a Theo-

ance and obedience to their princes and superiors, left more fudden destruction than this fall youn them.

Tit.Linine:

After the death of Ieronimus king of Siracufa, Androusa rus and Themistim, prouoked by their wives descending o the bloud royall, affected an viurparion of the crowne wroughemuch hurt to the commonwealth : but their profit fes beeing discouered, the Pretors (by the consent of the Sent ours) flew them both in the marker place, as rotten member of their common bodie, and therefore fit to bee cut off. And when they vnderstood, how their wives Damarata and Ha monia were breeders and incenfers of this mischiefe, they fer to kill them alfo: yea and Heraclia, Harmonia her lifter guille leffe and wieleffe of the crime (for no other caufe, but because thee was lifter vinto her) was pluckt from the Altar, and flam in the tumult, with two of her daughters that were virging And thus is treason plagued not onely in traitors themselve but also in those that are linked vnto them in friendship and affinitie.

Cic.offic.lib.3.

The glorie and reputation of Fabrician the Romane is emifed by that noble act of his; in fending bound to Pyrha a traiter that offered to poylon him. For albeit that Pyrha was a fwomenemy to the Roman Empire, and allo made we upon it, yet would not Fabrician trecherously feek his definition out fene back that traiter visto him, to be panished at his difference.

What notable treatons did Hadrian the fourth, roof Rome, practife against the Emperor Frederick Barbard yet all was still frustrate; for the Lord protected the Emperor with a student and the court, and punished the transfor with a student with and the death; for he was cheated with a still thick went down the threat and stopped his breach, and could be no member pulled our till it made an end of him! Besides, many obstance went about the same practic, were known in the destructions as that counterful took whome the main term to mande Protected in the chamber, which had a passenged, had be not lessed out of a window had a passenged, had be not lessed out of a window had a

and fo faued his life : for the foole being taken , was throwne headlong out of the same window and broke his necke. As also an Arabian Doctor, a grand poysoner, who going about to infect with poyfon his bridle, his faddle, his fouries, and firrops, that as foone as hee should but touch them, hee might be poyloned, was discourred and hanged for his labour.

Historica accept in

In theyeare of our Lord 1 3 64, when as the Emperour Albert-Crante Charles the fourth, and Philip Duke of Austria, were ready to joyne battell in the fielde, Charles distructing his owne power, vndermined his foeby subtiltie on this fashion: hee fere for three of Duke Philips captaines privily, and perfuaded them with promises of rewards to worke some means to terrifie the Duke; and diffuade him from that battell : which they performed with all diligence, for they told the Duke, that they had stolne into the Emperors tents by night, and viewed his power, which they found to exceede his by three parts, and therefore counselled him not to trie the hazard of the battell, but to faue his fouldiers lines by flight, which if they carried, they were fure to loofe. Wherewithall the Duke mistrusting no fraud, fore affrighted, tooke the next occasion of flight, and returned home with diffionours Now when these three traitours came to the Emperour for their compacted rewards hee caused them to bee payed in counterfeit money, not equivaling the fumpue of their bargaine by the twentieth part a which although at first they discerned not, yet afterwards finding how they were confened, they returned to require their due, and complaine of their wrong. But the Emperour looking sternely upon them, answered, That counterfeit money was good enough for their counterfeit seruice, and that if they tarried long, they should have a due reward of their greaton.

Ladislam Lerezin, Gouernour of Alba Julia in Hungarie, Lennelmia under Maximilian the Emperour, in the yeare \$566 the Annales of

Gamerarius

ditat-cap.7.

Citie beeing belieged, and in some danger of loling, albeit hee was advertised, That whithin two dayes he should receive fomereliefe, yet yeelded the Citie traiteroully into the hande of the Turkes voon composition. The cruell Turkes fore getting their faith and all humanitie; maffacred all the fouldiers within the Citie, and fent Ladiflam therraiton bound hand and foot to Selym the great Turke: where he was accused for his cruell slaying of some Turkish prisoners, and delinered to his accusers to be vsed at their pleasure, who (a just reward of his former treason) put him into a great Pipe flick full of long nayles, and then rolled him downe from a high mountaine, so as the nayles ran through him, and ended his life in horrible torment. Belides, his fonne that was also partile of this treason, died miserably without meanes, and abandoned of all men, in great pourtie and extremitie. of the vorte dainful

When as the Citie of Rhodes was belieged by the Turke, there was in it a certaine trainerous Nobleman, who vpon promife to have one of Solymans daughters given him in mariage Historicall me- did many feruices to the Turke in fecret, to the prejudice of the Citie. The Island and towne beeing woon, he presented himselfe to Solyman, expecting the performance of his promises but hee in recompence of his treason caused him to be sayed aline ; faying, That it was not lawfull for a Christian to matric a Turkish wife, except hee put off his old skinne: being thus flayed, they layed him youn a bed all courred with fale, and for poudered him, that in short space he died in vnspeakable toments when the view of the state of the stat

they work conferency they required to require their case, and complaine of their wrong. But the Emperour lookatur ficacly upon them, answered, That countestels mone

CHAP, energh for their counterfair frence, and that it they tarried long chey thould have a due reward of the s

Ladiflant Levelin Governour of Albi Julis in Hungarie Schullebies yoder Alegainstias the Emperour, in the year 1856 r. is A miles of cition

the meterds out of the I I I I A HO hee was called by the non-Bor El meror with which miracle being moned, it with

More examples of the same subject. that whom laidly they faltered as Birlpero, him now they much

Men Manuel the Emperour of Con- Otto Friftsstantinople lay about Antioch with genfis de vebas an armie prepared against the Turke, Freder priz. one of his chiefest officers, namely, his Chancellour, put in practife this notable piece of treason against him: hee waged three desperate yong men with an infinite fumme of money

to kill him on a day appointed, and then with a band of fouldiers determined to pollelle himselfe of the Crowne, and of the Citie, and to flay all that any way croffed his purpole. But the treason beeing discouered secretly to the Emprelle, thee acquainted her Lord with it, who tooke the three traitours, and put them all to cruell deaths: and as for the Chancellour, her first bored our his eyes, and plucking his congue through his throat, cormented him to death with a rigorous and most miserable punish. renchmens inches och and rebelled divers times afrem

When the Torke besieged Alba Greca, certaine fouldi- Bonfinus, lib. 3. ers conspired to betray the Citie into his hands, for he had Decad. s. promifed their large rewards foro doe howbeit it fucceeded nor with them, for they were detected and apprehended by Paulin Kynifim Gouernour of Hungarie, who constrained them to ear one anothers flesh, feething enerie day one to feed the other withall, but hee that was last was faine to demour his common people were flated. Thus they religibed anwo

Scribonianus a captaine of the Romanes in Dalmania, rebel- Lanques chren. led against the Emperor Claudius, and named himselfe emperor in the armie, but his rebellion was miraculously punished, for though the whole armie fauored him verie much, yet they

could not by any meanes spread their banners, or remove their standards out of their places as long as hee was called by the name of Emperor, with which miracle being moued, they mened their loues into harred, and their liking into loathing, so that whom lately they saluted as Emperor, him now they manthered as a traitor.

Languet.

To pehearfe all the English traitors that have conspired a. gainst their Kings from the Conquest vnto this day, it is a thing vnnecellarie, and almost impossible. Howbeit, that the destructions may appeare more euidently, and the curse of God voon traitors be made more manifest, I will briefer reckon vp a catalogue of the chiefest of them. In the yere 1275 Lewline Prince of Wales rebelled against King Edward the first, and after much adoe, was taken by Sir Roger Mortimer, and his head fet vpon the Tower of London. In like for was David Lewline's brother ferued. Ries and Madok escaped no better measure in stirring the Welchmen vp to rebellion. No more did the Scots, who having of their owneaccord committed the government of their kingdome to king Edwards. cer the death of Alexander (who broke his neck by a fall from an horse, and lest no iffue male) and sworne feature vnto him yet dispensed with their oath by the Popes commission, and Frenchmens incitement, and rebelled divers times against King Edward: for he opercame them fundry times, and made flaughter of their men, flaying at one time 32000, and a king divers of their Nobles prisoners. In like manner the rebelled against King Edward the third, who made three voy ages into that land in the space of foure yeares, and at every time ouercame and discomfitted them, insomuch that well necreall the nobilitie of Scotland, with infinite number of the common people were flaine. Thus they rebelled in Hesry the fixths time, and also Henry the eights, and divers other kings reignes, euer when our English forces were busied about forreine warres, inuading the land on the other fide most muecrously.

Lanquet. Stow. In the reigne of King Henrie the fourth there rebelled at one time against him Sir Iohn Holland, D. of Excesser, with Lanques, the Dukes of Aumarle, Surrey, Salisburie, and Gloucester: and at another time Sir Thomas Percie Earle of Worcester, and Henrie Percie sonne to the Earle of Northumberland: at another, Sir Richard Scroope Archbishop of Yorke, and diuers others of the house of the Lord Montray: at another time Sir Henrie Percie the father, Earle of Norththumberland, and the Lord Bardolph: and lastly, Ryce ap Dee and Omen Glendour, two Welchmen: all which were either slaine, as Sir Henry Percie the younger; or beheaded, as the rest of these noble Rebels; or starued to death, as Omen Glendour was in the mountaines of Wales, after hee had deuoured his owne slesh.

In the reigne of Henry the fifth, Sir Richard Earle of Cambridge, Sir Richard Scroope Treasurer of England, and Sir

Thomas Gray were beheaded for treason.

No leffe was the perfidious and vngratefull treacherie of Humfrey Banister an Englishman towards the Duke of Buckingham his Lord and mafter, whome the faid Duke had tenderly brought up, and exalted to great promotion. For when as the Duke beeing driven into extremitie, by reason of the feparation of his armie which he had muftered together against King Richard the viurper, fled to the fame Banister as his truflieft friend, to be kept in secret vntill he could find opportunitie to escape; this false traitour, vpon hope of a thousand pounds which was promifed to him that could bring foorth the Duke, betraied him into the hands of Iohn Mitton Shirife of Shropshire, who conucied him to the citie of Salisburie, where King Richard kept his houshold; where he was Sooneafter put to death. But as for vngratefull Banister, the vengeance of God purfued him to his veter ignominie: for presently after, his eldest sonne became mad and dyed in a bores ftie: his eldest daughter was suddenly stricken with foule leprie: his second sonne maruellously deformed of his lims, and lame : his youngest sonne drowned in a puddle:

and he himselfe in his old age arraigned and found guiltie of a murther, and by his Clergie saued: And as for his thousand pounds, King Richard gaue him not a farthing; saying, That he which would be vntrue to so good a master, must need to false to all other.

To palle ouer the time of the relidue of the Kings, where. in many examples of creations and punishments vpon them are extant, and to come neerer vnto our owne age, let vs confider the wonderfull providence of God in discovering the notorious treasons which have beene so often pretended, and fo many against our late Soueraigne Queene Elizabeth and protecting her fo fatherly from the dint of them all Fift therefore, to begin with the chiefest, the Earles of Northunberland and Westmerland, in the eleventh yeare of her reigne began a rebellion in the North, pretending their purpose to be fornetimes to defend the Queenes person and government from the inualion of strangers, and sometimes for conscience fake to seeke reformation of Religion wnder colour where of they got together an armie of men, to the number of fir thousand souldiers; against whome marched the Earle of Suffex, Lieurenant of the North, and the Earle of Warwicke, fent by the Queene to his ayde: Whose approch strucke such a terrour into their hearts, that the two Earles, with divers of the arch Rebels, fled by night into Scotland, leaving the rest of their companie a prey vnto ther enemies, whereof threescore and fix, or thereabout, were hanged at Durham. As for the Earles, one of them (10 wit) of Northtumberland, was after taken in Scotland, and beheaded at Yorke. Westmerland sled into another Counerrey, and left his house and familie destroyed and vindone by his folly.

A while after this, what befell to Iohn Throgmorton, Thomas Brooke, George Redman, and divers other Gentlemen at Norwich, who pretended a rebellion under the color of suppresing strangers, were they not discovered by one of their owne conspiracie Thomas Ket, and executed at Norwich for their

paines !

paines? The same end came Francis Throgmorton to, whose trecheries as they were abhominable, and touching the Queens owne person, so they were disclosed not without the especiall

providence of God.

But aboue all, that vile and vngratefull traitor William Parry, ypon whom the Queene had poured plentifully her liberalitie, deserueth to be had in enerlasting remembrance to his thame; whose treasons being discourred, he payed the tribute of his life in recompence thereof. What shall I fay of the Earle of Arundell, and a feeond Earle of Northumberland? Did not the justice of God appeare in both their ends, when being attainted for treason, the one flew himselfein prison, and the other died by course of nature in prison also? Notorious was the conspiracie of those arch-traitours, Ballard, Babington, Sauadge, and Tylney, &c. yet the Lord brought them downe, and made them spectacles to the World of his juflice. Euen fo that notorious villaine Doctor Lopez (the Queenes Physician) who a long time had not onely beene an intelligencer to the Pope and King of Spaine of our English Counsells, but also had poyloned many Noblemen, and went about also to poyson the Queene her selfe, was hee net surprised in histreacherie, and brought to sudden destruction? In fumme, the Lord preserved her Maiestie not onely from these, but many other secret and privile foes, and that most miraculously, and contrarie to all reason, and spread his wings oper her, evermore to defend her from all her enemies, and in despight of them all brought her, beeing full of yeares, in peace to ther grate: All thefe treafons had their breeding and beginning from that filthic linke of Romish supersticion, from whence the poylon was conveyed into the hearts of thefe traiterous wretches by the meanes of those common firebrands of the Christian World, the wicked Jesuites, whose chiefest art is Treason, and whose profession is equivocation. and practife to ftir vp rebellion; and therefore as long as they breathin the world let vs looke for no better fruits from fuch themies to highe applied from they has an engled specient DIMB's

And

34 I

And hath the reigne of our now Soueraigne King Inner beene free from these Sinons? Hee hath as yet swayed the Scepter of this Kingdome not fully nine yeres, and how many treasons have beene complotted and practifed against his Majestie and the State, and how miraculously hath the Lord preserved him evermore, even as the apple of his eye, and the fignet on his right hand. To omit the treason of Raleigh and Cobbam, and that also of Warfon and Clerke, that late and last divellish and damnable practife of blowing up the Parlisment house with gunpowder, together with the King, Prince and all the Nobles and chiefe Pillars of the Land, is neur to be omitted nor forgotten, but to bee remembred as long to the Sunne and Moone endureth, to the shame of their religion, and the professours thereof: neuer Nation so barbarou. that ever practifed the like : never any religion fo odious, the maintained the like: but fuch are the fruits of their fo much advanced religion, such the clusters of their grapes: How beit the Lord prevented their malice, and turned it vponter owne pares, not onely by a Dinine and miraculous discourse of their treaton (the verie night before it should have beened fected) but also by bringing the chiefe plotters thereof vnu confusion; some by the ordinarie proceeding of justice, and Some by flaughter in refiftance : and that which is not to be ouerpast, some of the principall of them beeing together in chamber, were so scorched by their owne powder, which is in drying, that they were driven to confelle the heavie juice ment of God to be vpon them. I pray God fuch may car be the end of all traitors, and that the religion which hims forth fuch horrible fruits may not onely bee suspected burd horred of all.

Moreouer, there is yet another kind of treason, and another ranke of traitors as permittious as any of the former, and as all ous before God and man. Such are they which either private quarrels, or received injuries, or hope of gaine, a my other fillie respect, for sake their countries, and take put with the enemies to fight against it or they that in time of necessity

refuse to fight, or dare not fight in defence of it the former for are called fugitiues, and the latter cowards. As touching the first, they have beene alwayes in detestation in well gonerned Policies, and also enermore severely punished. The Æginates punished them with the lotte of their right hand thumbes, to the end they might no more handle a speare or a fword, but an oare: the Mirylenians with loffe of their lives: the enhabitants of Samos marked them in the face with the picture of an Owle: and the Romanes punished them after divers fashions, Fabing Maximus caused all those that had fled from the Roman succours to the enemie to lose their hands. Africance the former, though gentle and mild by nature, yet in this respect he borrowed from forreine crueltie: Valerius Maxy for having conquered Carthage, and got into his power all imme. those Romane Rebels that tooke part against his countrey, he hung the Romans as traitors to their countrey, and mirigared the punishment of the Latines, as but perfidious confederates. Africanus the later, when hee had subdued the Punicke Nation, hee threw all fugitines amongst wildebeasts to be denoured.

Lucius Paulus after the conquest of the King of Persia, committed these fellowes to the mercie of Elephants. Generally there is no Nation vnderthe Sunne which holdeth them not in execuacion : and therefore our English fugitives, who vnder cloke of Religion not onely abandon their countrey, their kindred, and their Prince, but also conspire the vindoing, and sweare the destruction of them, are they not worthie to be handled like traitours, and to have their quarters spectacles of perfidie? The bridge and gares of London beare withefle of the wofull ends that theferunnagates come

As touching cowards (I meane fuch aspreferring their liues or libercie, or any other by-respects, beforetheir conntries welfare, and either dare not or will not fland flourly in defence of it in time of warre and danger) they deferme no

leffe punishment than the former, feeing that as they are o-242 pen oppugners, fo these are close vnderminers of the good thereof. And therefore the Romanes did tharpely chaften them in their government, as may appeare by diverfe examples of the same: as first they were noted with this ignoring nie, neuer to eat their meat but standing; and hereunto they were fworne: Nay, they were in such hatefull account a

mongst them, that when Annibal offered the Senate 8000 Alex ab Alex captives to bee redeemed, they refused his offer; faying, The they were not worthie to be redeemed, that had rather bem ken basely than die honestly and valiantly: The same Senare dealt more favourably with the captives which king Pyrrhu tooke, for they redeemed them, but with this difgrace, degrae ding them from their honors and places, vntill by a double spoile they had woon their reputation againe. L. Calpurnius Pife handled Titim the captaine of his horfemen in Sicilia (one who beeing ouercharged with enemies, delivered his weapons vntothem) on this manner, hee caused him to goe Palerius Max. bare footed before the armie, wearing a garment without feames, he forbad him focietie with any faue fuch as were noted with the same fault, and from a General ouer horsemen he debased him to a common souldier. How did the same Senat correct the cowardise of Caine Variennes (who to the end to priviledge himfelfefrom the Italicke warre, out off all the fingers of his left hand:) even they profcribed his goods, and east him into perpetual prison, that that life which hee res fed to hazard in defence of his countrey, hee might confime in bondage and forers.

lib.2. cap.2.

Lib.2. cap.2.

Fulgofius fayth, Thatamong the Germanesit was fo vohonourable a pare co lose but a thield in the warre, that who focuer had happened to do fo, was suspended both from the place of common councell, and from the temples of Religion ; infomuch, that many (as he reporteth) killed theinfelies to avoid the shame. The people called Daci punished conards on this fore: they furfered them not to fleepe but with their

their heads to the beds feet ward; and belides, by the law they made them flaues and fubjects to their owne wines. What viler difgrace could there be than this? And yet the Lacedemo- Phintellows nians plagued them more hamefully : for with them it was a discredit to marry in the stocke of a coward; any man might firike them lawfully; and in their attire they went with their clothes rent, and their beards halfe shauen. Thus are all kind of traitors continually punished of the Lord by one meanes or other and therefore let vs learne to thun treafon as one of the vilet and deceftableft things in the world.

CHAP. IIII.

of fuch as have murthered their Rulers or Princes.



Imri, Captaine of halfethe chariots All this whole of Elab, King of Ifrael, conspired chapter, in reagainst his Lord, as hee was in Tir- gard of muragainst his Lord, as net was in the ther, belogeth the house of Arze his Steward, mandemant, and came vpon him fuddenly, and 1. King. 16. fmore him till hee died, and poffeffed the Kingdome in his roome. Howbeit, herein hee was the Lords

rod to punish the house of Baasha, yet when the punishment was past, the Lord threw the rod into the firesfor he enjoyed the Crowne but feuen dayes : for all Ifraell, detefting his fact. made Omri King ouer them, who belieged himin Tirza, and droue him into that extremitie, that hee went into the palace of the Kings house, and burnt himselfe and the house with fire.

Tozachar the some of Shimeah, and Teozabed the some of 2. King, 12.27 Shower, came to no better end for murthering Tehoalb King of Juda: for Amaziah his sonne after the kingdome was con-

firmed voto him, caused them both to be put to death; but their children he flew not according to that which is written in the Booke of the law, The fathers shal not be put to death for 3.King. 14.5. the children, nor the children for the fathers, but every men

shall be are his owne sinne.

Neither did Shallum, that flew Zacharia King of Ifrael. prosper any better; for he reigned but one month in Samaria. when Menahim the sonne of Gadi rebelled against him, and flew him ashe had done his mafter.

Amon, the sonne of Manaffeh, was flaine by his owne feruants, but the Lord stirred vp the people of the Land to reuenge his death, and to kil all them that had conspired against

their King.

But to let passe the holy histories of the sacred Scripture. wherein ever after any treason, the Holy Ghost presently ferteth downe the punishment of traitours, as it were of purpose to fignifie how the Lord hareth all fuch Rebels that rofe vp against his owne ordinance, let vs consider a little the consequents of these in prophane, yet credible authors, and applie

them vnto our purpofe.

Archelaus King of Macedonia had a mignion called Cratenas, whome lice loued most entirely; burke agains requited him not with loue but with hatred, and stretched all his wits to install himselfe in his kingdome, by deposing and murthering him: which though hee accomplished yet his deferts were cut short by the vengeance of God : for hee continued not many dayes in his royaltie, but he was ferued with the fame fauce that hee had made Archelans before him to take of ; even betraied and murthered, as he well deferued.

Lodoniem Sfortia to the end to inuest himselfe with the dukedome of Millain, spared notto shed the innocent bloud of his two Nephewes, the sonnes of Galeachus, together with their rutors, and one Francis Calaber, a worthic and excellen man; but the Lord to disposed of his purposes, that he (in flead

Alian lib. I.

2. King. 15.

of obtaining the kingdome) was taken prisoner by the King 245 of France, fo that neither he nor any of his off-fpring injoyed that which he fo much affected.

When Numerianus was to succeed Carm his father in the Philip Melant Empire, Arrius Axer his father in law, to the end to translate Chron lib. 3. the Empire vnto himselfe, entered a conspiracie, and slew his fonnein law, that nothing mistrusted his disloyaltie: but the Pretorian army vnderstanding the matter, discharged Arriss, and elected Dioclesian in his roome, who laying hold voon his competitour laied an action of treafon to his charge, and

purhim to death in the fight of the multinude.

Theodericke and Fredericke conspired against their owne chro. Sigebert. brother Thurismund King of the Visigothes, to the intent to fucceed him in his Kingdome: And albeit that nature reclaymed them from the act, yet they flew him without all compassion. But after thirteene yeres reigne thesame Thesdericke was required by his other brethren with the same measure that hee before mete to his brother Thurismund. And so though vengeance slept a while, yet at length it wakened.

Elias Antonius Gordianus, Emperour of Rome, though philip Melante so excellent a young prince, that he descrued to be called the chron-Loue and Iewell of the World, yet was he flaine by one pro- Auentia. lib.2 mored by himselfeto high honor, called Philip Arabs, when he was but two and twentie yeres old: after whose decease this Philip got himselfe elected Emperor by the Band, and confirmed by the Senat. All which notwithstanding, after fine yeres Ingratitude Decius rebelled, and his own fouldiers confpired against him, punished. fo that both he at Verona, and his fonne at Rome, were flaine by them about one time.

After the death of Constantine the Great, his three lonnes Auentin. lib.2. dividing the Empire betwixt them, succeeded their father. Constantine the eldest had for his share Spaine, France, the Alpes, and England; Constance the second held Italie, Africa Gracia, and Illyricum; Constantine the younger was King

Rij

and Emperour of the East. But ambition suffered them not to enjoy quietly these their possessions: for when the eldest being more proud and seditious than the other, not content with his alotted portion, made warre upon his brother Constance his Prounces, and stroug to enter Italie, hee was saine in a battell by Aquileia, when hee was but five and twen.

tie yeares old; by which meanes, all the prouinces which were his, fell to Constance, and therewith all such a drowst nesse and Epicurisme for want of a stirrer vp after his brothers death, that he fell into the gour, and neglected the gouernement of the Empire: Wherefore in Auspurge and in Rhetia they created a new Emperour, one Magnentius, whole life before time Constance had laued from the souldiers, and therefore his treacherie was the greater. This Magnentius deprived and slew Constance, but was overcome by Constance

Notable ingratitude punished. conqueror could not greatly brag, for he lost an infinit companie of his men, and yet missed of his chiefe purpose, the arking of Magnenius, for he escaped to Lyons, and there massacring all that he missed, at last growing (I suppose) in suspition with his owne heart, slew himselfe also: and so his

traiterous, ingratefull, and ambitious murther was revenged with his owne hands.

with his owne hand

regib.Hispan.

Differicus betrayed Luyba king of Spaine, and succeeded in his place; seven yeares after, another traitour slew him, and succeeded also in his place. Mauritim the Emperor was murthered by Phacas, together with his wise and five of his children, he seating himselfe Emperour in his roome: Howheis, traitors and murtherers can never come to happie ends: for a he had slaine Mauritim; so Priseus, Herachanus, and Phorist three of his chiefest captaines, conspiring against him, with three severall armies gave him such an alarme at once at his owne doores, that they soone quailed his courage, and after much mangling of his bodie, cut him shorter by the head and the kingdome at one blow.

In the time of Edward the second and Edward the third in England, one Sir Roger Mortimer committed many villa-Lanques. nous our ages in shedding much bloud, and at last King Edward himselfe, lying at Barkley castle, to the end that he might (as it was supposed) enjoy Isabel his wife, with whom he had very suspicious samiliaritie. After this, he vajustly accused Edmand Earle of Kent of treason, and caused him to bee put to death therefore; and lastly, he conspired against King Edward the third, as it was suspected, for which cause he was worthily

and deservedly beheaded.

Among this ranke of murtherers of Kings wee may fitly Stow. place also Richard the third, viurper of the Crowne of England, and divers others which he vied as inftruments to bring his derestable purpose to effect : as namely Sir James Tirrel Knight, a man for natures gifts worthie to have ferued a much better Prince than this Richard, if hee had well ferued God, and beene endued with as much truth and honestie as he had strength and wit: also Miles Forest, and John Dighton two villaines fleshed in murthers. But to come to the fact, it was on this fore: When Richard the vsurper had enjoyned Robert Brackenburie to this piece of service of murthering the young King Edward the fifth, his Nephew, in the Tower, with his brother the Duke of Yorke, and law it refused by him: hee committed the charge of the murther to Sir James Tirrel; who hafting to the Tower, by the Kings Commission receiued the keyes into his owne hands, and by the helpe of those two butchers, Dighton and Forest, Smothered the two Princes in their bed, and buried them at the staires feet : which being done, Sir Iames rode back to king Richard, who gave him great thankes, and as some say, made him knight for his labour. All which things on eueric part well pondered, it appeareth, that God neuer gaue the world a notabler example, both of the vnconstancie of worldy weale, and also of the wretched end which ensueth such despightfull crueltie : for first, to begin with the ministers, Miles Forest rotted away R ini

peecemeale at Saint Martins, Sir James Tirrel died at the Tower hill beheaded for treason, King Richard himfele (as it is declared elfewhere) was flaine in the fielde, backed and howed of his enemies, carried on horsebacke dead, his haire in despight torne and rugged like a dogge: besides, the inward terments of his guiltie conscience were more than all the reft: for it is most certainely reported, That after this abhominable deed done hee never had quiet in his mind: when hee went abroad, his eye whirled about, his bodiewas privily fenced, his hand ever vpon his dagger, his counter mance and manner like one alwaies readie to ftrike, his fleepe fhore and vaquier, full of fearefull dreames, infomuch the he would often fuddenly flare vp and leape out of his bed and runne about his chamber, his reftletle conscience was fo continually coffed and tumbled with the tedious imprelli on of that abhominable murther.

witted or Wales Fore CHAP. V.

Of such as rebelled against their Superiors, because of Subsidies and Taxes imposed upon them.



S it is not lawfull for childrento rebell against their parents, though they be cruell and vnnaturall, for fo it is as volawfull for fubicass withftand their Princes and Go uernors, though they be forwhile grieuous and burthenfome van them: which wee affirme, not to

the end that it should be licensed to them to exercise ! manner of rigour and vnmeasurable oppression vposition subjects (as shall bee declared heereafter more at large) but we entreat onely heere of their duties which are in fubjection

to the power of other men, whose authority they ought in no wife to refift, vnletle they oppose themselves against the ordinance of God. Therefore this polition is true by the word of God, That no subject ought by force to shake off the yoke of Subjection and obedience duevnto his Prince, or exempt himselfesrom any taxe or contribution which by publike authoritie is imposed : Gine (faith the Apostle) tribute to whom tribute belongeth, suftome to whom cuftome pertaineth, feare to whom feare is due, and honor to whom honor is owing. And generally in all actions wherein the commodities of this life (though with some oppression and grieuance) and not the religion and service of God, nor the conscience about the same is called into question, wee ought with all patience to endure whatfoeuer burden or charge is laid voon vs, without moouing any troubles, or shewing any discontentments for the fame: for they that have otherwise behaved themselves, these examples following will shew how well they have beene appaied for their misdemeanors.

In the yeare of our Lord 1304, after that Gny Earle of Nie Gilvolt Flanders having rebelled against Phylip the Faire his Sone-

Flanders having rebelled against Philip the Faire his Soueraigne, was by strength of armes reduced into subjection, and constrained to deliver himselfe and his two sonnes prisoners into his hands, the Flemings made an insurrection against the kings part, because of a certain tax which he had set your their ships that arrived at certaine havens: and your this occassion great warre, divers battels, and fundrie out throwes on each side grew, but so, that at last the king remained conqueror, and the Flemings (for a reward of their rebellion) lost in the last battell six and thirty thousand men that were slain, beside a great number that were taken prisoners.

Two yeares after this Flemish stirre, there arose a great The same au-

people at Paris, because of the alteration of their coines: who being not fatisfied with the pillage and spoilage of their houses, whomethey supposed to beether causes of the said alteration, or by counsell or other meanes any furtheres there-

unto.

vnto, came in great troupes before the kings palace at his lodging in the temple, with fuch an hideous noise & outrage, that all that day after, neither the king nor any of his officers durk once stirre ouer the threshold: nay they grew to that overflow of pride and insolencie, that the victuals which were provided for the kings diet, & carried to him, were by them shame. fully thrown vnder feet in the durt, and trampled vponinde. spight and disdaine. But three or soure daies after this moule was appealed, many of them for their paines were hanged be. fore their owne doores, and in the citie gares, to the number of eight and twentie persons.

In the raigne of Charles the fixt, the Parifians (by reason of a certaine taxe which hee minded to lay vpon them) banded themselves and conspired together against him : they dem-

Yol. 2.cap. 120, mined once (faith Froiffard) to have beaten downe Loure and S. Vincents castle, and all the houses of defence about Paris that they might not be offensive to them. But theking (though yong in yeres) handled them foripely and handsomely, the having taken away from them their armor, the citie gates and chaines of the streets, and locked up their weapons in S. Vincents caftle, he dealt with them as pleased him. And thus their pride being quashed, many of them were executed and put to death: As also for the like rebellion were at Troyes, Orlean

Cap. 130. Nic Gil. Vol.2.

Chalon, Sens, and Rhemes.

Froiff.vol.2. cap.97.

Cap. 129.

About the same time the Flandrians, and especially the habitants of Gaunt wrought much trouble against Lewis the Earle or Flanders, for divers taxes and tributes which he had laied upon them, which they in no respect would yeeld voto. The matter came to be decided by blowes, and much bloud was shed, and many lotses endured on both sides, as a meanes appointed of God to chaftife as wel the one as the other. The Gaunts beeing no more in number than five or fix thousand men, ouerthrew the Earls armie, confifting of fortie thousand, and in pursuit of their victorie tooke Bruges, whither the Earle was gone for fafety, and lying in a poore womans houle was constrained (in the habit of a beggar) to flie the Citie

Cap.92.

Gods Indgements. because of Subfidies and Taxes?

And thus he fared till king Charles the fixth fent an armie of men to his fuccor (for hee was his fubicat) by whose support cap. 182. he ouercame those Rebels in a battell foughten at Rose Bec, to the number of fortie thousand : and the bodie of their chiefetaine Philip Artenil, flaine in the throng, hee caused to bee hanged on a tree. And this was the end of that cruell Trage- wie. Gilvol. 2. die, the countrey beeing brought againe into the obedience

of their old Lord. A while before this, whileft king John was held prisoner in Froiff vol. I.

England, there arose a great commotion of the common peo- cap. 182. ple in France, against the nobilitie and gentrie of the realme, that oppressed them: this tumult began but with an hundred men that were gathered together in the countrey of Beauvoiin, but that small handfull grew right quickly to an armefull, eyen to nine thousand, that ranged and robbed throughout all Brie, along by the river Marne to Laonoise, and all about Soiffons, armed with great bats shod with iron: an headletle crue without Gouernor, fully purpoling to bring to ruine the whole nobility. In this diforder they wrought much mischiefe; broke vp many houses and castles, murdered many Lords; so that divers Ladies and knights, as the Duchesses of Normandie, Orleance, were faine to flie for safegard to Meaux: whither when these Rebels would needs pursue them, they were there ouerthrowne, killed, and hanged by troups. .

In the yeare of our Lord 1525, there were certain husband- sleid. Lib. 4. men of Souabe that began to stand in relistance against the Earle of Lupsfen, by reason of certaine burdens which they complained themselves to bee overlaied with by him: their neighbors feeing this, enterprifed the like against their lords: And so voon this small beginning (by a certaine contagion) there grew vp a most dangerous and fearefull commotion, that spread it selfe almost over all Almaine: the sedition thus increasing in all quarters, and the swaines beeing now full fertie thousand strong, making their owne libertie and the Gospels a cloke to couer their treason and rebellion, and a pretence of their undertaking armes (to the wonderfull griefe

of all that feared God) did not onely fight with the Romane Catholickes, but with all other without respect, as well in Sonabe as in Franconia: they destroyed the greater part of the Nobilitie, sacked and burnt many castles and fortrelles, to the number of two hundred, and put to death the Earle of Helsest, in making him passe through their pikes. But at length their strength was broken, they discomfitted and tone in pieces with a most horrible massacre of more than eighteene thousand of them. During this sedition there were san on each side fiftie thousand men. The captaine of the Southan swaines called Gessmer having betaken himselseto slight, got over the mountaines of Padua, where by treason her was

made away.

In the yeare of our Lord 1517, in the Marqueldome of the Vandales, the like infurrection and rebellion was of the comminalrie, especially the baser fort, against the Nobilitie, Spin tuall, and Temporall, by whom they were oppressed with tollerable exactions: their armie was numbred to stande ninetie thousand men all clowns and husbandmen, that con spired together to redresse and reforme their owne gricum ces, without any respect of civile Magistrate, or feare of Al mightie God. This rascalitie of swaines raged and tyranize cuere where, burning and beating downe the caftles and how fes of Noblemen, and making their ruines euen with the ground: Nay, they handled the Noblemen themselues, asm ny as they could attaine vnto, not contumeliously onely, at rigorously and cruelly, for they tormented them to death, carried their heads upon speares, in token of victorie. The they swayed a while vncontrolled, for the Emperour Man milian winked at their riots, as being acquainted with wi injuries they had beene ouercharged; but when hee perce ued that the rude multitude did not limit their furie with reason, but let it runne too lauish to the damnifying as well the innocent as the guiltie, he made out a certaine small troup of mercinarie fouldiers, together with a band of horfemen, to suppresset them, who comming to a citie were presently soen-

girone

Gods Indgements. because of Subfidies and Taxes.

mironed with fuch a multitude of these swaines that like locusts overspread the earth, that they thought it impossible to escape with their lines; wherefore seare and extremitie made them to rush out to battell with them. But fee how the Lord prospereth a good cause, for all their weake number in comparison of their enemies, yet such a feare possetsed their enemies hearts, that they fled like troupes of sheepe, and were faine like dogges before them: infomuch, that they that efcaned the fword, were either hanged by flockes on trees, or rofled on spits by fires, or otherwise tormented to death. And this end befell that wicked rebellious rout, which wrought fuch mischiefe in that countrey, with their monstrous villanies, that the traces and steppes thereof remaine at this day to befeene.

In the yeare of our Lord 1 381, Richard the fecond being Stow. Chrom king, the Commons of England (and especially of Kent and Effex) by meanes of a taxethat was fet vpon them, fuddenly rebelled, and affembled together on Blackheath, to the number of 60000 or more: which rebellious rour had none but bafeand ignoblefellows for their captains; as Was Tiler, lack Straw, Tom Miller, but yet they caused much trouble and disquiemeffe in the realm, and chiefly about the city of London, where they committed much villanie, in destroying manie goodly places, as the Sauoy, and others, and beeing in Smithfield, vied themselves very proudly and vnreuerently towards the king: but by the manhood and wifedom of William Walworth, Major of London (who arrested their chiefe captain in the midft of them) that rude companie was discomfitted, and the ring leaders of them worthily punished.

In like manner in the raigne of Henry the feuenth, a great Stow-Chron commotion was frirred up in England by the commons of the North, by reason of a certaine tax which was leuied of the tenth peny of all mens lands & goods within the land; in the which the Earle of Northumberland was staine; but their rash attempt was soone broken, and Chamberlaine their captaine with divers others hanged at Yorke, for the lame. How-

beit their example scared not the Cornishmen from rebelling to the like occasion of a taxe, under the conduct of a Lord Audley, untill by wofull experience they felt the sufficiency of the king met them upon blacke heath, and a comfitting their troups, tooke their captaines and ringlesder and put them to most worthie and sharpe death.

Thus we may fee the vnhappy iffue of all fuch fearings, und thereby gather how vnpleafant they are in the fight of God. Let all people therefore learne by the feerpaintees to submit themselves in the feare of God to the higher powers, whether they be Lords, Kings, Princes, or any other that are set over them.

CHAP. VI.

Of Murderers.

Exod.21



S touching Murder, which is (brist fecond commaundement of the cond table) forbiden in these was Thou shalt not kil: the Lord denoceth this judgment vpon is. That which striketh a manchat he did shal die the death. And this is confipondent to that edict which the

Gen.g.

to Noah presently after the valuersall floud, to support generall crueltie which had taken root from the beginne Cain & his postericie, being careful for mans life; saying he will require the blond of man, at the hands of either beast that killeth him: adding moreover, That who seemed deth mans blond, by man also his blond shall be shed, seing the God created him after his own image: which hee would have to be basely accounted of, but deare & precious was If then the bruit and vareasonable creatures are not exampted from the sentence of death pronounced in the law, it the chance to kil a man; how much more punishable then a continuous continuous continuous will a man; how much more punishable then a continuous contin

endued with wil & reason, when maliciously & adulted

Exod.21

keth away the life of his neighbor? But the hainousnesse and greatnelle of this sinne is most lively expressed by that ordinance of God fet downe in the 21. of Deuteronomie, where Deut. 21. it is enjoyned, That if a man be found flaine in the field and it be not knowne who it was that flew him, then the Elders and Judges of the next towne affembling together, frould offervp an expiatoric facrifice by the hands of the Priefts, to demaund pardon for that cruell murther, that the guilt of innocent bloud might not be imputed vnto them. And if by overlight or negligence without any malice, hatred, or pretence, one killed another, yet was bee not exempted from all punishment, but suffered to flie to the Citie of refuge, to bee Num. 35. kept, and as it were inclosed vntill his innocencie were made manifest, or at the least vntill the death of the high Priest. From this (it may seeme) arose the custome of Paining in the like case; which was, that if a man vnwillingly had committed murder, he did presently avoid the countrey, and go vnto fome man of power and authoritie of a strange nation, & prefent himselfe ar his gate, sitting with his face courred, humbly intreating pardon and reconciliation for his murder; and for one whole yeare he might not returne into his owne country. On this manner was the fon of a certaine king of Phrygia en- Herod lib. D. terrained in king Crefus court, who vnaduifedly had flain his owne brother. Whereby it is manifest, how odious and execable in all ages, and all places, and all people, this homicide and murder hath beene : infomuch that men did fhunne their verie meeting and companie, and abandon them out of their temples and publike affemblies, as people excommunicate and prophane. And yet for all this, mankind (for the most part) like fauage beafts hath by the instigation of that wicked spirit (who was a murderer from the beginning) beene too too addicted to this kinde of crueltie, not being afraid to offer violence to nature, and thed innocent bloud. Such was the frantike and peruerfe crueltie of the fecond man Cain, when withoutany occasion', but onely through enuie, he flew his brother Abel, and that traiteroully : which deed, albeit it was

done in fecret and without the view of men, yet it could thun the piercing eye of God, who reproued him for it, fin ing, That the bloud of Abel cried for vengeance from the care And although this curfed and wicked murtherer received no immediatly a condigne punishment answerable to his cine (God to the end to spare mans bloud, vling vndefenied rowards him) yet escaped he not scotfree, for hee was p ed with a continual torment and fting of conscience, to with fuch an incellant feare, that hee became a vagabone a runnagate vpon the earth ; and feeing himfelfe brough to so miserable an estate, her fell to complaining that the nishment was greater than he was able to beare. This permitted this wretch to draw out his life in fuch angul that for a greater punishment he might pine away therete his daies without comfort. A man may find in this world ny fuch brother-murdering Cains, who for no occasion fide not to cut their throats, whome (for the bond of commons. eure wherein all men are linked together as branchestone root) they ought to acknowledge for their brethren and friends: vpon whome the heavie hand of God hath notber more flacke to punish either by one meanes or other, thank was vpon their eldeft brother Cain. But feeing the number of them is fo great, and it is not fo convenient to heapevphe fo hugea multitudetogether, it shall suffice onely to reco the most famous and notablest of them, as of those that beenemen of note & reputation of the world, or that the an ambitious defire of raigning, have by armes fought to chieue their purpoles: for these for the most part are the gre test murderers and butchers of all, that through their wicke affections, worldly pompe, or defire of reuenge, have no morfe of making the bloud of men runne like rivers vpont earth, making no more account of the life of a man, than of flie of a worme.

Judg.o.

Such an one was Abimelech one of the fonnes of Guine who to the end to viurpe the regiment of the people, (which his father before him refused) got together a rout of refeat and

vilefellowes, by whose aid comming to his fathers house, he flew fenentie of his brethren, even all except loathan the yongeft, that ftole away and hid himselfe. After which malfacre, hee raigned in jolitie three yeares, and at the end thereof was cut fhort by God, rogether with the Sichemites his prouokers and maintainers, who were also guiltie of all the innocent bloud which hee had fined : for God fent the spirit of division betwist them, so that the Sichemites began to despise him, and rebel against him; but they had the worst end of the staffe. and were ouercome by him : who purfuing the victorie, took their citie by force, and put them all to the edge of the fword. And after he had thus deftroied their citie, put firealfo to the caftle, wherein hee confumed necre about a thousand persons of men and women, that were retired thither to faue their lines And thus God brought vpon them the mischiefe which they had consented and put their hands vnto: for as they had lent him aid and furtherance to the shedding of his brethrens bloud, so was their own bloud with their wives and childrens thed by him: yet this tyran not content therewith, made war also with the inhabitants of Tebez, and tooke their citie, and would have forced the tower also, wherein the citisens had inclosed themselves; but as hee approched to the wall, a woman threw downe a piece of a militone vpon his head, wherewith finding himselfe hure to death, he commanded one of his soldies to kill him outright. And thus this wicked murderer that had thed the blond of many men, yea of his owne brethren, had his braines knockt out by a woman, and died a most defperat death.

The bloudie treacherie of Baana and Rechab, chiefe cap-2.5am. 4, taines of Ishbosheth, Sauls sonne, in conspiring against and murdering their master whilest he slept; abode not long vn-punished; for having out off his head, they presented it for a present to king Danid, hoping to gratishe the king, and to re-Treason, the same species of cap. 3.6.4. an vpright and true kingly heart, could not endure such vile teacherie, though against the person of his enemie; but

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entertained them as most vile traitors and master-murderers 258 commanding first their hands and feet to be cut off, which they had especially imployed as instruments about that willan nie, and afterwards caused them to be flaine, and then hanged for an example to all others that should artempt the like

For the like cause was Ioab (Generall of king Danids hest) for killing Abner traiteroufly (who forfaking Ifbbofheth, had yeelded himselfe to the King) cursed of David, withallhis Treason, lib. 2. house, with a most grieuous and terrible curie, And yet note withflanding a while after he came againe to that palle, as no murder Amasa one of Davids chiefe captains, making shew to salute and embrace him, For which cruell deed, albeit that in Danids time hee received no punishment, yet it overtooke him at last, and the same kind of crueltie which he had so miteroully and villanously committed towards others, fell voor his owne head, being himselfe also killed as hee had killedo thers : which happened in king Solomons raigne, who executing the charge and commandement of his father, put to deah this murderer in the rabernacle of God, and by the Altar, whi ther he was fled as to a place priviledged for fafetie.

2.Sam.20.

6ap.3.

1.King.2,

CHAP, VII.

A fute of examples like vuto the former.

Herod.lib.1. 3



Eauing the Scripture, we find in other wi ters notable examples of this fubjed: A first of Astrages king of the Medes, w fo much swarued from humanitie, t he gave in frait charge that young (m his owne daughters fonne, now readiet be borne, fhould be made away by fo

finister practife, to avoid by that meanes the danger w by a dreame was fignified vnto him. Notwithstandi yong infant finding friends to preferve him alive, and grow

ing vp by meanes of the Peeres fauor (to whome his grandfather by his cruell dealings, was become odious) obtained the Crowne our of his hands, and dispossessing him, seated himselfe in his roome.

This Cyrus was that mightie and awfull king of Persia, whom God vied as an inftrument for the deliverie of his peopleout of the captiuitie of Babylon, as he foretold by the Prophet Isaiah:who yet (following kind) made cruell war in many places for the space of thirtie yeares: and therefore it was necellarie that he should taste some fruits of his insariable and bloud-thirftie desire, as hee indeed did : for after many great victories and conquests over divers countries atchieued, go- orofilib.2: ing about to affaile Soythia alfo, bee and his armie together were furprised, ouercome, and flaine, to the number of two hundred thousand persons: and for his shame received this difgrace at a womans hand, who triumphing in her victorie, threw his head into a facke full of bloud, with thefe tearmes, Now glut thy selfe with bloud which then hast thirsted after so long time.

Cambyfes, Cyrus fon, was also so bloudy and cruell a man, Herod. lib. 3. that one day hee shot a noblemans some to the heart, with an arrow, for being admonished by his father of his drunkennes, to which hee was verie much given, which he did in indignation, and to shew that he was not yet so drunken but he knew how to draw his bow. Hee caused his owne brother to bee murdered privily, for feare hee should raigne after him ; and flew his lifter for reproving him for that deed. In his voyage to Ethiopia, when his armie was brought into fo great penuric of victuals, that they were glad to feed upon horse fiell, hee was so cruell and barbarous, that after their horses were spent he caused them to eat jone another : But at his returne from Ægypt, the Sulians his chiefe citifens welcommed him home with rebellion: and at last, as he was riding, it so chaneed, that his sword fell out of the scabberd, and himselfe vpon the point of it, so that it pierced him through, and so hee

Infline.

After that Xerxes by his ouerbold enterprise had disturbed Dioder.lib.11. the greatest part of the world, patsed the sea, and trauersed many countries, to the end to assail Greece with innumerable forces, he was ouercome both by sea and by land, and compelled privily to retire into his countries with shame and discredie: where he had not long beene, but Artabanus the captaine of his guard killed him in his pallace by night: who also after that and many other mischiefes committed by him, was himselfe cruelly murthered.

The thirrie Gouernours which the Lacedemonians fer ouer the Athenians by compulfion, were fuch eruell tyrans, oppressions, and bloudsuckers of the people, that they made away a great part of them, vntill they were chased away themselves violently: and then beeing secretly dogged and pursued, were all killed one after another.

Pyrrhus king of Epire that raigned not long after Alexander the great, was naturally disposed to such a quicknes and heat of courage, that he could never be quiet but when he was either doing some mischiefe to another, or when another was doing some vnto him: ever denising some new practife of molestation for pastimes sake. This his wilde and dangerous disposition began first to shew it selfe in the death of Neoperlemmes, who was conjoined king with him, whom having bidden to supper in his lodging vnder pretence of facrifice to his gods, he deceitfully flew : preventing by that meanes Neone lemus pretended purpose of poysoning him when occasion should serve. After this he conquered Macedonia by arms, and came into Italie to make war with the Romans, in thebe halfe of the Tarentines, and gaue them battell in the field, and flew fifteen thousand of them in one day:he tooke their camp, renoked many cities from their alliance, and spoyled much of their countrey even to the walls of Rome: and all this in a trice without breathing. Againe by Ascolie he encountred them the second time, where there was a great overthrow of each fide of fifteene thousand men; but the Romanes had the worst, and tooke their heeles. When hee was increased by

the Sicilian embalfadors to lend them aid to expulse the Carthaginians out of their Isle, hee yeelded presently and chased them out Being recalled by the Tarentines into lealy for their fuccour, he was conquered by the Romans after he had made war vpon them fix yeres. At his returne to Epire he re-entred by violence Macedonia, tooke many places, overcame the army of king Antigonus that relifted him, and had al the whole realme rendred into his hand. Being intreated by Cleominne to make war vpon Sparra, to the end to re-install him in his kingdome which he was deprined of : forthwith he mustered his forces, belieged the citie, and spoyled and wasted all the whole countrey. Afterwards there being a fedition raifed in the citie of Argos betweene two of the chiefest citisens, one of the which fent vnto him for aid, he (what iffue foeuer was like to enfue, whither victorie or vanquishment) could not abide in peace from disquieting others and himselfe, but must needs goe to take part in that fedition; but to his coft, even to his destruction. For first in his way he found an cuill-fanoured welcome by an ambush placed of purpose to interrupe his journey, amongst whom he lost his sonne: which mishap nothing difmaied him, nor abated any whit of his purpose or courage from pursuing this journey to Arges, though the citilens themselves increated him to retire, and though lice had no businesse there faue onely to looke over the towne : beeing arrived by night, and finding a gate left open for him to enter by by the meanes of him that had fent for him to his aid, hee out his fouldiers in, and possessed himselfe of the towne incontinently. But the citic being aided by Antigonus and the king of Sparta, charged and preffed him fo fore, that he fought meanes to retire out of the same, but could not, At which time beeing about to strike a yong man of the citie that had done him some hurt, his mother beeing aloft vpon the roofe of an house, perceining his intent, threw downe a tile with both herhands, vpon his head, and hir him fuch a knocke vpon the necke through default of his armour, that it fo bruifed his joynts, that he fell into a fudden fwound, and loft his fight, his

S iii

raincs

raines falling out of his hand, and he himselfe tumbling from his saddle upon the ground, which when some of the soldiers perceived they drew him out of the gate, and there, to make an end of the tragedie, cut off his head.

Plutarch.

The crueltie of the Ephori was maruellous strange, when being vnwilling once to heare the equalitie of lands and pot festions to be named, which deis their king, for the good of the common-wealth (according to the antient cuftome and ordinance of Lieurgus) fought to restore: they rose vp against him and cast him in prison, and there without any processor forme of law strangled him to death, with his mother and grandfather, But it coft them veric decre: for Cleomenes who was joynt king with Agis, albeit he had confented to the we uing of that web himfelfe, to the end he might raigne alone yet ceased he not to prosecute revenge vpon them, which he did not onely by his daily and viuall practifes openly, but al fo priuily; for taking them once at advantage, being at support all together, he caused his men tokill them suddenly as the fat. And thus was the good king Agis revenged. But this like murderer, which was fullied & polluted with fo much blood, he went not long vnpunished for his misdeeds : for some after, Amigonia King of Macedonia gaue him a greatour throw in a battell, wherein hee loft Sparta his chiefe citie, and fled into Ægypt for succour: where after small abode, vpe an acculation laid against him, he was cast into prison, though he escaped our with his company by cunning & only yer as he walked up and downe Alexandria in armor, in hope that through his feditious practifes the citifens would take his part, and helpe to restore him to his libertie; when he perceiued it was nothing fo, but that every man forlookehime that there was no hope left of recoucrie, he commaunded his men to kill one another, asthey did: In which desperat fund and rage he himselfe was flaine, & his bodie being found, commanded by king Ptolemie to be hanged on a gibber, and his mother, wives, & children that came with himinto higher, to be put to death. And this was the tragical end of Chancel king of Sparta. Alexan-

Alexander the tyran of Phores never ceafed to make & for our all occasions of war against the people of Thesaly, to the end to bring them generally in fubication under his dominion:he was a most bloudy and cruell minded man, hatting neither regard of reason or justice in any action. In his cruelty he buried some alive, others he clothed in beares & boares skins, and then fer dogsat their tails to rend them in pieces; others he yied in way of pastime to strike through with darts and arrowes. And one day as the inhabitants of a certaine citie were affembled rogether in counfell, hee caused his gard to inclose them vp suddenly, and to kil them all even to the very infants. Hee flew also his owne vnele, and crowned the speare wherewith he did that deed with garlands of flowers and facrificed vnto him being dead, as to a god. Now albeit this cruel Tygre was garded continually with troups of foldiers that kept night and day watch about his bodie wherefocuer he lay, and with a most ougly and terrible dog, vnacquainted with any fauing himselfe, his wife, and one servant, that gave him his mear, tied to his chamber doore, yet could he not escape the cull chance which by his wives meanes fell upon him : for fliettaking away the staires of his chamber, let in three of her owne brethren provided to murther him, as they did: for finding him afleep, one tooke him fait by the heetes the other by the haire, wringing his head behind him, & the third thrust him thorow with his fword, the al this while giving them light to diffiatch their bulinette. The citilens of Pheres when they had drawne his carkatte about their streets, and trampled upon it their belliesfull, threw it to the dogs to be denoured, to odious was his verie, remembrance among them would hadde

Ingurth, some to Manastabal brother to Micipsa king of salus. Numidia, by birth a bastard, for he was borne of a concubrite, yet by nature and disposition so valiant & ful of courage, that he was not onely beloued of all men, but also so decrely effectined of by Micopsa, that hecadopted him joyne here with his sons. Adherbat and Hiempfalsto his crowne, kindly admirabiling him in way of intreatie to continue the valor of love

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Trafon

and concord without breach betweene them, which hee promiled to performe. But Micipla was no fooner deceased, bur he by and by not content with a portion of the kingdom am. bitiously sought for the whole. For which cause hee found meanes first to dispatch Hiempfal out of his way by the hands of the gard, who in his lodging by night cut his throat, and then by battell having vanquished Adherbathis brother, of tained the fole regiment without controlment. Befides he corrupted fo by bribes the Senators of Rome that had four right authoritie in and over his kingdome, that in flead of punish. ment which his murder cried for, he was by the decree of the Senate allotted to the one halfe of the kingdome. Whereup. on beeing growne yet more prefumptuous, hee made exemions and riots upon Adherbals territories, and did him their much injurie; and from thence falling to open war, put him to flight, and purfued him to a citie, where he befreged him to long, till he was constrained to yeeld himselfe. And then he uing gotten him within his power, pur him to the crueled death her could denile: which villanous deed gave just coule to the Romanes, of that war which they vndertooke against him, wherein he was discomfitted and seeing himselfe viterly loft, fled to his fon in law Bochar, king of Mauritania, to feeke supplie of succour, who receiving him into safegard, proued falle guard voto him, and delinered him into the hands of enemies, and so was he carried in triumph to Rome by Min our fast bound; and being come to Rome, cast into perpenal prison, where first his gowne was torne off his backe by violence, next a ring of gold pluckt off his care, lap & all; and lafe ly, himselfe stark naked thrown into a deep dirch, where combating with famine fix daies, the feuenth miterably ended his wretched life, according to the merits of his mildeeds, Orfine, faith he, was strangled in prison, miles and sall

Methridates king of Parthia put to death the king of Capadocia, to get his kingdome, and after under pretence of parlying with one of his fonnes, flew him also for which cause the Romanes tooke up the quarrell, and made warre upon

Oraf. Sabel. Treason, lib.2.cap.3.

him, by meanes whereof much loffe and incontienience grew vnto him as well by fea as by land. After his first ouerthrow. where one of his fifters was taken prifoner, and when he faw himselfe in so desperate a case, that no hope of helpe was left, he flew two other of his lifters, with two of his wives, having before this war given his fourth fifter (who also was his wife) a dram of poylon to make up the tragedie. Afterward being vanquished in the night by Pompey the Roman, and put to flight with onely three of his companie, as hee went about to gather a new supplie of forces, behold tydings was brought him of the revole of manie of his Provinces and countries. and of the delivering vp of the reft of his daughters into Pomwyes hand, and of the treason of his yong sonne Pharmax, the gallantest of his sonnes, and whom hee purposed to make his. lucceffor, who had joyned himfelfe to his enemy, which troubled and aftonished him more than all the rest : so that his courage being quite dashed, & all hope of bettering his estate extinguished, his other two daughters he poyloned with his own hands, and fought to practife the fame experiment vpon himselfe, but that his body was too strong for the poison, and killed the operation thereof by strength of nature : but that which poyfon could not effect, his owne fword performed.

Though Pompey the great was never any of the most notorious offenders in Rome, yet did this staine of crueltie, ambition and desire of rule, cleaue vnto him: for first he joyning
himselfe to Silla, dealt most cruelly & vnnaturally with Carbo, whom after familiar conference, in shew of friendship, hee
caused suddenly to be slain, without shew of mercie. And with
Quintius Valerius, a wise and well lettered man, with whome
walking but two or three turnes, he committed to a cruell and
vnexpected slaughter. He executed seuere punishment vpon
the enemies of Silla, especially those that were most of note &
reputation, and vnmercifully put Brutus to death, that had
rendered himselse vnto his mercie. It was he that denised that
new combat of prisoners and wilde beasts, to make the people sport withall; a most inhumanc and bloudie passime, to

fee humane and manly bodies torne and difmembred by brute and sencelelle creatures: which if we will beleeve Plan tarch, was the onely cause of his destruction. Now after some nie brane and gallant victories, fo many magnificent triumphs; as the taking of King Hiarbas, the ouerthrow of Da miting, the conquest of Africa, the pacifying of Spaine, and the ourwelding of the commotions that were therein, the clearing of the fea coafts from Pyrates, the victorie our Me. thridates, the subduing of the Arabians, the reducing of Sym into a Prouince, the conqueft of Iudea, Pontus, Armenia Capadocia, and Paphlagonia: I say after all these worthis deeds of armes and mightie victories, hee was shamefully onercome by Inline Cefar in that civile warre, wherein it was generally thought that he had undertaken the better caulein maintaining the authoritie of the Senat, and defending the bertie of the people, as he pretended to doe: beeing thus pe to flight, and making towards Ægypt, in hope the King (to that before time he had beene his tutor) would protect and furnish him, that he might recouer himselfe againe, heesound himselfe so farre deceived of his expectation, that in stead thereof the Kings people cut him thort of his purpole, and of his head both at once, fending it for a roken to Cafer, gratifie him withall. Neuerthelette, for all this, his murden and betrayers, as the yong King, and all others that were fers of his death were justly punished for their crueltie, by the hands of him whom they thought to gratific for as Clement the Kings fifter threw her felfe down at Cafars feet toente her portion of the kingdome, and hee beeing willing allow thew her that fauour, was by that means gotten into the king palace; forthwith the murderers of Pompey befor the palace and went about to bring him into the same snare that the had caught Pompey in. But Cefar after that he had fuffained their greatest brunt, frustrated their purposes, and recounted his forces into his hands, affayled them with fuch valour and prowelle on all fides, that in short space he ouercame this wife ked and traiterous nation. Amongst the slain, the dead bod

of this young and cuill aduited King was found, overborne 267 with durt. Theodorm the kings schoolemafter (by whose in- Flor. 86.4) fligation and aduise both Pompey was flaine, and this warre vndertaken) being escaped and fled towards Asia for his safetie, found even there sufficient instruments both to abridge his journey and shorten his life. As for the rest of that murdering fellowship, they ended their lines some here, some there, in (that merciles element) the fea, & by (that boifterous element) the wind, which though sencelesse, yet could not suffer them to escape vnpunished.

Although that Iulius Cafar (concerning whom more oc- Plutareb. calion of speech wil be given hereafter) did tyrannously vsurp the key of the Romane Common-wealth, and intruded himfelfe into the Empire against the lawes, customes, and authoritie of the people and Senat, yet was it accounted a most traiterous and cruell part to maffacre and kill him in the Senar, as: he fat in his feat mildoubting no milhap, as the fequel of their seuerall ends which were actors in this tragedie did declare: forthe vengeance of God was fo manifestly displayed vpon Treason, lib. 2. them, that not one of the conspirators escaped, but was pursu- cap. 3. 4. ed by sea and land so eagerly, til there was not one left of that Plutarch. wicked crue whom reuenge had not ouertaken. Cassius beeing discomfitted in the battell of Philippos, supposing that Brut m had beene also in the same case, vied the same sword against himselfe(a maruellous thing) wherewith before he had fmitten Cefar. Brutus alfo a few daies after, when a fearefull Eutrop. vision had appeared twice vnto him by night, vnderstanding thereby that his time of life was but short, though hee had the better of his enemies the day before, yet threw himfelfe defperately into the greatest danger of the battell, for his speedier dispatch; but hee was referred to a more shamefull end, for feeing his men flaine before him , hee revyred haftily apare from view of men, and ferting his (word to his breaft threw. himselfe vpon it, piercing him through the bodie, and foren ded his life. And thus was Cafars death revenged by Ochawing and Anthonie who remained conquerors after all that. blou-

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bloudie crew was brought to nought : betwixt whom also long burft out a most cruell division, which grew vnto a fire ous and cruell battell byfea, wherein Authonie was ourcome and fent flying into Ægypt, and there taught his own hande to be his murtherers. And fuch was the end of his life, who had beene an actor in that pernitious office of the Triumyin. thip, and a causer of the deaths of many men. And forafmud as Cleopatra was the first motive and letter on of Anthonie to this warre, it was good reason that she should partake some that punishment which they both deserved; as she did: for be ing furprifed by her enemies, to the intent the might not be carried in triumph to Rome, shee caused an aspe to bite how death. Marke here the pittifull Tragedies that following on another in the necke, were fo linkt together, that drawing an holding each other, they drew with them a world of milein to a most wofull end: a most transparent and cleere glate wherein the visages of Gods heavy judgements vpon all mu therers are apparantly deciphered.

CHAP. VIII.

Other examples like unto the former.

Protopins.



Free that the Empire of Rome, dedning after the death of Theodofus, was almost at the last cast, reading yeeld up the ghost, and that Theodorick king of the Gothes had visiped the dominion of Italy under the Emperor Zeno, he put to death two great personages, Senators & chiefe

citisens of Rome, to wit, Simmachus and Boetius, only for secret surmise which he had, without probabilitie, that they most should weave some slie web for his destruction. After which cruell deed, as he was one day at supper, a fishes head of great bignesse beeing served into the table, purposing to be voice

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merrie, suddenly the vengeance of God affailed, amased. oppressed, and pursued him so freshly, that without intermisfion or breathing it fent his bodie a fenceleffe trunke into the graue in a most strange and maruellous manner: for he was conceited (as himselfe reported) that the fishes head was the head of Simmachin, whome hee had but lately flaine, which grinned vpon him, & feemed to face him with an ouerthwart threatning and angrie eye: wherewith he was fo scarred, that forthwith he rose from the table, and was polletled with such an exceeding trembling and ycie chilnelle that ran through all his joints, that he was constrained to take his chamber and goe to bed, where soone after with griefe and fretting and displeasure he died. He committed also another most cruell and traiterous part vpon Odoacer; whome inuiting to a banquer, hee deceitfully welcommed with a melle of fwords in flead of other victuals, to kill him withall, that hee might fway the Empirealone both of the Gothes and Romanes without checke.

It was not without caufe that Artila was called the fcourge forward Greek of God: for with an armie of five hundred thouland men hee de Tours. wasted and spoiled all fields, cities, and villages, that he pasfed by, putting all to fire and fword, without shewing mercieto any: on this manner he went spoiling through France, and there at one time gave battell to the wnited forces of the Romans, Vicegothes, Frenchmen, Sarmatians, Burgundians, Saxons, and Almaignes: after that, he entred Italie, tooke by way of force Aquilea, facked and destroyed Milan, with manie other cities, and in a word spoiled all the countrey : in fine, being returned beyond Almaigne, having married a wife of excellent beautie, though he was well wined before, hee died on his marriage night fuddenly in his bed: for having well carowfed the day before, hee fell into fo dead a fleepe, that lying vpon his backe without respect, the bloud which was often woont to iffue at his nostrils, finding those conduits ftopped by his vpright lying, descended into his throat and stop-

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ped his winde. And so that bloudie tyran that had shed the bloud of fo many people, was himfelfe by cheeffelion of his

owne bloud murdered and flifled to death.

Ithilbald king of Gothia at the instigation of his wife put to death very vnaduisedly one of the chiefe peeres of his realine; after which murder, ashee fat banquetting one day with his princes, enuironed with his gard and other attendants, hatting his hand in the dish, and the mear between his fingers, one find. denly reached him such a blow with a sword, that it cut of his head, fo that it almost rumbled upon the table, to the great a stonishment of all that were present.

Brog. of Tours, bib. 3. bill

Referre this properly to lib, 2.640.11.

Sigifmund king of Burgundy fuffered himselfe to beam ed away with fuch an extreame passion of choler, protoked by a falle and malicious acculation of his second wife, that caused one of his sonnes which he had by his former wife to be ftrangled in his bed, because he was induced to thinke the hee went about to make himselfe king : which deed been blowne abroad, Clodomire sonne to Clodonee and Clotild king of France, and cousin german to Sigismund, came with in itmie for to reuenge this cruelland vnnaturall part; his mether fetting forward and inciting himthereunto, in regard of the injurie which Sigismunds father had done to her father and mother, one of whom he flew, and drowned the other. At they were readie to joyne battell, Sigismunds souldiers for fooke him, fo that hee was taken and prefently put to deth, and his fonnes which hee had by his fecond wife were talen alfo, and carried captine to Orleance, and there drowned in Well. Thus was the execrable murther of Sigifmund and his wife punished in their owne children. As for Cleodomire, though he went conqueror from this battell, yet was her encountered with another difastrous misfortune : for as he marched forward with his forces to fight with Sigifmunds brother, he was by him ouercome and flaine; and for a further di grace, his difmembred head faftened on the top of a pike was carried about to the enterview of all men. Hee left behinde him

him three young fonnes, whomehis owne brethren and their vacles Chiaire and Childebert, notwithflanding their young and render yeres, tooke from their grandmother Clerildes custodie, that brought them vp, as if they would install them into some part of their fathers kingdome; but most wickedly and cruelly, to the end to pelletle their goods, lands, and feigniories, bereft them all of their lives, faue one that faued him-Celfeina Monasterie. In this strange and monstrous at Clotare shewed himselfe more than barbarous, when hee would not take pitie voon the youngest of the two, being but seven yeares old, who hearing his brother (of the age of tenne yeres) crying pittifully at his flaughter, threw himfelfe at his vacle Childeberts feet with teares, defiring him to fauchis life : wherewith Childebers beeing greatly affected, entreated his brother with weeping eies to hane pittie vpon him, and spare the life of this poore infant : but all his warnings and entreaties could not hinder the faunge beaft from performing this cruell murther vpon this poore childe, as hee had done vpon the other.

The Emperour Phoe as attained by this bloudie meanes wicephor. the imperial dignitie, even by the flaughter of his lord and lib. 18. cap. 382 mafter Mauricius, whome as hee fled in difguifed attire for feare of a treason pretended against him, he being before time the Lieutenant Generall of his armie, purfued fo maliciously and horly, that he ouertooke him in his flight, and for his further griefe, first put all his children severally to death before his face, that cuerie one of them might be a feuerall death vnto him before he died, and then flew him alfo. This murdeter was hee that first exalted to so high a point the popish horne, when at the request of Boniface bee ordained, That the Bishop of Rome should have preheminence and authoritie over all other Bishops : which hee did to the end that the fraine and blame of his most execrable murder might be either quite blotted out, or at least winked at. Vader his regencie the forces of the Empire grew wonderoully into

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decay: France, Spaine, Almaigne, and Lumbardie, resolutions the Empire: and at last himselfe beeing pursued by his fon in law Prises with the Senatours, was taken, and hanne his hands and feet cut off, was together with the whole race of his off-spring put to a most cruell death, became of his cut ell and tyrannous life.

Among all the strange examples of Gods judgements that ever were declared in this world, that one that fella King of Poland, called Popiel, for his murders, is for the strangeness thereof most worthieto be had in memories reigned in the yeare of our Lord 1346. This man among other of his particular kinds of cursings and swearing, when of hee was no niggard, vsed ordinarily this eath, If the strue, would rate might denoure me; prophecying thereby his

Manft.Cofmog. Mandat.3. Curling,lib.1. cap.31.

other of his particular kinds of curlings and fwearing, wh of hee was no niggard, vied ordinarily this eath, If the true, would rats might denoure me; prophecying thereby his owne destruction; for hee was devoured even by the land meanes which hee fo often wished for, as the sequele of hish storic will declare. The father of this Popiel feeling himsel neere death, refigned the government of his kingdomen ewo of his brethren, men exceedingly reverenced of all men for the valour and vertue which appeared in them. Hebe deceased, and Popiel beeing growne up to ripe and lawful yeres, when he faw himselfe in full libertie, without all bride of government to doe what hee lifted, hee began to give the full swinge to his lawlesse and vnrulie desires, in such for that within few dayes he became so shamelesse, that there me no kind of vice which appeared not in his behaviour, come the working of the death of his owne vncles, for all the faithfull dealing towardshim, which hee by poison broug to palle. Which being done, hee caused himselfe forthwith to be crowned with garlands of flowers, and to be perfue with precious ointments: and to the end the better to falent nife hisentrie to the crowne, commanded a fumptuous and pompous banquer to be prepared, whereunto all the Prin and Lords of his kingdome were inuited. Now as they have about to give the onfer ypon the delicate cheere, behold an

armie of rats fallying out of the dead and putrified bodies of his vncles, fer vpon him, his wife, & children, amid their dainties to gnaw them with their sharpeteeth, insomuch that his gard with all their weapons and ftrength were not able to chale them away, but being wearie with relifting their daily and mightie assaults, gaue ouer the battell: wherefore counfell was given to make great coale fires round about them. that the rats by that meanes might beekept off, not knowing that no policie or power of man was able to withftand the unchangeable decree of God; for, for all their huge forces they ceased not to run through the midst of them, & to assault with their teeth this cruell murderer. Then they gave him counsell to put himselfe, his wife, and children into a bost, and thrust it into the middest of a lake, thinking that by reason of the waters the rats would not approch vnto them; but alas in vaine; for they fwum through the waters amaine, and gnawing the boat, made such chinkes into the sides thereof, that the water began to run in: which beeing perceived of the boatmen, amaled them fore, and made them make post haft vnto the shoare, where hee was no sooner arrived, but a fresh muster of rats vniting their forces with the former, encountered him so fore, that they did him more scath than all the reft. Whereupon all his guard, and others that were thereprelent for his defence, perceiuing it to be a judgement of Gods vengeance upon him, abandoned and forfooke him at once: who feeing himfelfe destitute of succour, and forfaken on all fides, flew into a high tower in Choustinize, whither also they purfued him, and climbing even vp to the highest rooms where hee was, first ear up his wife and children (thee beeing guiltie of his vneles death) and laftly gnew and denoured him to the verie bones.

After the same fort was an Archbishop of Mentz, called Munster Cos. Hatto, punished in the yere 940, vnder the reigne of the Em- mographie. perour Othe the great, for the extreme crueltie which hee vied towards certaine poore beggers, whome in time of famine

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he affembled together into a great barne, not to reliene their wants, as hee might and ought, but to rid their lines, as hee ought not, but did : for he fet on fire the barne wherein the were,& confumed them all aliue; comparing them to rati and mice that denoured good corne, but ferued to no other good vie. But God that had regard and respect vnto those poore wretches, tooke their cause into his hand, to quit this prond Prelate with just revenge for his outrage committed again them; fending towards him an armie of rats and miceto la siege against him with the engines of their teeth on all sides; which when this curfed wretch perceived, hee remooned into a tower that standeth in the middest of Rhine, not farre from Bing, whither hee prefumed this hofte of rats could not pur fue him; but hee was deceived: for they fwum over Rhim thicke and threefold, and got into his tower with fuch frame furie, that in verie short space they had confumed him to me thing; in memoriall whereof, this tower was ever after all the tower of rats. And this was the tragedie of that blowing arch-burcher, that compared poore Christian soules whentish and base creatures, and therefore became himselfea prey vnto them, as Popiel King of Poland did before him : in whose strange examples the beames of Gods justice thin forth after an extraordinarie and wonderfull manner, to the terrour and feare of all men; when by the means of finall cretures he maderoome for his vengeance, to make entrancerp on these execrable creature-murderers, notwithstanding all mans deuises and impediments of nature: for the native operation of the elements was reftrained from hindering the palfage of them, armed and inspired with an inuincible and so pernaturall courage, to feare neither fire, water, nor weapon, till they had finished his command that sent them. And thus in old time did frogs, flyes, grashoppers, and lice, make want with Pharash, at the command of him that hath all the world at his becke.

After this Archbishop, in the same ranke of murderers wee finde

finde registred many Popes, of all whom the most notorious and remarkable are thefe two, Innocent the fourth, and Boniface the eighth, who deserved rather to be called Nocents and Malefaces than Innocents and Boniface, for their wicked and peruerie lives: for as touching the first of them, from the time that he was first installed in the Papacie, hee alwaies bent his hornes against the Emperor Fredericke, and fought with him with an armie not of men, but of excommunications and curfings; as their manner is : and feeing that all his thundering Buls and Canons could not premaile to farre as hee defired, he presently sought to bring to passe that by treason which by force he could not : for he fo enchanted certains of his household servants with foule bribes and faire words, that when by reason of his short draught, the poyson which hee ministred Hieron. could not hurt him, heegot them to strangle him to death. Marine Moreouer, he was chiefe fower of that warre betwixt Henry, Lantgraue of Thuring, whomehee created King of the Romanes, and Conrade, Frederickes fonne, wherin hee reaped a crop of discomfitures and ouerthrowes: after which, hee was found flaine in his bed, his bodie being full of blacke markes, as if he had beene beaten to death with cudgels.

Concerning Boniface, after hee had by subtile and crastie Baleni meanes made his predecetfor difmiffe himfelfe of his Papacie, and enthronised himselfe therein, he put him to death in prison, and afterward made war voon the Gibilines, and commit- Murdering ted much crueltie; wherefore also he died mad, as we heard be- Popes. fore. But touching Popes and their punishments, we shall see more in the 44 chapter following, whither the examples of them are referred, that exceeding in all kind of wickednelle, cannot be rightly placed in the treatife of any particular com-

mandement.

CHAP. IX.

Other memorable examples of the fame (ubiest:

Euguerran de Monftr. Vol. 1.



F wee descend from antiquities to his stories of later and fresher memorie wee shall finde many things worthing report and credit:as that which hap pened in the yere 1405 betwixtwo Gentlemen of Henault; the one of which accused the other for killing a neere kinfman of his, which the

other viterly and stediastly denied : whereon Duke William Countie of Henault, offered them the combat in the citie of Quefney to decide the controuerfie, when as by law it could not be ended: whereunto they beeing come, and having ho ken their speares in two, and encountered valiantly with their fwords, at length hee that was charged with and indeed guiltieof the murder, was ouercome of the other, and maden confesse with his mouth in open audience the truth of the fact : Wherefore the Countie adjudged him in the fam place to bee beheaded; which was speedily executed, and the conquerour honourably conducted to his lodging. Now albeit this manner of deciding controversies bee not approued of God, yet wee must not thinke it happened at alladuentures, but rather that the iffue thereof came of the Lord of Hofts, that by this meanes gaue place to the execution of his most high and soueraigne justice, by manifesting the murderer, and bringing him to that punishment which hee deferued.

Sneuerran de

About this verie time there was a most cruell and outs-Monfir. Vol.1. gious riot practifed and performed upon Lewis Duke of Orleance, brother to Charles the fixth, by the complet and deuise of Iohn Duke of Burgundie, who(as hee was naturally haughtie and ambitious) went about to vsurpe the gouern-

ment of the realme of France, for that the king by reason of weakenelle of his braine was not able to mannage the affaires thereof, to that great trouble and vnciuill warres were growne vp by that occasion in euerie corner of the realme. As therefore hee affected and gaped after the rule, so heethought no meanes dishonest to attaine vato it, and therefore his first enterprise was to take out of the way the Kings brother, who flood betwixt him and home. Having therefore provided fit champions for his purpose, hee found opportunitie one night to cause him to come out of his lodging late by counterfeit tokens from the king, as if he had fent for him about some matters of importance : and being in the way to S. Pauls hoftle. where the kings lodging was in Paris, the poore Prince fufpecting nothing, was fuddenly fer vpon with eighteen roifters at once, with fuch furie and violence, that in verie fhort space they left him dead upon the pauement, by the gate Barbet, his braines lying scattered about the street. After this detestable and odious act committed and detected, the cruell Burgundian was so farre from shaming, that hee vanted and boafted at it, as if he had archieued the most valorous and honourable exploit in the World (fo farre did his impudencie outstretch the bond of reason.) Neverthelesse, to cast some counterfeit colour vpon this rough practife, hee vied the conscience and fidelitie of three famous Divines of Paris, who openly in publicke affemblies approued of this murder; faying, That he had greatly offended, if he had left it vindone. About this device hee emploied especially M. John Petit, a Sorbonist Doctor, whose rashnesse and brasen-facednesse was so great, as in the councel-house of the King, stoutly to averre, That that which was done in the death of the Duke of Orleance was a vertuous and commendable action, and the author of it to bee void of fault, and therefore ought to be void of punishment. The preface which this braue Orator vsed, was, That hee was bounden in duerie to the Duke of Burgundie, in regard of a goodly pension which hee had received at his hands, and for that cause hee had prepared his poore tongue

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in token of gratitude to defend his cause. Het might better haue faid thus, That feeing his tongue was poore and milerable, and hechimfelfe a senceletse creature, therefore he ought not to allow or defend so obstinately such a destable and traiterous murder committed vpon 2 Duke of Orleance, and the same the Kings brother, in such vile fort; and that if he should doe otherwise, he should approve of that which God and man apparantly condemned, yea the verie Turker and greatest Paynims under heaven; and that hee should justifie the wicked, and condemne the innocent, which is an abhomination before God; and should put darkenesse in stead of light, and callehat which is euill, good: (for which the Prophet Efay in his fifth chapter denounceth the judgements of God against false prophets) and should follow the steps of Balaam, which let out his tongue to hire for the wages of inquitie: but none of these supposes came once into his minde But to returne to our Historie: The Duke of Burgundieh uing the tongues of these brave Doctors at his commande ment, and the Parisians who bore themselves partially in this quarrell (generally fauourers of his fide) came to Paris in armes, to justifie himselfe, as hee pretended, and strucke such a dreadfull awe of hmfelfe into all mens mindes, that notwithstanding all the earnest pursuit of the Duchesse, the widow of Orleance, for justice, he escaped vnpunished, vntill God(by other meanes) tooke vengeance vpon him: which happened after a while, after that those his complices of Paris (being become lords and rulers of the citie) had committed many horrible and cruell murders, as of the Constable and Chancellor, two head officers of the realm, whose bodies fast bound together, they drew naked through the streets from place to place in most despightful manner: for the Daulphin escaping their hands by night, and safegard in his castle, after that hee heard of the seisure of the citie, found means to alsemble certain forees, and marched to Montereaufautyon with 20000 men, of purpose to be reuenged on the Duke for all his braue and nosous demeanors: hither, under colour of parling and deniling

new meanes to pacific these old civill troubles, hee enticed the Duke, and beeing come, at his verie first arrinall, as hee was bowing his knee in reuerence to him, hee caused him to bee flaine. And on this manner was the Duke of Orleance death quitted, and the cuill and crueltie shewed towards him; returned upon the murderers owne necke; for as he flew him trecheroufly and cowardly, fo was he also trecherously and cow - Treason libe ardly flaine, and justly required with the fame measure that he cap. 3. before had measured to another: notwithstanding herein the Daulphin was not free from a grieuous crime of disloyaltie and truth-breach, in working his death without shame of either faith-breach or perjurie, and that in his owne presence, whome hee had to often with protestation of affurance and fafetie, requested to come vnto him. Neither did he escape ynpunished for it ; for after his fathers decease he was in denger of losing the Crowne, and all for this cause : for Philip Duke of Burgundie taking his fathers revenge into his hands, by his cunning devices wrought means to displace him from the succession of the kingdome, by according a marriage betwixt the King of England and his fifter, to whom he in fauor agreed to give his kingdome in reversion after his owne decease. Now as soone as the King of England was seifed upon the government of France, the Daulphin was prefently fummoned to the marble Table, to give answere for the death of the old Duke: whither, when he made none appearance; they presently banished him the realme, and pronounced him to be vnworthie to be succeeder to the noble Crowne : which truely was a verie grieuouschastisement, and such an one as brought with it a heape of many mischiefes & discomfitures, which happened in the warre betwixt England and him, for the recouerie of his kingdome.

Peter, sonne to Alphonius King of Castille, was a most Froil lib. 1. bloudie and cruell Tyran: for first he put to death his owne bift. wife, the daughter of Peter Duke of Burbon, and fifter to the Queene of France: next hee flew the mother of his baftard brother Henrie, together with many Lords and Barons of the realme,

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realme, for which hee was hated not onely of all his fubjors but also of his neighbor and adjoyning countries: which ha tred moued the aforefaid Henrie to afpire vnto the Crowne which, what with the Popes auouch, who legitimated him and the helpe of certaine French forces, and the support of the Nobilitie of Castille, he soone archieued. Peter thus abandoned, put his fafest gard in his heeles, and fled to Bordeaux towardsthe Prince of Wales, of whome hee received fich good entertainment, that with his aid hee foone re-entred his lost dominions, and by maine battell chased his bastard brether out of the confines thereof: but being re-installed, while his cruelties ceased not to multiply on cuerie side, behold Henrie (with a new fupply out of France) began to affault himafresh, and puthim once againe to his shifts: but all that he could doe could not thift him out of Henries hands, who purfued him fo hotly, that with his owne hands hee foone rid

him out of all troubles, and afterwards peaceably enjoyed the kingdome of Caftille.

But about all the horrible murders and maffacres that energy were heard or read of in this laft age of the World, that blouding maffacres in Page 2001.

die massacre in France, vnder thereigne of Charles the ninth, is most famous, or rather infamous; wherein the noble Admirall, with many of the nobilitie and gentrie, which were Protestants, were most traiterously and cruelly murdered in their chambers and beds in Paris, the foure & twentieth of August, in the night: in this massacre were butchered in Paris that verie night ten thousand Protestants, and in all France, (for other cities followed the example of Paris) thirtie, or as some say, forcy thousand. I wilt not stand to relate the particular circumstances and manner thereof, it being at large described by divers writers both in French and English:only to our purpose, let vs consider the judgements and vengeance of Almightie God vpon the chiefe practifers and plotters thereof which were thefe: Charles the ninth then King, by whole commission and commandement this massacre was vnder taken; his brother and succetsour the Duke of Anion; the

Queene

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Queene mother, his baftard brother, and the Duke of Guife, yeathe whole towne of Paris ; and generally all France was guilty thereof, Now observe Gods just revenge : Charles himfelfe had the thred of his life out off by the immediat hand of God, by a long and lingring ficknesse, and that before he was come to the full age of 24 yeres : in his ficknetle bloud iffued in great abundance out of many places of his body infomuch that sometimes he fell and wallowed in his owne bloud : that as hee had delight to fhed the bloud of fo many innocents, fo hee might now at the latter end of his dayes bee glutted with bloud. And furely by this meanes the Lord did put him in minde of his former bloudie murders, to draw him to repenance, if it were possible. The Duke of Anjou, who succeeded his Charles in the Crowne of France, and was called Henry the third, was murdered by a young Tacobine Monke, called Frier laques Clement, at the instigation of the duke de Maine and others of the league, and that (wherein appeareth manifeftly the hand of God) in the felfe fame chamber at S. Cloues wherein the Councell for the great mallacre had beene taken and plotted, as it is constantly affirmed. The Duke of Guise, in the yeare 1588, the 23 of December, was murdered by the kings owne appointment, being fent for into the kings chamber out of the councel chamber, where arrended him 45 with npiers and poniards readie prepared to receive him. The Q. mother soone after the saughter of the Duke of Guise, tooke the matter fo to heart, that thee went to bed, and dyed the first of lanuarie after. Touching all the rest that were chiefe actors in the tragedie, few or none escaped the apparant vengeance of God : and as for Paris and the whole realm of France they also felt the seuere scourge of Gods justice, partly by civile wars and bloudihed, and partly by famine and other plagues; fothat the Lord hath plainly made knowne to the world, how precious in the lighe of his most Holy Majestie, is the death of innocents, and how impossible it is for cruell murderers to cleape vnpunished.

CHAP.

CHAP. X.

Of divers other Murderers, and their



Aximinus from a shepheard in Thracia, grew to be an Emperor in Rome by these degrees: his exceeding strength and swiftnesse in running commended him so to Senerus the Emperour, that he made him of his gard; from that he arose to be a Thibune, & at last to be Emperor which

place he was no fooner in pollession of but immoderat concile (all this while buried) began to shew it selfe: for hee made hauocke of all the Nobilitie, and put to death those that hest spected to be acquainted with his estate: insomuch as some called him Cyclops, some Businis, others Amers, for his cueltie. Wherefore the Senate of Rome seeing his indignitie, proclaimed him an enemie to their commonwealth, and made lawfull for any man to procure his death: Which beeing knowne, his souldiers lying at the siege of Aquileia, mount with hatred, entred his tent at noone day, and slew him and the sonne together.

Instinianthe younger (no lesse hatefull to his subjects for his crueltie than Maximinus) was deposed from the empire by conspiracie, and having his northrils slit, exiled to Chessena, Leomius succeeding in his place. Howbeit ere long here covered his Crowne and Scepter, and returned to Constantinople, exercising more crueltie at his returne, than ever he had done before: for he not only put to death Leontius & There was, but also at that any way favored their parts. It is faid of him, that he never blew his mangled nose, but he caused one of the to be executed to death. At last he was slaine by Philippieus.

to verifie the word of the Lord, That hee which striketh with

the (word shall perish with the sword.

Albonius king of Lumbardie, drinking vpon a time to his wife Rosmund in a cup made of her fathers skull (whom he in battell had flaine) fo displeased her therewith, that shee (attriburing more to naturall affection than vnitie of marriage)decreed with her felfe to hazard life and kingdome, to be reuenged vpon this grieuous injurie; wherefore the thus practifed: A knight called Hemichild was enamoured with one of her maids ; him thee brought into a fecret darke place by policie, in flew to injoy his love, but indeed to be at her commande for thee supplied his loues place; and then discouering her felfe, put it to his choice, either to kill her husband, or to be accused by her of this villanie. Hemichild chose the former. and indeed murdered his Lord in his bed; and after the deed dene fled with her to Rauenna. But marke how the Lord requited this murder, even most strangely; for they both which had beene linkt together in the fact, were linkt together also in the punishment; and as they had beene joynt instruments of anothers destruction, so he made them mutuall instruments of their own: for Refimund thinking to poison him too, made him drinke halfe her medicine; but he feeling the poifon in his veines, staied in the mid way, and made her sup vp the other halfe for her part : fo they died both together.

The Electors of the Empire difagreeing in fuffrages, Adol Munft. Cofm. phus Duke of Natlauia, and Albertus Duke of Austria, tooke Philip. Melan, vpon them the regiment and managing of the State: whereupon grew grieuous wars in all Germanie, and diffention between the two State-men, so that Adolphus was flaine by the Duke of Austria in battell by the citie of Spire: whose death was thus notably revenged. All that tooke part against him, or that were accellarie to the murder, perished most strangely; Albert Earle of Hagerloch was flaine, Otto of Ochfensteme was hanged, the Bishop of Mentz died suddenly of an apoplexie, in his cellar, the Bishop of Strasbrough was but

After the death of Woldimirus king of Rhythenia, his for

chered by a Butcher: the Earle of Leimingen died of a frence 284 the Duke of Austria himselse was flaine by his nephew labor from whom he had taken the gouernment of Suema, became of his vnthriftinetie: generally they all came to definiction fo grieuous is the cry of innocent bloud, against those that are guiltie thereof.

Treafon,lib.2. (CAD.3.

2.cap.10.

Berifus succeeded in the kingdome, who though he was very tuous and religious Prince, yet could not his vertue or religi. on priviledge him from the malice of his brother Snadon who gaping and itching for the Crown, flew his brother this good prince as he was sleeping in his chamber, together with throw. Pol.lib. his Efquire that attended upon him: and not content bear. with, but adding murder to murder, he affaulted another his brethren by the fame impietie, and brought him to be Tame end. Whereupon the last brother Iorislam (to bee rese ged on this villanie) fet vpon him with an army of men & ling his complices, droughim to fly to Crachus king of Polo nia for fuceour : who furnishing him with a new armie, fent him backe against his brother, in which battel (his successe be ing equalt to the former) hee loft hismen, and himfelfe efciping the fword, died in his flight to Polonia, and was buried in a bale and ignoble fepulchre, fit enough for fo bale and igno ble a wretch. And that we may fee how hatefull and vingody a thing it is to be either a protector or a fauer of any murder, marke the judgement of God that fell vpon this king of Po-Treason, lib. 2. Ionia, though not in his owne person, yet in his posterine for he being dead, his eldeft fon and heire Crachus was murdeed by his yonger brother Lechus, as they were hunting, fo difguifed and torn, that every man imputed his death not to Lechno (whole eyes dropt crocadiles teares) but to fome fauage and

> cruell beaft: howbeit ere long (his trechery being discource and differfed of his kingdome) hee died with extreamegricio and horrour of conscience. And thus we see that Crache his kingdome came to desolation for maintaining a murderer.

Loba

\$AP.3.

Tobathe high Prieft of Ierufalem, fon and fucceffor to In-285 das, had a brother termed Isfan, to whom Bagofesthe lieutemant of Artaxerxer army promised the Priesthood, meaning 10 fept. autiq. indeed to depose John, and install him in his roome: vpon Indais li. 11. 6.7 which occasion this lefus growing infolent, spared not to reuile his brother, and that in the temple, with immodest & opprobrious speeches, so that his anger being prouoked, he flew him in his rage ; a most impions part for the high Priest to Prophenation pollute the holy temple with bloud, and that of his owne bro- of holy things, ther, & fo impious, that the Lord in justice could not chuse bin Lib. I.cap. 34. punish the whole nation for it most fenerely . For this cause Bagofes imposeda tribute vpon them, euen amost grienous tribute, that for ouerie lambe they offered upon the altar, they should pay fiftie groats to the king of Perlia, belides the prophanation of their temple with the vacircumcifed Perlians, who entred into it at their pleafures, & fo polluted the Sanfluarie and holy things of God : this punishment continued vpon them feuen yeares, and all for this one murder.

Gerhardus Earle of Holfatia, after hee had conquered the Treafon libes Danes in many and fundrie battels, was traiteroully flaine in cap. 3. the cirie Kanderhusen, by one Nicolam Lacobus, a rich Baron: fo that whom the open enemy feared in the field, him the prinie fubrill for murdered in his chamber, But the traitor and murderer, albeit he fled to the caftle Schaldenburg, and got a band of fouldiers to defend himfelfe, yet he was furprifed by the Earles fonnes, who tormenting him as became a traitor to be tormented, at last rent his bodie into foure quarters, and fo.

his murder and treason was condignely punished.

Aboue all, the execution of Gods vengeance is most nota- Greg. of Tours, bly manifested in the punishment and detection of one Par- 10.1.cap. 36. shenisman homicide, treasurer to Theodobers king of France : who having traiteroully flaine an especial friend of his called Aufanim, with his wife Papianilla, when no man suspected or accused him thereof, hee detected and accused himselfe This example after this ftrange manner: As hee flept in his bed, suddenly belongethalfo. hee roared our most pittifully, crying for helpe, or elfe hee to the 11, chap.

perished and being demanded what he ailed, he halfe aftere answered, That his friend Aufanius and his wife, whome hee had flaine long agoe, funmioned him to judgement before God : vpon which confession hee was apprehended, and after due examination stoned to death. Thus thoughall witnesses faile, yet a murderers owne confcience will bewray him

Caf. Hed.li. 6. -6ap.17.

Pepin and Martellus his fonne, kings of France, onjoying profpericie and eafe, fell info divers monitrous fins : as to forfake their wines and follow whores: which filthinesse when the Bilhop of Tungria reprodued, Dodo the harlots brother murdered him for his labor: but he was presently taken with the vengeance of God, even a loulie and most filthic different with the griefe and ftinke whereof beeing mooued, hether himselfe into the river of Mosa, and there was drowned.

Martian. Scotus.

trattus.

How manifest and euident was the vengeance of God vo on the murderers of Theodorick Bilhop of Treuerle: Comide the authour of it died fuddenly: the fouldier that helped to Hermanus con- throw him downe from the rocke, was choaked as hee was at Supper: two other fernants that laid to their hands to this murder flew themselves most desperatly.

cafp. Hed.li.6. gap. 10.

About the yere of our Lord 700, Geilian the wife of Gof bert prince of Wurtiburg, being reproued by Kilianu for incest (for shee married her husbands brother) wrought sud meanes, that both hee and his brethren were deprived of the lines: but the Lord gaue her vp to Satan in vengeance, forther the was prefently possessed with him, and so continued tither dying day.

A certaine woman of Millaine in Italie hung a yong boy, and after devoured him in flead of meat, when as shee wanted none other victuals : and when thee was examined about the crime, shee confessed that a spirit persuaded her to doe it, telling her, that after it shee should attaine vnto what soeuer shee defired : for which murder thee was tormented to death by a lingring and grieuous punishment. This Arlunus reporter to have happened in his time. And furely howfoever openly the Diuell sheweth not himselfe, yet he is the moouer and per-

funder of all murders, and commonly the Doctor: For hede. lighteth in meus blouds and their destruction, as in nothing more.

A gentleman of Chaleur in Follignie, beeing in the Duke of Sanoyes armie, in September the yeare of our Lord 15 80. and griening to behold the cruelties which were exercised upon the poore inhabitants of that countrey, resolved to depart from the faid armie: now because there was no fafer nor necrer way for him, thanto croffe the lake to Bonne, he entreated one of hisacquaintance, named lohn Villaine, to procure him means of fafe pallage ouer the lake: who for that purpole procured two watermen to transport him, with his horse, apparel, and other things: being vpon the lake, the watermen, whereof the chiefest was called Martin Bourrie, fell vpon him and out his throat : Iohn Villaine vnderstanding hereof, complained to the magistrates; but they being forestalled with a prefent from the murderer, of the gentlemans horse, which was of great value ande no inquisition into the matter, but said that he was an enemy which was dispatched; and so the murderers were justified; but God would not leave it so vnpunished; for about the fifteenth of Iulic 1 50 1, this Bourrie going with diuers others to shoot for a wager, 'as hee was charging the harquebuse which he had robbed the gentleman of when he murdered him, it suddenly discharged of it selfe, and shot the murderer through the heart, so that he fell downe starke dead, and neuer stirred nor spake word.

In the first troubles of France, a Gentleman of the troups Historie of which belieged Moulins in Bourbonnois, was taken with the ainth, ficknesse, in such fort that hee could not follow his companie when they dislodged; and lying at a Bakers house which profelled much friendship and kindnesse to him, hee put such confidence in him, that he shewed him all the money that he had: but so farre was this wretch from either confeience or common honestie, that as soone as it was night hee most wickedly murdered him. Now marke how God revenged it: ithappened not long after, that the murderer being in fen-

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tinell,

nell, one of his owne fellowes ynawares fhot him through the arme with a harquebule, whereof he languished the space of three moneths, and then died starke mad.

The fame hifloric.

The towne of Bourges being yeelded by Monlieur Dy. wor, during the first troubles in France, the inhabitants were inhibited from talking together, either within or without the towne, or from beeing about two together at a time: vnder colour of which decree many were most cruelly murdered: And a principall actor herein was one Garges captains of the Bourbonne quarter, who made a common practife of killing innocent men, under that pretence. But shortly after, the Lord that heareth the crie of innocent bloud met with him: for he was stricken with a burning feuer, and ran vp and down blaspheming the name of God, calling vpon the Divell, and crying out if any would go along with him to hell, he would pay his charges; and fo died in desperate and franticke man ner.

The fame hi-Moric.

Peter Martin , one of the Queries of the King of France his stable, and Post-master at a place called Lynge, in the way rowards Poyctou, vpon a fleight acculation, without all just forme of lawfull procetie, was condemned by a Lord to be drowned: The Lord commanded one of his Faulkners execute this fentence ypon him, ypon paine to bee drowne himselse: whereupon hee performed his masters command: But God deferred not the renenge thereof long; for within three daies after, this Faulkner and a Lackey falling our shour the dead mans apparell, went into the field and flew one and ther. Thus hee that was but the inftrument of that murde was justly punished: how much more is it likely that theauthor escaped not scot free, except the Lord gaue him a hear truely to repent,

It hath beene observed in the historie of France, since the yeare of our Lord 1560, that of a thousand murderers which remained vnpunished in regard of men, not tenne of them escaped the hands of God, but came to most wretched

ends.

In the yeare of our Lord 1546 lobn Diazins, a Spaniard by birth, living a student and Professor in Paris, came first to Geneua, and then to Strasbrough, and there by the grace of Gods spirit saw his Sorbonicall errors, and renounced them. betaking himselfe to the profession of the purer religion, and the companie and acquaintance of godly men: amongst whome was Bucer that excellent man, who fent him also to Numburge, to ouerfee the printing of a booke which hee was to publish. Whilest Diazius lived arthis Nurnburge (a citie Sleid-lib. 17. scituat youn the river Dimow) his brother, a lawyer, and judge laterall to the Inquisition, by name Alphonfus, came thither, and by all meanes possible endeuoured to disfuade him from his religion, and to reduce him againe to Poperie. But the good man persisted in the truth notwithstanding all his perfuafions and threats: wherefore the fubtill fox tooke another course, and faining himselfe to be converted also to his religion, exhorted him to goe with him into Italie, where he might do much good; or at the least to Angust: but by the counsell of Bucer and his friends he was kept backe, otherwise willing to follow his brother. Wherefore Alphonsiss departed, and exhorted him to conftancie and perseuerance, giving him also fourteene crownes to defray his charges. Now the wolfe had not beene three daies absent, when hee hired a rakehell and common butcher, and with him flew againe to Nurnburge in post hast : and comming to his brothers lodging, delivered him a letter, which whileft he read, the villain his confederat cleft his head in pieces with an axe, leaving him dead vpon the floore, and fo fled with all expedition. Howbeit they were apprehended, yet quit by the Popes justice (so holy and faced are the fruits of his Holinetle) though not by the justice of God, for within a while after hee hung himselfe vpon his mules necke at Trent.

Duke Abrogastes slew Valentinian the Emperour of the West, and advanced Engenine to the crowne of the Empire: but a while after, the same sword which had slain his lord and mafter

mafter was by his owne hands turned into his owne bowels. Languet, Chron Mempricius the sonne of Madan, the fourth King of Eng. land, then called Brittaine after Brute, had a brother called Manlius, betwixt whome was great strife for the sourraigne dominion:but to rid himfelfe of allhis trouble at once, he flew his brother Manlim by treason, and after continued his raigne in tyrannie and all vnlawfull lufts, the space of twentie yeres; but although vengeance all this while winked, yet it flor not for at the end of this space, as he was hunting, he was denouof wilde beafts.

> In the years of our Lord God 745 one Sigebert was au. thorised king of the Saxons in Brittaine, a cruell and tyrannous Prince towards his subjects, and one that changed the antient Lawes and customes of his Realme after his owner pleasure : and because a certaine Nobleman somewher tharpely advertised him of his euill conditions, hee malicioully caused him to be put to death. But see how the Lord reuenged this murder, hee caused his Nobles to deprive him of his kingly authoritie, and at last as a desolate and for lorne person, wandring alone in a wood, to bee staine of a fwineheard, whose master hee (beeing king) had wrongfully put to death.

Acts and Monuments.

About the years of our Lord 793 Ethelbert king of the East Angles, alearned and right godly prince, came to the court of Offa the king of Mercia, perfuaded by the councillo his nobles, to fue for the marriage of his daughter, wellaccom panied like a prince with a great traine of men about him: whereupon Offa's Queene conceining a false suspinion of that which was never minded, That Ethelbert under the pretence of this marriage, was come to worke fome violences gainst her husband, and the kingdome of Mercia, so persuded with king Offa and certaine of his Councell that night, that the next day following Offa caused him to be trained into his palace alone from his companie, by one called Gaymberius, who tooke him and bound him, and after frooke of

his head, which forthwith hee presented to the King and Queene. Thus was the innocent King wrongfully murdered. but not without a just revenge on Gods hand: for the aforesaid Queene, worker of this villanie, lived not three monethes after, and inher death was fo tormented, that shee bit and rent her tongue in pieces with her teeth, which was the inftrument to fet abroach that murtherous practife. Offa himfelfe understanding at length the innocencie of the king, and the hainous crueltie of his fact, gaue the tenth part of his goods to the Church, bestowed vpon the Church of Hereford, in remembrance of this Ethelbert, great lands, builded the Abbey of S. Albons, with certaine other Monasteries beside, and afterward went to Rome for his penance, where hee gaue to the Church of S. Peter, a penie through every house in his dominion, which was commonly called Rome-shot, or Peterpence, and there at length was transformed from a king to a monke. Thus God punished not onely him and his wife, but the whole land, for this vile murder.

One principall cause of the conquest of this land by the Ranulphus. Normans, was a vile and horrible murder committed by one Goodwin, an Earle in England, vpon certaine Normans that came ouer with Alfred and Edward, to visit their mother Emma, that had beene married to King Canutius. This matter thus fell out: When these two came from Normandie to England, to visit their mother, as I have said, Earle Goodwin having a daughter called Godith, whome hee thought to marrie to Edward, and aduance him to the kingdome, to bring his purpose to passe vsed this practise, that is, to perfuade King Hardeknout and the Lords, not to fuffer those Normans to bee within the Realme, for jeopardie, but rather to punish them for example : by which meanes hee got authoritie to order the matter himselfe: Wherefore hee mer them on Guild downe, and there wretchedly murdered, or rather martyred the most part of the

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Normans, killing nine, and leaving the tenth alive through. out the whole companie; and then tything agains the faid tyth, he flew euerie tenth knight, and that by cruell torment. as winding their guts out of their bodie, after a most fauage manner : among the rest he put out the eyes of the elder of the two brethren, Alfred, and fent him to an Abbey at Elie. where being fed with bread and water, hee ere long ended his life. Now albeit hee obtained his purpose heereby, and married his daughter to Edward, who was after King, called Edward the Confessor, yet did not Gods justice seepe to punish this horrible murder : for hee himselfe died nor long after suddenly, having forsworne himselfe, and the Normanes with William their Dake ere long came into this Island, to revenge this murder, as also to claime a right of inheritance bequeathed vnto him by Edwardhis Nephew: and how hee succeeded, and what miseriche brought this whole Nation vnto, who knoweth not be heere is the justice of God: As the Normans commin with a naturall English Prince, were most cruely and barbaroully murdered of Englishmen; so afterwards the Englishmen were slaine and conquered, by the Normans comming with a forreine King, being none of their natural cou trey.

In the yeare of our Lord fixe hundred threescore and eighteene, Childerich King of France caused a Nobleman of his Realme, called Bolyde, to bee bound to a stake, and there beaten to death, without the pretence of any just crime or accusation against him: For which crucket his Lords and Commons, beeing grieuously offended, conspired together, and slew him and his wife as they were

hunting.

In the raigne of Edward the second and Edward the third, Sir Roger Mortimer committed many villanous ourages, in shedding much humane bloud: but he was also justly re-

compenced in the end; first he murthered King Edward the fecond, lying in Barkeley Castle, to the end he might, as it was supposed, enjoy Isabel his wife, with whom he had very suspicious familiaritie. Secondly, he caused Edward 3.to conclude a dishonorable peace with the Scots, by restoring them all their antient writings, charters, and patents, whereby the Kings of Scotland had bound themselves to be seudaries to the Kings of England. Thirdly, he accused Edmund Earle of Kent, vncle to King Edward, of treason, and cansed him vijuftly to be put to death. And laftly he conspired against the King to worke his destruction; for which and divers other things that were laid to his charge he was worthily and just-

ly beheaded.

In the reigne of Henrie the fixt, Humfrey the good duke of Gloucester, and faithfull protestour of the King, by the meanes of certaine malicious persons, to wit, the Queene, the Cardinall of Winchester, and especially the Marquesse of Suffolke, (as it was supposed) was arrested, cast into hold, and strangled to death in the Abbey of Bury: For which cause the Lords hand of judgement was vpon them all: for the Marquesse was not onely banished the land for the space of five yeares, but also banished out of his life for euer; for as hee failed towards France, hee was met withall by a Ship of Warre, and there presently beheaded, and the dead corps cast vp at Douer; that England wherein he had committed the crime, might be a wirnelle of his punishment. The Queene, that thought by this meanes to preserve her husband in honour, and her selfe in estate, thereby both lost her husband and her state : her husband lost his realme; and the Realme loft Anjou, Normandie, with all other places beyond the sea, Calice onely excepted. As for the Cardinall, who was the principall artificer of all this mifchiefe, he lived not long after; and being on his death bed, murmured and grudged against God, asking wherefore hee should die, having so much wealth and riches ? and say-

ing, That if the whole Realme would faue his life, hee was able either by policie to get it, or by riches to buy it; but death would not be bribed; for all his aboundant treasure he died miserably, more like a Heathen than a Christian, without any shew of repentance. And thus was the good Dukes death re-

uenged vpon the principall procurers thereof.

As the murder of a gentleman in Kent, called mafter An den of Feuersham, was most execrable, so the wonderfull dir. couerie thereof was exceeding rare. This Arden being form what aged, had to wife a young woman, no leffe faire than dishonett, who being in love with one Mosbie morethan her husband, did not onely abuse his bed, but also confirm his death with thisher companion: for together they had notorious ruffian, one Blacke Will, to ftrangle him to det with a towell as hee was playing a game at tables: which though fecretly done, yet by her owne guiltie conscience, and forme tokens of bloud which appeared in the house, was some discouered and confessed. Wherefore the her selfe was burn at Canterburie: Michael, mafter Ardens man, was hanged in chaines at Feuersham: Mosbie and his lifter were hanged in Smithfield: Greene another partner in this bloudy actionwas hanged in chaines in the high way against Feuershams And Blacke: Will the Ruffian, after his first escape, was apprehended and burnt on a scaffold at Flushing in Zeeland. And thus the murderers had their deferued dues in this life, and who they endured in the life to come (except they obtained made by true repentance) is casie to judge.

led Anjan, Northandic, with all colur-

offic he hard north grains and being on his death bed, to shared and grand. It seems to God asking which are free her bedde the hearing to much walk and are is and fays

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CHAP, XI.

of the admirable discouerie of Murders.



S the Lord hath shewed himselfe a most just Judge, in punishing most feuerely this horrible finne of shedding mans bloud, so hath he alwaies declared his deteftation therof, and his will to have it punished by those who are in his flead voon the earth, and have the fword of vengeance

committed vnto them: by his miraculous and supernaturall detecting of fuch murderers from time to time, who have carried their villanies fo closely, as the eye of man could not efpy them : plainely shewing thereby, that the bloud of the slaine crieth to the Lord for vengeance from the earth, as Abels did Gen.4. ypon Cain: and that God will have that law stand true and firme, which he made almost before all other lawes: He that Gen. heddeth mans blond, by man shall his blond be fleed, If I should commit to writing all the examples of this kinde, which either are recorded in Authours, or which dayly experience doth offer vnto vs , it would require rather a full Booke than a short Chapter for that subject : And therefore I will be content with fome fewe, and those for truth most credible, and yet for strangenelle most incredi-

And to begin with our owne countrey: About the yeare lornaled f. of our Lord 867, a certaine Nobleman of the Danes, of the kings flock, called Lothebrocen, father to Inguen and Hubbe, entring vpon a certaine time with his hawke into a cockboar alone, by chance through tempest was driven with his hawke to the coast of Northfolke in England, named Rodham: where beeing found, and derained hee was preferred to king

Edmund, that raigned ouer the East-Angles in Northfolke and Suffolke at that time. The King (as hee was a just and good man) vnderstanding his parentage, and seeing his cause. entertained him in his Court accordingly; and every day more and more perceiuing his activitie, and great dexterity in hunting and hawking, bare speciall fauour vnto him: infomuch that the Kings Faulconer bearing privile malice against him, for this cause, secretly as they were hunting togethering wood, did murther him, and threw him in a buth. Lothebrote being thus murthered, and shortly missed in the Kings hour no tydings could be heard of him, vntill it pleafed God ton yeale the murther by his dog: which continuing in the wood with the corps of his Mafter, at fundrie times came to the Court, and fauned on the King : fo that the King fulpedin fome fuch matter, at length followed the trace of the hound and was brought to the place where Lothebroke lay. Whenupon inquifition being made, at length by fome circumstant ces of words, and other fulpitions, it was knowne thather was murthered by Berike the Kings Faulconer: who for his punishment hee was fet into the same boat of Lothebroke alone, and so committed to the mercie of the sea : but thefer more mercifull to him than he was to Lothebroke, caried him directly to the coast of Denmarke, from whence Lorhebra came; as it were there to be punished for his murther. His the boat of Lathebroke being well knowne, hands were lad vpon him, and by torments he was enquired into : but heto faue himfelfe, vetered an vntruth of King Edmund; living, That the King had put him to death in Northfolke. Whereupon reuenge was denifed, and to that end an armie of men prepared and fent ouer: which was the first occasion of the Danes arrivall in this land. Thus was this murther wonds fully discourred by meanes of a dog, and bo too, soot signif

Plutarch Solextia anima.

Plutarch in his book De selectia animalium, reported the like storie of a souldier of King Pyrrhm, who being shahis dog discouered the murtherers: for when as the dog sould by no meanes be brought from the dead bodie, but faming up-

on the King, as it were desiring helpe at his hand; the King commanded all his Armie to patse by in good order by two and two, till at length the murtherers came; and then the Dog slew vpon them so siercely, as if hee would have torne them in pieces; and turning to the King, ranne againe vpon the murtherers. Whereupon being apprehended and examined, they soone confessed the fact, and received condigne punishment for their desert. Plus arch as cribeth this to the secret of Natures instinct; but were must rather artibute both this and all such like, to the mightic singer of God, who to terrise men from shedding humane bloud, doth stirre vp the dumbe creatures to be reuealers of their bloudies singe.

The like storie the same Authous reported of the mur The sames ther of the Poet Hessod, who beeing staine by the sonnes of Gamptor, the murther, though secret, and the Murstherers, though vinknowne to all the world saue to God and their owne conscience, were discovered and brought to punishment by the means of a Dog which belonged to him that was murthered.

The like also wee reade of two French Merchants, which Blonday, transiling together through a certaine Wood, one of them me against the other for the desire of his mony, and so slew him, and buried him: but the Dog of the murthered Merchant would nordepart from the place, but filled the Woods with howlings and cryes. The murtherer went forward on his journey, and the Inhabitants neere the fayd Wood, found out the murthered corps, and also the Dog, whom they tooke we and nourished till the Faire was done, and the Merchants returned; at which time they watched the Highwayes, having the Dog with them; who setting the murtherer, instantly made force at him without all prouocation, as a man would doe at his mortall enemie; which thing caused the peopleto apprehend him; who being examined, consessed the fact, and received condigne punishment for so fould a deed.

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Blondas.

The fame Author reporteth yet a more memorable and strange storie of another murder discouered also by the meanes of a dogge, which I may not omit. There was (fayth hee) a certaine maid neere Paris, who was beloued of two young men; the one of whome as hee was going to vilite his love, happened to bee murdered by the way, and buried : now his dogge which hee had with him would no departfrom the grave of his mafter : at the last the young man beeing milled by his father and brethren, was diligent. ly fought for but not finding him, at last they found his dogge lying upon his grave, that howled pittifully as fore as hee faw his mafters brother: the grave was opened, and the wounded corpes found, which was brought away, me committed to other buriall, vntill the murderer should be descryed : Afterward, in processe of time, the dogge in the presence of the dead mans brethren espied the murden and prefently affaulted him with great hercenetle : When upon hee was apprehended, and examined, and when by meanes nor policie hee would confesse, the magistran aljudged, That the young man and the dogge should combat together: The dogge was covered with a drie fod sking in Read of armour, and the murderer with a fpeare, and on his bodie a thinne linnen cloth; and so they both care forth to fight: but behold the hand of vengeance: man offering at the dogge with his speare, the dogge ped prefently at his face, and caught him fast by the the and ouerthrew him : whereat the wretch amaled, or ed our to the beholders, Take pittie on mee, and pull off the dogge from my throat, and I will confesse all: the which beeing done, hee declared the cause and manner of the whole murder, and for the same was defendedly put to death.

All these murders were discovered by dogges, the Low ving them as instruments to reueale his justice and very ance vpon this blondie sinne, but these following by other meanes: The murder of the Poet Ibyem was detected by

Cranes e

Cranes; as yourmay fee in the 3 of chapter of this booke more at large fet forth.

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Luther recites such another story as that of Ibyeus, of a cera Luther. taine Althaigne, who in travelling sell among theeres, which being about to cut his throat, the poore man elpied a slight of Crowes, and said, O Crowes I take you for mitnesses and remengers of my death. About two or three daies after, these murdearing there is drinking in an Inne, a companie of Crows came and lighted on the top of the house: whereupon the theeres began to laugh and say one to another, Looke yonder are they which must reuenge his death, whom we dispatched the other day. The Tapster out hearing them, told it to the magnitar; who presently caused them to be apprehended, and upon their disagreeing in speeches and contrarie answers, urged them so far, that they conselled the truth, and received their deserted qualishment.

There was one Bessu (as Plutarch reporter) who having Plutarch-killed his father, was brought both to knowledge and punishment by the meanes of Swallowes: for his guiltie conscience persuaded him, that the Swallowes in their chartering language did say to one another. That Bessu had killed his father; whereupon not able to conceale his owne guiltinesse, he bewraied his horrible sact; and was worthily for the same.

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But of all the examples that either reading or experience can affoord, none in my opinion is either more admirable, or a more clearer testimonie of Gods prouidence
and justice, than that which happened about a Lucquoismerchant, who comming out of England to Roan in France, pasquier,
and from thence making towards Paris, was in the way, on a Recerches,
mountaine neere to Argentueil, murdered by a Frenchman lib. 5 cap. 20,
his seruant, and his bodie throwne amongst the Vines.

Now as this fact was a doing, a blinde man ranne by, being led by his dogge; who hearing one groane, asked who
is was? Whereunto the murderer answered, that it was
a licke man going to ease himselse. The blind man thus
deluced.

deluded, went his way, and the Servant with his Mafters mo ney, and with papers of histakes up at Paris a good firme of money, and fets vp a shop at Roane. Now this merchant being expected at Luca a whole yeare together, whither hee had fent word he would shortly repaire; when he came not a mellenger was disparched to seeke him out; and after much enquirie at London and Roan, and elsewhere, he learns at last in an Inne, that a Lucquois merchant about fix moneths before had lodged there, and was gone to Paris: where also not hearing any tydings of him, he suspected that her was murthered, and made his complaint to the Court of Parlis. ment at Roan : Which embracing this businesse (being directed by Gods prouidence) made enquirie vp and downe the Towne, Whether there were any that within feuer or eight moneths had fet vp a new shop; and finding one, ca fed him to be arrested for a supposed and pretended deber him in the end examined him vpon this murther, and layed in his charge: hecrewith the prisoner, solicited partly by there morfe of his conscience, and partly by hope of freeing himfelfe by a bribe, confelled the fact in private to the luftice: but as soone as he perceived that hee went about to call in witnelle to his confession, he denied it againe: in briefe, the new Merchant is committed to prilon, and he fueth the Justice to Forgerie and False imprisonment: the Iustice can by no meanes cleere himselfe, but onely by the affurance which all men had of his honestie. The matter hangs thus in suspence, till at length the dead carkatle of the Lucquois was heard of and the blinde man also came to light who heard the noyle of the murther : to make thort, this blinde man was brought to confront the prisoner; and twenty men were caused to speake one after another, and still the blinde man was demaunded, whether he knew their voyces: at last when the prisoner had spoken, hee knew his voice, and said, That that was the man that answered him on the mountaine. This course being d times re-iterated, the blinde man hit alwayes on the tight, and neuer milled. Whereupon the Court condemned him to

death, and before he died he confessed the fact, to the great glorie of Gods juffice, and the amalement and aftonishment of all men.

At Paris, in the yeare of our Lord 1551, a certaine young

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woman was brayned by a man with a hammer, neere vnto S. Opportunes Church, as the was going to midnight Malle, and Pafanier. all her rings and jewels taken from her: This hammer was Rocerches, Stolne from a poore Smith there by the same evening; who lib. 5.cap. 20. therefore beeing suspected of the murder, was cruelly handled, and put to extraordinarie torture, by reason of the vehement prefumptions made against him; in such fort, that he was quite lamed and deprived of the meanes to get his liuing; whereby beeing reduced into extreame pouertie, he ended his life in great miserie. All this while the murderer remained vnknowne almost for the space of twentie yeares, and the memorie of the murder seemed to bee buried with the poore woman in her graue: now marke the justice of God, who hath promised, that nothing shall be so hid but shall bee brought to light. It happened, that one Iohn Flaming, Sergeant of the Sublidies at Paris, beeing upon occasion of businelle at S. Leups, a village by Montmorencie, chanced among other talke at supper to say, how hee had left his wife at home ficke, and no bodie with her but a little boy: there was an old man then present, named Monstier, and a sonne in law of his, who immediatly vpon this speech went away that night, with each of them a basker of cherries and a greene goofe, and came about ten of the clocke the next morning to Flamings house, where they intended to murder both the woman and the boy, and to posselle themselves of all the goods . that they could conveniently carrie away : but the Lord preuented them of their purpose: for being let in at the dores by

the boy, pretending that they came from the husband with those remembrances to his wife, they presently slew the boy, thinking alfoto furprise the woman; but she hearing the cry of the boy, lockt fast her chamber dore, and cried for helpe our at her window, whereupon the neighbors running to the house

tooke .

tooke these two villaines, one hidden in the sunnell of the chimney, and the other in a Well in the cellar, with nothing but his nose about water. Now these two wretches beeing thus apprehended, arraigned, and condemned, beeing on the scaffold at the place of execution, the old man desired to speake with the Smithes widow, whose husband was suspected for the sirst murder: of whom when she came, he asked forgiuenesse; saying, that it was he which had killed the young woman by S. Opportunes Church. Thus the Lord discouered both the innocencie of the Smith, and the guiltinesse of this vile murderer, and that twentie yeares after the sast was committed.

Not long fince the like discouerie of a murderer was made heere in England in Leicestershire, not farre from Lutterworth, almost twentie yeares after the fact committed, The murder was committed by a Miller vpon one in his Mill, whome he buried in the ground hard by : This Miller remoned vnto another countrey, and there dwelt a long space, vntill at last guided by Gods Almightie prouidence, to the manifestation of his justice, her returned vnto that place to visit fome of his friends. Now in the meane time whileft hee was there, the Miller that now polletled the former Mill, had oc casion to dig deepe into the ground, where he found the carkalle of a dead man, presently it was suspected that some had beene murdered, and was there buried: whereupon the Lord put it into their hearts to remember, how about twentie yeres beforea certaine neighbour of theirs was suddenly missed, and could neuer be heard of, infomuch that all supposed him to have beene dead in some strange countrey: this carkalle they suspected to be his, and bethinking themselues who was then Miller of that Mill, behold he was there readie in the towne, not having beenethere for many yeares before. This man was suspected, and thereupon examined, and without much adoe confelled the fact, and received deserved punishment. Who feeth not heere manifest traces and footsteps of Gods prouidence? First in reducing the murderer to that

place at that time : secondly in stirring vp the Miller to diggeat the same time also : thirdly, in putting into the hearts of the people the missing of such a man, whose memorie was almost forgotten : and lastly, in causing the murderer to confelle his deed, when as no proofe nor witnelle could bee brought against him : but heere is the justice of Godagainst all fuch, Vengeance will not Suffer the murderer Acts 28.4.

to line.

Henrie Ranzonius, Lieutenant for the King of Denmarke Ranzonius. in the Duchie of Holface, makes relation in a letter of his of an ordinarie meanes of finding out murderers, practifed in the kingdome of Denmarke by king Christiernus the fecond, and permitted ouer all his Kingdome; the occasion whereof (he fayth) was this: Certaine Gentlemen beeing on an evening together in a stoue, fell out among themselves, and from words grew to blowes (the candles being put out) infomuch that one of them was stabbed with a ponyard. Now the deed doer was vnknowne by reason of the number; although the Gentleman accused a Purseuant of the Kings for it, who was one of them in the floue. The King to find out the homicide, caused them all to come together in the stone, and standing round about the dead corpes, hee commanded. that they should one after another lay their right hand on the flaine gentlemans naked breafts, swearing they had not killed him: the gentlemendid fo, and no figne appeared to witneffe against them; the Purseuant onely remained, who condemned before in his owne conscience, went first of all and killed the dead mans feet, but as foone as hee layed his hand on his breast, the bloud gushed forth in great aboundance, both our of his wound and nosthrils, so that vrged by this evident accusation, he confessed the murder, and by the kings owne fentence was incontinently beheaded: whereupon (as I fayd before) arose that practise which is now ordinarie in many places of finding out vnknown murders; which by the admirable power of God are for the most part renealed, either by the bleeding of the corpes, or the opening of the eye,

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or some other extraordinarie signe, as daily experience doth teach.

The same author reporteth another example farre more strange, in the same letter written to Danid Chytrens, which happened at Itzehow in Denmarke. A traueller was murdered by the high way side, and because the murderer could not be found out, the magistrates of Itzehow caused the bodie to be taken vp, and one of the hands to be cut off, which was carried into the prison of the towne, and hung vp by a string in one of the chambers: about ten yeares after the murderer comming upon some occasion into the prison the hand which had beene a long time drie began to drop blond on the table that stood vinderneath it: which the gaole beholding, stayed the fellow, and advertised the magistrate of it; who examining him, the murderer giving glorie to God, confessed his fact, and submitted himselfe to the rigour of the law, which was inflicted on him as hee well deferued.

Phi.Lonicer. Theat.bift .. Fides fit apud authorem. Though ftrange, yet as well turne Calues heads pent, or water into bloud.

At Winsheime in Germanie a certaine theese after manie robberies and murders committed by him vpon trauellers and women with childe, went to the shambles before Easter, and bought three Calues heads, which when he put into a waller, they feemed to the standers by to be mens heads: not incredible, whereupon being attached and fearched by the officers, and fince God can hee examined how hee came by them, answered and prooted by witnesses, that hee bought Calues heads, and howthey into mens, as a were transformed he knew not : whereupon the Senat amarod into a fer- zed, not supposing this miracle to arise of naught, cast the partie into prison, and tortured him to make him confesse what villanie hee had committed; who confelled indeed at last his horrible murders, and was worthily punished for the same, and then the heads recovered their old shapes. When I read this storie, I was halfe afraid to set it downe, least I should seeme to insert fables into this serious Treatife of Gods Judgements: but feeing the Lord doth often worke miraculously for the disclosing of this foule finne.

finne, I thought that it would not feeme altogether incre-

Another murderer at Tubing betrayed his murder by his Lonicers owne fighes, which were so deepe and incessant, in griese not of his sact, but of his small bootie, that beeing but asked the question, hee confesse d the crime, and vnderwent worthy punishment.

Another murderer in Spaine was discouered by the trembling of his heart; for when many were suspected of the murder, and all renounced it, the judge caused all their breasts to be opened, and him in whom he saw most trembling of brest, he condemned, who also could not denie the sat, but presently

confessed the same,

At Iscacum a certain yong man being in low with a maid, and not having wherewith to maintaine her, yed this vulaw-full meanes to accomplish his desire; ypon a night he flew his hoft, and throwing his bodie into a cellar, tooke away all his money, and then hasted away; but the terror of his owne confeience and the judgement of God so beforted him, that he could not stirre a foot vntill he was apprehended. At the same time Martin Lather and Philip Melanthon abode at Iseracum, and were eye-witnesses of this miraculous judgement, who also so dealt with this murderer, that in most humble and penitent confession of his sinnes, and comfort of soule, her mided his life.

By all these examples we see, how hard it is for a murderer to escape without his reward: when the justice of man is either too blinde, that it cannot search our the truth, or too blunt, that it doth not strike with seueritie the man appointed vnto death, then the justice of God rifeth vp, and with his owne arme hee discouereth and punisheth the murderer; yea, rather than hee shall goe vnpunished, sence-lesse creatures and his owne heart and tongue rifeth to give sentence against him. I doubt not but daily experience in all places affoordeth many more examples to this purpose,

The Theatre of

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and especially the experience of our Judges in criminal can fes, who have continual occasion of vinderstanding such matters in their circuits: but these shall suffice for our present purpose.

CHAP. XII.

of fuch as have murdered themselues.

He kind of the character of the characte

Hen the Law fayth, Thou had not kill, it not onely condemneth the killing of others, but much more of our felues: for charitie springer from a mans selfe; and therefore they bee guiltie of murder that full the bloud of others, much more guiltie are they before God, they

fhed their owne bloud : and if nature bindeth vs to preferue the life of all men as much as lyeth in our power. then much more are we bound to preferue our ownelines lo long as God shall give vs leave. We are here fet in this life a fouldiers in a station, without the licence of our Captain wee must not depart : our soule is married to the bodieby the appointment of God, none must presumeto put aluder those whome God hath coupled: and our life is committed to vs as a thing in truft, wee must not redeliuer it, no part with it, vntill hee require it agains at our hands that gaue it into our hands. Saint Augustine in his first Books De Cinitate Dei, doth most strongly euince and proue, That for no cause voluntarie death is to be vndertaken: neither to avoid temporall troubles, least weefall into eternall; no for feare to bee polluted with the finnes of others, left by woiding other mens finnes, wee encrease our owne ; nor yet for our owne finnes that are past, for the which we have more

Aug.de cinit.

more need of life that wee might repent of them; nor laftly, for the hope of a better life, because they which are guiltie of their owne death, a better life is not prepared for them. These bethe words of Angustine : wherein heealledgeth foure causes, by which men are mooued to this vnnaturall act; and concludeth, that for none of them, nor for any other cause whatsoener, a man ought to lay violent and bloudy hands vpon himfelfe; yea, concludeth peremptorily, that a better life after death doth not receive fuch. to wit, that wilfully and desperately murder themselves, and die without repentance, as commonly they doe. But here it is to be observed, that many which seeme to make away themselves, are murdered and made away by the Divell, and not by themselues : for otherwise it were not possible that they should perish so strangely as they doe: as when some have beene hanged with their knees almost touching the ground; others vpon a weake twigge, not strong enough to bearethe weight of the tenth part of their bodie : others beene drowned in a puddle of water: which plainely sheweth, that the Diuell, either as the principall actor, or at least as a helper, was the procurer of their murders, and not alwayes themselves : And therefore I must needs say with Luther, That both charitie and conscience inhibites resolutely to judge all fuch to be damned that seeme to have made hauocke of their owne lives; for the mercie of God is incomprehenfible, and why may he not faue the foules of them, whole bodies hee gaue leave to the Diuell to torment, year to deftroy? Belides, wee read of many holy women, who in the time of perfecution cast themselves into the deep stream to preferre their chastitie from the violence of the wicked perfectiours, and yet were reputed in the Church for holy Martyrs, S. Angustines judgement is worthy to be learned and imitated of all concerning this matter, who thus defineth the case: Of these (saich hee) I dare anough nothing rashly : in may be the Church of God was perfuaded by divine authorise

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to receive them into the number of Martyre 3 or it may be they did this act, not beeing deceined, after the manner of men. but being commanded of God, not erring but obeying as allo wee are to judge of Sampson: now when God biddeth, and without all doubt makes knowne his will, who can call this obedience a crime? who can accuse a duetie of pietie? But a little after he giueth a caucat, Ne dinina inflio vllo nuter in certo; that is, that wee be fure God bids; for oftentimes the diuell translates himselfe into an Angell of light, and wil seine a mellage from God, which proceedeth from his owne malice All this is to be conceived onely touching that extraordinary case of those holie women that drowned themselves, and ve were held for Martyrs in the Church of God: as for other that shall wilfully and wofully shed their owne blouds, and rob themselves of that precious jewell of life which Godhah given them to keepe, no doubt but as they commit a horrible and haynous crime, fo they incurre a horrible and feareful judgement: yea the verie act it selfe is both a crime and a judgement; a crime deserving a further judgement, even ettnall damnation in hell fire; and a judgement and punishment of some notable sinnes committed by them before, and of an vngodly and wicked life vnrepented of. The drift therefor and purpose of these examples following is this, to show how the Lord punisheth oftentimes in men an vngodly life with voluntarie and wilfull murder of themselves, and this wilfull murder of themselves with eternall damnation and this life ended, as a just recompence of their deferts; and a to teach vs repentance, the onely meanes to prevent both thefe.

1.3am.31.4.

The first we read of in holie Scripture that crucily mudered himselfe with his owne hands, was King Sent; who, as it is recorded of him, was a most wicked man and a Trean: for beeing chosen from among all the people of Israe to bee king by the Lords owne appointment, and advanced as it were from the plough to the Scepter, he like a most vngrate.

vingratefull wretch kicked against his advancer, and rebelled against his God that had done to great things for him eyes, he not onely contemned his lawes, and cast his commande ments behinde his backe, but also proved a most criell Tyd ran, and thed much innocent bloud: among therest of his cruelties, this was the chiefe; vpon the falle accufation of Dorg the Edomite hee caused fourescore and fine persons, 1.5am.22 that were Priefts, and wore a linner Ephod, to be flaine at one time, and Nob the Citie of the Priests to be smore with the edge of the fword, both man and woman, child and fuckling, Oxe and Affe: yea, fo wicked was hee, that when the Lord would not answere him neither by Prophets nor by dreames, nor by any other meanes her went to aske counfell of the druel, at the mouth of the wirch of Endousfor all which 1. Sam. 28.15. his abhominable wickednetle, the Lord gave him over at laft to for desperat a minde that rather than he would fall into the hands of his enemies, heefell vpon his ownerword, and himther furiously to the wall, and cast himselve do, allalmin bord

18.19.

Zimri alfo, the King of Ifrach, is fet forth by the holy 1. King. 16. Ghost to bee a wicked man, and a traytor: for hesconspired against his master Bla, the sonne of Banfor King of Israel, and flew him as hee was drinking in Firza, and proclamed himselfe King in his roomer but the armie hearing thereof, made Omriche Captaine of the hofte, King : who comming to beliege Tirza, wherein Zimri was, Zimri feeing that the Citie was taken, went into the palace of the Kings hour. and there cogether with the house barne himselfe, rather than her would fall into the hands of his enemie : Now the holie Ghoft fetteth it downe in plaine words, that the Lord fenc this judgement upon him for his finnes which hee had finned, in doing that which was cuilt in the fight of the Lord, and walking in the way of Ieroboam, who made Iffael to Let us joyne Inam and Pilate com

10,18,19

Achiephel, that great Counfellor of State to King Diwid, of whom it is faid that the counfell which he counfelled 2, Sam. 17. 20.

50 T.8:

Samme 8 44.

was like the Oracle of God, when hee faw that the counfell 310 which hee game was not followed, but defpiled, heefadledhis Affe, and arose and went home into his own citic and puthis houthold in order, and hanged himfelfe: And that this was Gods just vengeance upon him for his former wickednesse; it mayappeare both by his conspiracy with Absolomagainst his 6.Sam. 16. 21,22 liegalord king David and also that wicked counsel which he

gaue voto him, of going in voto his fathers concubines in the fight of the people.

In the fecond Booke of the Machabees is recorded a north ble ftorie of one Razisan Elder of Ierufalem, who is therefit 2. Machab. 14. forth to be a man of verie good report, conftant in religion. 37,38. father of the lewes, and a louer of the citie : yet not withfle ding this man rather than he would fall into the hands of Mi canor his enemie, murdered himfelfe after a most fearefulling fauage manner: for first hee fell upon his fword, and when for hafte that freke dispatched him nor he ran boldly or n ther furiously to the wall, and cast himselfe downe headlon after which yet breathing, hee got up on a fteepe rocks, and rending out his bowels with his owne hands, threw then amongst the people, calling upon the Lord of life that h would reffere them again vnto him. The author of that boo commendeth this fact for a valiant and noble deed ; but fu ly we are caught our of the booke of God by Gods fpirit the it was a most bloudie, barbarous, and irreligious act : for me ther should a man endureall the reproches and torment of an enemie, than embrue his owne hands in his owne bloud and therefore if hee were not extraordinarily flirred up hereunto by the spirit of God, this must needs bee a just put niffment of fome former finne wherein hee lay without to pensance, and a forerunner of an eternall punishment and this life. and walking in the way of teresones, who

Let vs joyne Indas and Pilate together, the one being the betrayer of his Lord and Mafter Jesus Christ our Saujour, the other the condemner of him, and that against bis. his conscience: as they both agreed in one malicious practife
against the life of Christ, so they disagreed not in offering violar metheir ownellines: for Index hanged himselfe, and his has to
bowels gushed out, and Pilat being banished to Vienna, and sureb
oppressed with the torment of conscience, and feare of punishment for his missees, to prevent all killed himselfe, and so
became a notable spectacle of Gods justice, and Christs innocencie.

The Iewes, as they are recorded in Scripture to bee a fiffe-necked and stubborne Nation, about all the Nations under the Sunne, so none were ever more hardie and daring in this blondie peachife of felle muriter than they were 3 which may bee thought a portion of Gods just judgement upon them for their sinnes a sheet examples of greatest note I will propound, which I thinks can hardly be matched.

When the Citie of Irrulaien was taken by Hernd and Sol 10/ephus de fins, there was a certaine lew that had hidden himselfein to bell. 11.d. denne with his wife and liberie, if he would come forth: but the stiffe hearted wretch had rather die than bee captine to the Romanes: therefore refusing Hernds offers hee first duren downe his children headlong from a high rocke, and buff their neckes, next hee fent his wife after them, and lastly turns led himselfe vpon their carkattes to make vp the tragedie: a horrible spectacle of a proud and desperate mind.

The second example is nothing inferior to the former. Af- Islehimterthe siege and sacking of Israpata by the Romanes, sortie Fulgos.

Iews (among whom was Islephus: the writer of this story) had the secap. The second wing hid themselves in a caue, by mutuall consent killed one another, rather than they would fal into the hands of the Romanes: Islephus onely, with one other, by his persuasion, by great at & industry, after the other were slaid, proceeded not in that bloudie enterprise, but yeelded themselves to the mercie of the enemies, & so escaped with their lines. This fearefull

Reches

X iiii

obstinacy may well be impured to the justice of God voon them as for their other finnes, to especially for crucifying the Lord of life, whole bloud they imprecated might fall

Fulgof. lib. 3.

£40.2.

The third example furpaffeth both the former both in cruclic and obstinacie: Eleazer the Iewaster the taking of Jerufalen fleding the rower of Mellada with nine hundred followers; being belieged there by Sabinus Flauins, a Romer Capraine, when hee faw that the walls were almost bear downe, and that there was no hope of elcaping, hee perfect ded his companions by a pithic and vehenion Oration and drew themeo this refolution, that come should bee diden by lor, which should kill all the rest, rogether with the wives and children; and that afterward they thente should kill each other. The former part of this Trage beeing performed, the furniting tenne first fer on fire the and and of Towers what no prey might come with the chemic (devihald duels only preferred to the end in high bo known other bunger bur desperare valeur drew them to this bloudismit facres) then according to their appoyntment, by mutual wounds shey dispatched one another; and of to great num ber not one remained, belides one woman with her fluedil dren; who having the horrible nelle of their determination hid her felfe in a caue in the ground, and fo escaped with the life of her felfe and her children, and became a reporter of this whole ftoric brienons

Zin.lib .26.

The like storie is recorded by Zimie couching the Campagnians, who beeing belieged by the Romanes, and con-Brained to yeeld up their City vnto them vpon composition, Wibins, a chiefe nobleman of the Citie, with feuen and twenty other Senatours, that they might not fall into their enemies hands, after they had glucted themselves with wine and good cheere, dranke all of them poylon, and lo bewayling the flat of their countrey, and embracing each other, and taking their last farewell, diedere the enemies were received into the citie.

Ruthes

Bushes, otherwise called Boges by Herodorus, Governor of Thracia being belieged in the citie Eion, by Cymonthe Athe- Fulgofdi. 3.6.2. nian captaine, to the end that the enemy might receive no benefit nor great glorie by his victorie, first caused the city to be fired, and then by one consent they all killed themselves. So likewise did Ariarathes king of Capadocia, when he was befieged by Perdicca. Cato Uticenfys, rather than he would fall into the hands of falius Gefar, his enemie, after his victorie ouer Pompey fel voon his own fword and flew himfelfe; having first rad Plato's booke of the immortality of the foule. So likewife did Marcus Antonius, after that he was overcome by Angustim. And Cleoparra the Ægyprian Queene, when as by her allurements the ecould not intice Augustin to her luft, as the had done Anthonie, but perceived that the was referred for criumph, escaping out of prison, and placing her selfe in her fumptuous sepulchre, neere to the body of her dead paramour, fer an Afpe to her left arme by the venome wherof the died as it were in a fleepe. Thus the Lord doth infatuate the mindes of wicked and vagodly perfons and fuch as have no true knowledge nor feare of the true God in their hearts, making them instruments of his vengeance, and executioners of his when it tooke not erich, by teasing the independent

Hannibalahe forme of Amilthan, after many victories and Fulgof. much bloudshed of the Romans, at last being overcome, and doubting of the faith of Prasa the king of Bythinia, to whom he was fled for fuccour, poisoned himselfe with poison which

he alwaies carried in a ring to that purpole.

At the destruction of Carthage, when as Afdrubal the Fulgo. chiefe captaine fubmitted himfelfe to the mercy of Sento, his wife curling and railing on him for his bale minde, threw her children into the middelt of a fire, and there ended her dayes : and Afdrubal himselfe not long after followed her by a volunterie and violent death, a antonoren bus aponust flot?

When Cinna belieged the city of Rome, two brothers chan- Philip. Melan. ced to incounter together in fingle fight, one of Cinna's army, Chron.2. the other of the contrarie; and the one haning flaine the other,

after

after that the conquerour perceived that it was his brother whom he had flaine, he flew himfelfe alfo, to make farisfaction for his brothers bloud: and fo they were both buried in one grate alorie by his victorie, first canted ansuring one

Norbanus a Confull of Rome flying from Scylla, flew him. selfeat Rhodes, rather than hee would fall into his enemies hands; and fodid likewise Marins the sonne, at Pranette will

Of the murderers of Inline Cafar almost all becamealfor murderers of themselves: Caffins stabd himselfe with the sime dagger wherewith he had stabd Cafar : Brutus the nightbe. fore his ouerthrow at Philippi, faw in his chamber a vilion of a great fearefull man; and hee demanding who he was, and what hee would, hee answered, I am (ô Brutus) thy will spirit, and to morrow thou shalt fee mee at Philippi: To whom Brutus with a bold courage answered, I will therefore fee thee there. The next day Brutus beeing conquered by Augustus and Anthonie, at Philippi, fell ypon his own sword and flew himfelte.

Methridates that bloudy and mighty king of Poncus been ing ouercome of Lucullus and Pompey, and fet vpon by his ownesonne, went about to make away himselfe by poilon ; which when it tooke not effect, by reason of his daily taking of Antidotes, hee forced a French fouldier of his to lay violent hands upon him; and so he became a wilfull spiller of his owne bloud, that had caused the bloud of so many thousands to be fpilt. His two wives Monica and Veronica, hearing of the miserable end of the King, made likewise themseluctaway ; for the one hanged herfelfe, but when the weight of her bodie broke the cord, thee committed her felfe to Bochis the Eunuch to bee flaine: the other received poy son, which whenit wrought not fo speedily as shee desired, Bochis also was made an instrument to dispatch her.

Most famous and notorious is the storie of Lucretia, who beeing rauished by Tarquinius the younger, and im-

patient of that injurie and difgrace, flew her felfe openly, and gaue cause by her death of the change of the Roman State, from

Linie.

from the government of Kings to Confuls: Albert of months

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Sophronia another Roman woman, but a Christian, when Eufeb. as shee could by no meanes escape the lust of Decins the Emperor, daily affaulting her chaftitie, tooke a fword, and by her husbands confent flew her felfe; and fo to prevent one fin, the committed another far worfe than that the feared.

Portin the daughter of Cato, and wife of Brutus hearing of the death of her husband at Philippi, fought for a knife to kil her felfe; which being denied vnto her, the ear burning coals.

and so ended her life by a strange kinde of death.

Wee read of many wanton and lewd Poets that have thus made an end of themselves: who as for the most they are Epicures and Atheifts, so seldome come to a good end : Labienus the railing Poet (who for that cause was called Rabienus) vnderstanding that his bookes were adjudged to be burned by a publike decree, would not furviue his own writings, and therfore killed himselfe. Lucretius the Atheist raking a love potion to incite his luft, was by the the force therof deprined of his lences, and so deprived himselfe also of life in his rage, Empedocles the vainglorious Poet, affecting the name of a god, and of immortalitie, threw himfelfe headlong into mount Atna, and so perished. Silvins Italiens being taken with an incurable disease, chose rather to be his owne murderer, than to endure the torment of his sicknes, Cornelins Gallus an amatorious Poet, having robbed the citie Thebes, ouer which he was fet to be governor by Augustus Cafar, and fearing to bee called to account, prevented the punishment of humanejustice, by exe- Ammianus cuting the justice of God voon himselfe with his owne hands, Marcellinus.

Of those that persecuted the Church of Christ, very many were given ouer by God to be perfecutors of themselves, and Spoilers of their own lines : as Nero for example, the first Em - Sues, perour that tooke in hand to perfecute Christians, hee feeing himselfein danger to be murdered by one appointed for that purpose, to prevent the malice of the murderer, murdered himselfe. Magnentine another tyran, and enemieto Christs Church, being overcome by Conftantins, brother to Conftans, whom :

whom he had flaine, fled to Lions, and there became his owne butcher : whole death as soone as his brother Decenting vn. derstood, he also hanged himselfe. on on ve blucanal and

Galerius the Emperour, after he had tormented the Chris stians by all cruell means, and left no way vnattempted wherby he might root them out of his kingdome, fell into a grieuous disease, through the torment whereof, not being able to endure any longer, hee thrust a sword into his owne bowels.

and fo milerably ended his dayes.

And to come necrer to our owne age, in king Edward the fixths dayes one Clerke an open enemy to the Gofpel, hanged himselfe in the Tower: fo did Panier Towne-clerke of Lone don: fo did the fonne of one Leuar a husbandman, that mocked and scorned at the holy Martyr master Latimer : so like wise did Henrie Smith a Lawyer, another open adversarien Gods truth.

Richard Long, another enemy to Gods truth, drowned him Selfe at Calice, in king Henry the eights daies, John Plantay, a Fellow of New Colledge in Oxford, did the like in the yere 1566: and likewise one Hanington, a Fellow of the same Colledge, in a well at Padua; or, as somethinke, at Rome. Of these

you may read more in the first booke.

Hither I might adde many examples of moderne expenence, as namely of a couctous wretch in the Isle of Elie, who being cast in a suit of law, through impatience of griefe, came home and hanged himfelfe: of another that had beene a great dealer in worldly matters, and an vindoer of a family or two of good credit and revenue, by vfurie, and taking forfeiture of bonds, and that by his own flattering perfusion : being himfelfe arrested at Huntington for debt, rather than hee would fatisfie it, though he was able enough, cut his owne throat, atter a most fearefull and horrible manner: another beeing & man of note and good possessions, threw himselfe down headlong from the top of a Church. Many fuch like examples I could adjoyne, with their names and places of abode, but I forbeare, least by reporting Gods judgements upon the dead,

dead, I should offend somethat are alive.

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These therefore alreadie proposed may be a sufficient taste of this kind of judgement, inflicted by God vpon wicked persons : and also may serue for a caucat and warning to all men to take heed how they offer violence to their owne lines. feeing it is not onely a punishment of sinne past, but a fearefull sinne it selfe, and a forerunner and causer of punishment to come, euen of eternall punishment, except the Lord extraordinarily and miraculously shew mercie, which none ought to prefume of.

CHAP. XIII.

Of Parisides or Parent murderers .



Fall effusion of humane bloud bee both horrible to behold, and repugnant to nature, then is the murdering of parents efpecially detestable, when a man is so posselsed with the divel, or transported with a hellish furie, that he lifteth vp his hand against his owne naturall father or mo-

ther, to put them to death : this is so monstrous and inormous an impietie, that the greatest Barbarians euer haue had it in detestation : wherefore it is also expresly commanded in the law of God, That who focuer fmiteth his father or mother Exod . 1? in what fort focuer, though not to death, yet hee shall die the death. If the disobedience, vnreuerence, and contempt of children towards their parents, are by the just judgements of God most rigorously punished (as hath beene declared before in the first commandement of the second Table) howmuch more then when violence is offered, and about al, when murder is committed. Thus the Ægyptians punished this Diodor. Sie. finne : they put the committants upon a stacke of thornes, and burnt them aliue, having beaten their bodies before hand or and his fauncis deads, as no

with sharpe reeds made of purpose. Solon being demanded why hecappointed no punishment in his lawes for Paricides. answered, that there was no necessitie, thinking that the wide world could not affoord so wicked a wretch. It is said, that Romulus for the same cause ordained no punishment in his commonwealth for that crime, but called every murderer a Paricidestheone being in his opiniona thingexecrable, & the other impossible. And in truth there was not for 600 yeares space(according to Plutarchs report) found in Rome any one that had committed this execrable fact. The first Paricidethan Rome faw, was Lucius Oftius, after the first Punicke war 121though other writers affirme, that M. Malliolus was the fift. and Lucius the second: howsoever it was, they both vnderwent the punishment of the law Pompeia, which enacted. The fuch offendors should be thrust into a sacke of leather, and an ape, a cocke, a viper, and a dog, put in to accompanie them, and then to be throwne into the water to the end that thefe beats beeing enraged and animated one against another, might wreke their teene vpon them, and fo depriue them of lifesfer a strange fashion, beeing debarred of the vse of the aire, water, and earth, as vinworthic to participate the verie elements with their deathes, much leffe with their lives: which kind of punishment was after practised and confirmed by the conflict. tion of Constantine the Great. And albeit the regard of the punishment seemed terrible, and the offence it selfe much more monstrous, yet since that time there have been many so peruerse and exceeding wicked, as to throw themselves headlong into that desperat gulfe.

Greg.of Tours,

As Cleodorick sonne of Sigebert king of Austria, who being tickled with an vnsatiable lust of raigne through the deceivable persuasions of Cleodonins king of France, slew his father Sigebert as he lay asseepe in his tent in a forrest at noone time of the day, who being wearie with walking, laid himself down there to take his rest: but for all that, the wicked wreth was so far from attaining his purpose, that it fell out deane contrarie to his expectation: for after his fathers death, as he

was viewing his treasures, and ransacking his coffers, one of Cleodonins factors strooke him suddenly, and murdered him. and To Cleodouius feifed both vpon the crowne and treafures.

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After the death of Hercanus, Aristobulus succeeded in the 10feph.antiq. gouernment of Judea, which whileft he stroue to reduce into a kingdome, and to weare a crowne, contrarie to the custome of his predecellors, his mother and other brethren contending with him about the same, he cast in prison, and took Antigonus his next brother to bee his affociate: but ere long (a good gratefull fonne) hee familhed her to death with hunger that had fed him to life with her teares, euen his naturall mother : And after persuaded with false accusations, caused his late best beloued Antigonus to bee slaine by an ambush that lay by Strato's tower, because in the time of his sicknesse hee entered the Temple with pompe. But the Lord called for quittance for the two bloudsheds immediatly after the execution of them: for his brothers bloud was scarse washed off the ground, ere in the extreamitie of his sicknesse hee was carried into the same place, and there vomiting vp bloud at his mouth and nofthrils, to beemingled with his brothers, he fel down starke dead, not without horrible tokens of trembling and despaire.

Nero that vnnaturall Tyran surpassed all that lived, as corn, Tacit. in all other vices, so in this; for hee attemped thrise by lib. 14. poyson to make away his mother Agrippina: and when that could not prevaile, by reason of her vsuall Antidotes and preferuatives, he allayed divers other meanes: as first a denie, whereby shee should bee crushed to death as she slept, Sueson, cap. 330 a loofened beame that should fall upon her; and secondly by shipwrecke: both which when shee escaped, the one by discouerie, and the other by swimming, he sent Anicetus the Centurion to flaughter her with the fword: who with his companions breaking up the gate of the citie where the lay, rushed into her chamber, and there murdered her. It is written of her, that when thee faw there was no remedie but death, thee presented her belly voto the murderer,

and desired him to kill her in that part which had most described it, by bringing into the world so vile a monster: and of him, that hee came to view the dead carkasse of his mother, and handled the members thereof, commending this, and discommending that, as his fancie led him, and in the meane time being thirstie, to call for drinke: so farre was he from all humanitie and touch of nature: but he that spared not to embrue his hands in her bloud that bred him, was constrained ere long to offer violence to his owne life, which was most deere vitto him.

Munst.Cosmog-

Hemie the sonne of Nicolotus Duke of Herulia, had two wicked, cruell, and vnkind sonnes, by the younger of whom, with the consent of the elder, hee was traiterously murded, because he had married a third wise: for which cause Nicolotus, their cousin german, pursued them both with a just reuenge; for hee depriued them of their kingdome, and done them into exile, where they soone after perished.

Philip. Melan. Chron.lib.5. Munst.Cosmog. lib.4.

selymus the tenth Emperour of the Turkes was so vanatically a childe, that he seared not to disposses his father Bailties of the crowne by treason; and next to be reauch im of his life by poyson. And not satisfied the rewith, cuen to much his two brethren, and to destroy the whole stocke of his own bloud. But when hee had raigned eight years, vengeant found him out, and being at his backe, so corrupted and patrified his reines, that the contagion spread it selfe ouer all his bodie: so that hee died a beast-like and in some death, and that in the same place where hee had before oppressed his string Baiazet with an armie, to wit at Chiurle a citie of Thiscia, in the yeare of our Lord 1520 in the moneth of September.

Casp. Hedian. lib.6.cap.29. Charles the younger, by furname called Crassus some to Lodonick the third, was possessed and tormented with a disell in the presence of his father, and the Peeres of the Realmes which he openly confessed to have justly happened vnto him, because he had pretended in his minde to have conspired his fathers death and deposition: what then are they to expect, that doe not pretend but performe this monfrous enterprise?

A certaine degenerat and cruell sonne longing and gaping after the inheritance of his father, which nothing but his life kept him from, wrought this meanes to accomplish his defire: he accused his father of a most filthie vanameable crime, even of committing filthinesse with a cow; knowing that if he were consided thereof, the law would cut off his life : and Theat. biff. herein he wrought a double villanie, in going about not onely to take away his life (which by the law of nature he ought to have preserved) but also his good name, without respecting that the staine of a father redoundeth to his posteritie, and that Mandat S. children commonly doe not onely inheritthe polletions, but Calumniation also imitate the conditions of their parents : but all these sup- lib.2.cap. poses laied aside, together with all feare of God, hee indicted him before the Magistrate, of incest, and that vpon his owne knowledge: infomuch that they brought the poore innocent man to the racke, to the end to make him confesse the crime; which albeit amidst his tortures he did, as soone as he was out he denied againe: howbeit his extorted confession stood for euidence, and hee was condemned to be burned with fire, as was speedily executed, & constantly endured by him, exclaiming still youn the falleacculation of his sonne, and his owne vnsported innocencie; as, by the issue that followed, most cleerely appeared; for his sonne not long after fell into a reprobate minde, and hanged himselfe: and the judge that condemned him, with the whenelles that bare record of his forced confession, within one moneth died all, after a most wretched and miferable fort. And thus it pleafed God both to reuenge his death, and also to quit his reputation and innocencie, from

ignominie and discredit in this world. Manfred Prince of Tarentum, bastard sonne to Fredericke Philip. Meles. the fecond, smothered his father to death with a pillow, be- Chron.lik.4. cause (as some say) he would not bestow the kingdom of Nato be expected
ples upon him: and not content herewith, hee possoned also of any bastard theheires of Fredericke, to the end he might attainevnto the imp. Crowne, as Comrade his elder brother, and his Nephew the

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fonne of Henrie the heire, which Henrie died in prison; and now only Conradinus remained betwixt him & thekingdom, whom though hee affaied to send after his father, yet was his intention frustrate, for the Pope thundered out his curses against him, and instigated Charles Duke of Angiers to make warre against him: wherein bastard and vnnatural Mansfeed was discomfitted and slaine, and cut short of his purpose, for which he had committed so many tragedies.

Luther.

Martin Luther was wont to report of his own experience this wonderfull historie of a Locksmith, a yong man, riotons and vicious, who to find fuel for his luxurie, was fo be witched that hee feared not to flay his owne father and mother with a hammer, to the end to gaine their money and polleflions: af. ter which cruell deed, hee presently went to a shoomaker and bought him new shooes, leaving his old behinde him, by the prouidence of God to be his accusers: for after an house or two the slaine bodies beeing found by the Magistrate, and inquisition made for the murderer, no maner of suspition being had of him, hee seeming to take such griefe thereat. Bur the Lord that knoweth the fecrets of the heart discourred his hypocrific, and made his own shooes which he had left with the Shoomaker rise up to beare witnesse against him: for the bloud which ran from his fathers wounds beforincided them fo, that thereof grew the fulpition, and from thence the mination, and verie foone the confession, and last of all hi worthie and lawfull execution. From hence we may learn for a generall truth, that murder, neuer fo fecret, will ever by one meanes or other be discovered the Lord will not suffer to goe vnpunished, so abhominable it is in his sight.

pare Chron.

Another sonne at Boss, in the yere of our Lord God, 1560, bought a quantity of poison of an Apothecary, and ministred it to none but to his own father, accounting him worthief of great a benefit: which when it had effected his wish year him, the crime being detected, in stead of possessing his goods which he aimed at he possesses a vile and shameful death, for he was drawne through the streets, burnt with hot your, and

cormented nine houres in a wheele, till his life forfooke him,

As it is repugnant to nature for children to deale thus cruelly with their parents, fo it is more against nature for parents to murder their children : infomuch as naturall affection is of greater force in the descent than in the ascerte, & the love that parents beare their children, is greater than that which shildren redound to their parents; because the childe proceedeth from the father, and not the father from the childe, as part of his fathers effence, and not the father of his : Can a manthen hatehis owne flesh, or bearooter out of that which himselfe planted? It is rare, yet formetimes it commeth to passe. Howbeit as the offence is in a high degree, so it is alwaies punished by some notable and high judgement: as by these examples

that follow shall appeare.

The antient Ammonites had an Idoll called Moloch to the which they offered their children in facrifice: this Idoll, (as the lewes write) was of a great stature, and hollow within, having seven chambers in his hollownesse, whereof one was to receive meat, another turtle doues, the third a sheepe, the fourth aram, the fifth a calfe, the fixth an oxe, and the feuenth a child : his hands were alwaies extended to receive gifts; and when a childe was offered, they were made fire hot to burne it to death: none must offer the childe but the father: and to drowne the cries of it, the Chemarims (for fo were the Priefts of that Idoll called) made a noise with bels, cymbals & horns: thus is it written that king Achab offered his fon, yea and many of the children of Ifrael befide, as the Prophet David af- Pfa, 106. 3.32. firmeth: They offered (faith hec) their sonnes and daughters to Dinels, and shed innocent blond, even the blond of their children, whome they offered unto the Idols of Canaan, and their land was defiled with blond : this is the horrible crime. Now markethe judgement touching the Canaanites: the land fpued themour for their abbominations, Achab with his posteritie was accurfed, himfelfe being flaine by his enemies, and the crowne taken from his posteritie, not one being left of his offpring to pis against the waltaccording to the faying of Elian

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as for the Iewes, the Prophet Danid in the same place declareth their punishment, when he faith, That the wrath of the Lord was kindled, and he abhorred his inheritance, and game them into the bands of the heathen, that they that hated them were lords over them.

Iob. Fincelius.

In the yeare of our Lord 1 5 5 1, in a towne of Halliacit Sib, 1 de Mirac, led Weidenhaften, the twentieth day of November, a cruel mother inspired with Satan, thut vp all her doores, and began to murder her foure children on this manner : thee fnarcht ye a sharpe axe, and first fet upon her eldest son, being but eight yeares old, fearthing him out with a candle behinde shops head, where hee hid himselfe, and presently (notwithshading his pittiful praiers and complaints) claue his head in two pie. ces, and chopped off both his armes: Next thee killed he daughter of five yeares old, after the fame manner : another little boy of three yeares of age (feeing his mothers madne) hid himfelfe (poore infant) behind the gare, whom as foors the Tygre espied, shee drew out by the haire of the head into the floore, and there cut off his head : the yongest lay ay ing in the cradle but halfe a yeare old, him shee (without al compassion) plucks out and murdered in like fort. The murders being finished, the Diuell incarnate (for certains to womanly nature was left in her) to take punishment of he felfe for the same, cut her ownethroat; and albeit she suruint nine dayes, and confessing her fault, dyed with teares and the pentance, yet wee fee how it pleafed God to arme herown hands against her selfe, as the fittest executioners of his ve geance.

Thear.bistor.

The like tragicall accident weeread to have happened Cutzenborff, a citie in Silelia, in the yeare 1536, toa wome and her three children; who having flaine them all in her ha bands absence, killed her selfe in like manner also to make y the tragedie.

Concerning stepmothers, it is a world to read how many horrible murders they have vivally practifed upon their chi dren in law, to the end to bring the inheritance to their ow

brood, or at least to renenge some iniury supposed to be done vnto them : of which, one or two examples I will fubred as a raft out of many hundred, leaning the relidue to the judgement and reading of the Learned, one a molerund dry the

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Constanting, the forme of Heracline, having raigned Em. Zonoral tom. peror but one yeare, was poyloned by his ftepmother Martime to the end to install her owne fonne Heraclas in the Crowne : but for this cruell pure becomming odious to the Senar; they fo much hated to hateher or her fonne raignicouer them that in stead therof they cut off her tongue and his note, and fo banished them the citie.

Fausta the wife of Constantine the great fell in love with zonoras 3. Conframeine her fonne in law, begotten voon a Concubine: Annal, Sez, whom when the could not perfuse vnto her luft, the accused Aur. vnto the Emperour, as a folicitor of her chaftitie; for which cause hee was condemned to die : but after the truth was knowne, Constantine put her into a hot bath, and suffered her not to come forth, vntill the heate had choaked her retienging vpon her head her sonnes death, and her owne vnchastitie.

CHAP. XIII. he next day findage his deat be

Of Subject Mursherers.

Eing then they that take away their neighbours lines doe not escape vnpunished. (as by the former examples it appeareth) it must needs follow, that if they to whom the fwerd of justice is committed of God. to represse wrongs, and chastise vices, doe give over themselves to cruelties, and to

kill and flay those whom they ought in dutie to protect and defend, must receive a greater measure of punishment, according to the measure and qualitie of their offence. Such an one was Saul the first King of Israel , who albeit he ought to hauc

have been sufficiently instructed our of thelaw of Godinhis durie in this behalfeyer was he fo cruell and bloudie minded. as concrarie to all Justice, to putto death Abunelech the high Prieft, with fourescore and five other Priefts of the family of s.Sam. 12. his father, only for receiting Danid into his house: a small or rather no offence. And yet not fatisfied herewith, he vernited our his ragealfo against the whole citie of the Priosts, and o to the mercileffe fword both man, woman, and child, with fparing any. He flew many of the Gibeonites, whothere they were reliques of the Americes that first inhabited the land, yet because they were received into league of amire h a folemne oath, and permitted of long continuance to dwell amonest them, should not have been awarded as enemies, no handled after fo cruell a fashion. Thus therefore he tyranizing and playing the butcher amongst his own subjects (for which cause his house was called the house of Azughter) & practifin many other foule enormities, he was at the last onercome of the Philiftims, and fore wounded : which when hee faw from ring to fall alive into his enemies hands, and not finding any of his owne men that would lay their hands youn him, deperatly flew himselfe. The same day three of his sons, and they that followed him of his owne houshold, were all slaine. The Philiftims the next day finding his dead body dispoiled a mong the carkaffes, beheaded it, and carried the head in the umph to the Temple of their god, and hung vp the trunke in diffrace in one of their cities, to be feen, lookt vpon, and pointed at. And yet for all this was not the fire of Gods with quenched: for in king Davids time there arose a famine that lasted three yeres, the cause thereof was declared by God to be the murder which Saul committed upon the Gibeonites: wherefore Danid delivered Sanls seven sons into the Gibeonites hands that were left, who put them to the most shameful death that is, even to hanging.

25am.21.

MKing-21.

Amongstall the sinnes of king Achab and lexabel, which were many and great, the murder of Naboth standarh in the fore front; for though hee had committed no such crime as

might any way descrue death, yet by the subtil and wicked deuise of lexabel, foolish and credulous consent of Achab, and false acculation of the two suborned witnesses swelly froned to death: but his innocent bloud was punished first in Achab, who not long after the war which hee made with the king of Syria, received fo deadly a wound, that he died thereof the dogs licking vp his bloud in the fame place where Nahaths bloud was licked, according to the foretelling of Elias a. King of the Prophet. And fecodly of Tezabel, whom her own fernants at the commandement of Jehn (whom God had made executor of his wrath) threw headlong out of an high window vnto the ground, fo that the wals were died with her blond, and the horses trampled her under their feet, & dogs denoured her Helh, till of all her daintie bodie there remained nothing fauing onely her skull, feet, and palme of her hands.

I oram Ion of lehofaphat king of Iudah, being after his fa- 2, Chron and thers death possessed of the crowne and scepter of Judah, by and by exalted himselfe in tyranny, and put to death fix of his ownebrethren, all younger than himselfe, with many princes of the realme: for which cause God stirred up the Edomites to rebell, the Philistims and Arabians ta make war against him, who forraged his countrey, facked and spoiled his cities, and tooke prisoners his wives and children, the yongest onely excepted, who afterwards also was murdered, when he had rained king but a smal space. And lastly, as in doing to death his owne brethren, he committed cruelty against his own bowel. fo the Lord stroke him with such an incurable difease in his bowels, and to perperual (for it continued two yeres) that his verie entrails illued our with torment; and so he died in horrible miserie.

Albeit that in the former booke wee have alreadie touched the pride and arrogancie of King Alexander the Great, yet wee cannot pretermit to speake of him in this place, his example feruing fo fit for the prefent fubicit; for although as couching the rest of his life hee was verie well governed 327

She Chest Sul MOURATE, USA in his private actions, as a Monarch of his reputation might be, yet in his declining age (I meane not in yetes, but to deathward) he grew exceeding cruell, not onely towards firangers, as the Colleis, whom he destroyed to the sucking bube, but also to his houshold and familiar friends: Insomuch that being become odious to most, sewest loued him, and diners wrought all meanes possible to make him away, but one especially, whose some in law and other neere friends he had put to death, neuer orased vntill hee both ministred a deadly draught vnto himselfe, whereby he deprived him of his wicked life, and a fatal stroke to his wives and children after his

death, to the accomplishment of his full revenge.

Phalaris, the Tyran of Agrigentum, made himselfe famous to pofteritie by no other meanes than horrible cruelties, ene cifed upon his fubicets, inventing every day new kinds of tortures to scourge and afflict the poore soules withall. In his deminion there was one Perillus an artificer of his craft, one en pert in his occupation, who to flatter and currie fauour with him, denifed a new torment, a brasen bull of such a strange workmanship, that the voyce of those that were roasted therein, refembled rather the roaring of a bull, than the cry of men. The tyran was well pleafed with the invention, but he would needs have the inventor make first triall of his own worke as he well deserved, before any other should take talk thereof But what was the end of this tyran? The people not able any longer to endure his monstrous and ynnaturall cruelcies, ran vpon him with one confent, with fuch violence, that they foone brought him to destruction; and as fome fay, puthim into the brafen bull (which he provided to roast others) to be roafted therein himfelf: deferuing it as well for approuing the denife, as Perillus did for denifing it,

Anguerran de Monstr. Vol I

Edwardthefecond of that name, king of England, at the request and desire of Hugh Spincer his darling, made war you on his subjects, and put to death divers of the peeres and loads of the realme, without either right or forme of Jaw, information

suftine.

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Drofes

Cic. Off. 2.

much that queen Esabelthis wife fled to France with her yong Sonne, for feare of his vnbrideled furie, and after a while finding opportunitie and meanes to returne againe, garded with certaine small forces which she had in those countreves gathered together, the found the whole people discontented with the Kings demeanours, and readie to affift her against him : fo fhee belieged him with their fuccour and tooke him prifoner, and put him into the Tower of London to be kept. till order might be taken for his deposition forhat shortly after by the Estates (beeing assembled together) hee was generally and joyntly reputed and pronounced vnworthy to be King, for his exceeding cruelties fake which hee had committed upon many of his worthie Subjects; and fo depoling him, they crowned his young sonne Edward (the third of his name) King in his roome, he yet living and beholding the same.

Iohn Maria Duke of Millan may be put into this ranke of Paul, Ionius, Murtherers: for his custome was divers times when any Citisen offended him, yea and sometimes without offence too, to throw them amongst cruell mastines to bee torne in pieces and devoured. But as hee continued and delighted in this ynnaturall kinde of murther, the people one day incenfed and stirred up against him, ranne upon him with fuch rage and violence, that they quickly deprined him of life. And hee was fo well beloued, that no man either would or durft bestow a Sepulchre vpon his dead bones, but suffered his bodie to lie in the open freets vncouered; faue that a cermine harlot threw a few roles youn his wounds, and fo couered him.

Alphonfus the fecond, King of Naples, Fordinands fonne, sabell. was in tyrannie rowards his subjects nothing inferiour to his Guicciard. li.1. father: for whether of them imprisoned and put to death Philip. de Com. more of the Nobilitie and Barons of the Realme it is hard Bemp. Hiftore. to fay ; but fure it is , that both were too outragious in all manner of crueltie : for which, fo foone as Charles the eight, King

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King of France departing from Rome, made towards Na ples, the hatred which the people bore him fecretly, with the odious remembrance of his fathers crueltie, began openly to thew it felfe by the fruits ; for they did not nor could nor diffemble the great defire that everie one had of the approch of the Frenchmen : which when Alphonfus perceived and feeing his affaires and eftate brought vito fo narrowa pinch healfo cowardly calt away all courage to relift, and hope to recourt fo huge a tempeft: and hee that for a long time had made warre histrade and profession, and had yet all his forces and armies complete and in readinesse, making himselfbanquerupt of all that honour and reputation, which by long experience and deeds of armes hee had gotten, refolded to abandon his kingdome, and to refigne the title and authoritie thereof to his sonne Ferdinand, thinking by that mene to affuage the heat of their hatred, and that fo young andinnocent a King, who in his owne person had neuer offended them, might be accepted and beloued of them, and fother affection toward the French rebated and cooled, But this deuise seemed to no more purpose than a salue applyed to a fore out of leafon, when it was growne incureable, or a prop fer to a house that is alreadie falne. Therefore he tormente with the sting of his owne conscience, and finding in hi minde no repose by day, nor rest by night, but a continua furnmons and aduertisement by fearefull dreames, that the Noblemen which hee had put to death cryed to the page for revenge against him, was surprised with so terrible terror that forthwith, without making acquainted with his depatture either his brother or his owne sonne, he fled to Sielle supposing in his journey, that the Frenchmen were still at his backe, and starting at euerie little noise, as if hee fee red all the elements had conspired his destruction. Philip Comineus, that was an eye-witnesse of this journey, topolreth, That euerie night hee would crie, that hee heard the Frenchmen, and that the verie trees and stones ecchoed France

France into his eares : And on this manner was his flight to Sicilie. King Charles in the meane while having by force and bloudshed to terrifie the rest, taken two pallages that were before him, the whole realme without any great refistance veelded it felfe vnto his mercie, albeit that the young King had done what hee could to withstand him. But at length feeing the Neapolitanes readie to rebell, and himfelfe in danger to be raken prisoner, hee fled from the caftle of Naples, and with a small companie got certaine brigandines, wherein hee fayled to the Island Ischia, thirtie miles from Naples: faying at his departure this Verfe out of the Pfalmes. How vaine are the watchmen and gards of that citie which is not garded and matched by the Lord? which he oftentimes repeared, and folong as Naples was in his view. And thus was crueltie punished both in Ferdinand the father, and Alphonse the fonne.

- Artaxerxes Ochus the eight King of the Persians began Herodot. his reigne with thus many murders : he flew two of his owne brethren first; secondly, Euggeras King of Cyprus, his partner and affociate in the kingdome; thirdly, hee tooke Gidon traiteroully, and was the cause of fortie thousand mens deaths. that were flaine and burned therein; beside manie other pritrace murders and outrages which hee committed : for which cause the Lord in his justice rained downe vengeance vponhis head : for Bagons one of his princes ministred such a fatall cup to his stornacke, that it mortified his sences, and deprined him of his vnmercifull foule and life, and not onely vpon his head, but vpon his kingdome and his fon Arfame also, for hee was also poysoned by the same Bagoas, and his kingdome translated to Darins Prince of Armenia; whom when the same Bagoas went about to make taste of the same cup which his predecessours did, hee was taken in his owne fnare; for Darins understanding his pretence, made him drink vp his own poison which he prouided for him: & thus murder was renenged with murder, & poilon with poilon, according

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Of Subject Murderers.

The Theatre of

to the Decree of the Almightie, who faith, Eye for eye, ton 332 Exod, 22. 24. forteeth, orc. negative one and sales and sales

In theyeare of the World 3659, Morindin a most criel and bloudie minded Prince raigned here in England , who for his cruelties fake came to an vnhappie and bloudie ends for our of the Irish seascame forth a Monster which defend ed much people: whereof hee hearing, would of his ant courage needs fight with it, and was denoured of it. fo that it may truly here be faid, that one Monfter desource another.

Ælianus.

Stow.

There was (as Elianus reporteth) a cruell and pernicion Tyran, who to the end to preuent all practiles of confined and treason (as Tyrans are ever naturally and voonden timerous) that might be deuised against him, enache this Law among his Subjects, That no man should conferre with another, either privately or publiquely, von paine of death: and fo indeed hee abrogated all civile forerie: (For speech as it was the beginning and birth of fellow thip, fo it is the verie joint and glew thereof) but what cared hee for focietie, that respected nothing but his owner fafetie? hee was fo farre from regarding the common good that when his Subjects, not daring to speake, signified their mindes by fignes, he prohibited that also : and that which is yet more, when not daring to speake, nor yet make signer, they fell to weeping and lamenting their miferie, hee cane with a band of men even to restraine their teares too: but the multitudes rage being justly incensed, they gave him such a desperate welcome, that neither hee nor his followers returned one of them aline. And thus his abominable cruekie came came to an end, together with his life; and that by those means (which is to be observed) by which hee thought to present and maintaine them both.

Childericus, who in the yeare 697 succeeded in the Kingdome of France Theodoricke (that for his negligence and fluggish gouernment was deposed, and made of a King,

Michael, Rit. lib. I. de regibus Franc. Lib. 2. cap. 46.

a Frier) exercised barbarous and inhumane cruehie vpon his subjects : for hee spared neither noble or ignoble, but mixely fent them to their graues, without respect of canfe or justice. One of the noble fort hee caused to be fastened to a stake, and bearen with clubbes, not to death, but to chastifement : which monstrous crueltie so incensed the peoples mindeagainsthim, that there wanted no hands to take part with this club-beaten man against the Tyran his enemie. Wherefore they layed wait for him as hee came one day from hunting, and murdered him, together with his wife great with childe, no man either willing or daring to defend him.

Tymocrates the King, or rather Tyran of the Cyrenians, wil give place to none in this commendation of crueltie: For hee afflicted his subjects with many and monstrous calamities, infomuch that hee spared not the priests of his gods, which commonly were in reverent regard among the Heathen : As the bloudie death of Menalsppus (Apollo's prieft) did witnesse, whome to the end to marrie his faire and beau tifull wife Aretaphila, hee cruelly put to death : howbeit, it prospered not with him as hee desired : for the good woman not contented with this facrilegious contract, fought rather meanes to reuenge her first husbands death, than to please this new letchers humour: Wherefore thee affayed by poyfon to effect her wish ; and when that prevailed not, she gave a young daughterfhee had to Leander, the Tyrans brother, to wife, who loued her exceedingly; but with this condition, that hee should by some practise or other worke the death and destruction of his brother : which indeed hee performed; for her so bribed one of the groomes of the Tyrans Chamber, that by his helpe hee soone rid wicked Tymogrates out of the way by a speedie and deserved death. But to abridge these long discourses, let vs looke into all times and ages, and to the histories of all Countries and Nations, and we shall find, that Tyrans have ever come to one destruction or other. Diomeder the Thracian king fed his horfes with mans flesh as with plut in Dian prouen-

Of those that are both

The Theatre of

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lib.s.

Valemar.

Phil. Melant.

prouender, but was made at last prouender for his owne horles himselfe by Hercules. Calippus the Athenian, that flew Dianhis familiar friend, and deposed Dionifius the Tyran and committed many other murders amongst the people was first banished Rheginum, and then living in extreament cefficie, flaine by Leptines and Polyferchon. Clophes the & cond King of the Lumbards, for his fauage crueltie toward his Subjects was flaughtered by one of his friends. Demaline that mailacred for many citifens of Rome, was cut of by Scylla.

Ecelinus that played the Tyran at Taurisium, gudding boyes, deflowing mayes, mayming Matrons of their days cutting children out of their mothers bellies, and hilling 1200 Parauians at once that were his friends, was cut hor Sabel·li.. 8.c.3. in a battell. In a word, if we read and confult histories of all Countries and times, wee shall finde seldome or never any notorious Tyran and oppressour of his subjects that came to any good end, but euer some notable judgement or other fell

vpon them.

CHAP. XV.

Of those that are both cruell and disloyall.



Ow if it bee a thing fo vnworthy and euill beseeming a prince, as nothing more, to beeftayned with the note of crueltie, how much more dishonourable is it, when with crueltie, disloyalrie, and falsehood is coupled? and when hee is not ashamed not onely to play the tyran, but also the trai-

tour, dissembler, and hypocrite; to the end hee may more freely poure out the fome of his rage against those that put confidence in him. This is one of the foulest and vi-

least blots that can bee, wherewith the honour and reputation of a man is not onely stayned, but blafted and blotted out, not euer to bee recouered: for what perfuafion can one have of fuch? Or who is so fond as to put affiance in

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This was one of the notorious vices of king Saul, when 3. Sam. 18. maligning the prosperitie of David, he cunningly promoted him to be Generall of his army, and married him to one of his daughters, to this end, that by exposing him to the hazards and perils of war, he might bring him to speedy destruction; feeking besides other vulawfull meanes to put him to death by:but what was the end of this vnjust murderer, we have de-

clared in the former chapter.

But aboue all that by treason and deceit made way vn- Herodian. totheir crueltie, the Emperour Antonius, fyrnamed Caracalla, was the chiefe : who to revenge himfelfe more at full vpon the citisens of Alexandria in Ægypt, feyned as if hee would come see their Citie, built by Alexander, and receive an Oracle from their god : Which when hee approched neere vnto, the Alexandrians prepared to entertaine him most honourably : and beeing entered, he went first to visite their Temples where to cast more colours upon his treacherie, hee offered many facrifices, and in the meane while perceiuing the people gathered togegether from all quarters to bid him welcome, finding opportunitie fitting his wicked and traiterous enterprife, hee gaue commandement, that all the young men of the Citie should affemble together in one place; faying, That hee would acquaint them to range themselves in battell after the manner of the Macedonians, in honour of King Alexander. But whilest they thus assembled together in mirth and brauerie, he making as though he would bring them in array by going vp and downe amongst them, and holding them in talke, his armic enclosed them on all sides : then withdrawing himselfe with his guard, hee gaue

the watch-word, that they should rush vpon them; which was performed with fuch outrage, that the poore credulous people beeing surprised at vnawares, were all most cruelly matfacred. There might you fee the most horrible, be. berous, and incredible burcherie of men that ener way heard of: for belides those that were actors in this bloudie tragedie, there were others that drew the flaine bodies into great ditches, and verie often haled in them that were feare dead, yea and sometimes that were altogether aline; which was the cause that divers souldiers perished at the sametime when those that having some strength of life left , bear ing haled to the ditch, held fo fast by the halers, that diver times both fell in together. The bloud that was hed a this malfacre was so much, that the mouth of the Ring Nilus, and the sea shore were dyed with the streames that of, that ranne downe by smaller rivers into those plaineplaces. Furthermore, beeing desirous to obtaine a victorie o uer the Parthians, that hee might get himselfe fame andreps tation thereby, hee passed not at what rate he boughtir: He fent therefore Embaffadours with Letters and Prefents to the King of Parthia, to demaund his daughter in marriage, though hee neuer intended any fuch thing, and being nor fured at the first with a deniall, yet pursued hee his country feit purpose with much earnestnesse, and with solemne Out procested his singular good affection and love that herbots vnto her; so that in the end the match was condiscended vn to by all parties, whereof the Parthian people were not a litle glad, in hope offo durable a peace, which by this man age was like to be established betwixt them. The king the fore with all his subjects beeing readie to entertaine this no bridegroome, went out with one consent to meet him the mid way: their encounter was in a faire plaine, where the Parthians having fent backe their horses, beeing vier med, and prepared, uor for a day of battell, but of marriage and disport, gaue him the most honourable welcome chey

they could: but the wicked varier finding opportunitie fo fit, fer his armed fouldiers upon the naked multitude, and hewed in pieces the most part of them; and had not the King with a few followers bestirred him well, hee had beene ferued with the like fauce. After which worthie exploit and Treafon, lib.z. bloudie stratageme he tooke his voyage backeward, burning cap-3. and spoyling the townes and villages as hee went, till hee arriged at Charam, a Citie in Melopotamia; where making his abode a while, hee had a fancie to walke one day into the fields, and going apart from his companie to vnburden nature, attended upon by one onely fertiant, as hee was putting downe his breeches, another of his companie ranne in and strucke him through with his dagger. Thus God bleffed the World, by taking out of it this wicked Tyran, who by treason and treacherie had spilt so much innocent bloud.

Seturus Galba, another bird of the same feather, exercifed no leffe perfidious crueltie vpon the people of three Cities in Lusitania: for hee affembled them together, in colour of prouiding for their common affaires; but when hee had gotten them into his hands vnarmed and weaponleffe, he tooke ninethousand of the flower of their youth, and partly committed them to the fword, and partly fold them for bondslaues.

The disloyall and treacherous dealing of Stilico to- Iornand. wards the Gothes, how deare it cost him and all Italie be- Paul Emile fide, histories doe sufficiently restifie: for it fell out, that the Gothes (vinder the conduct of Allaricus) entered Italie with a puillant and fearefull armie, to know the cause why the Emperour Honorius withheld the pension which (by vertue of a league, and in recompence of their aid to the Empire in time of warre) was due vnto them: Which by riper judgement and deliberation of the Councell was quieted; and to preserve their countrey from so imminent a tempest, offer was made vnto them of the Spaniards and French-Treason.

men lib.2.cap.3.

men, if they could recover them out of the hands of the Van dales, which yfurped ouer them; fothat incontinently they should take their journey ouer the Alpes towards them, and depart their coasts. Which offer and gift the Gothesaccepting, did accordingly fulfill the condition, and palled away, without committing any riot or any damage in their paffages. But as they were youn mount Cinis, making towards France, be. hold Stilice, Honorius his father in law (a man of a ftirring Rubborne, and rash (pirit) pursueth and chargeth them with battell vnawares, and dreaming of nothing leffe: whereat they being at the inftant smaled, quickly gathered their fpirit together, and putting themselves in defence, fought it out with fuch courage and eagrenelle, that the traitors armie was whol. ly discomfired, and he himselfe with one of his sonnes, sine The Gothes having gotten this victorie, broke off their voyage to France, and turned their course backe againe to Inle, with purpose to destroy and spoile: and so they did for they laied wafte all the countrey of Piemont and Lumbardie, and elsewhere, and belieged Rome it selfe: so that from that time Italie neuer ceased to be scourged and tormented with the Gothes for the space of eighteene yeares. Moreouer, whosoeverelle have beene found to follow the steps of these truck, peace, and promise-breakers (void of truth and regard of reputation) alwaies underwent worthy punishment for their vaworthicacts, and fell headlong into confusion and ignominie, making themselues subjects worthie to be ourst and desested of all men.

CHAP.

And Asia Hanning on and convolute by the same accompany when CHAP, XVI. south to minde

social ner, and reason with her thouse great barel, carled of Queenes that were Murtherers.



F these and such like cruelties as wee haue spoken before, bee strange and monstrous for men, what shal wethen fay of wicked and bloudie women, who (contrarie to the nature of their fex)addict themselves to all violence & bloudshedding, as curfed Iezabel Queene of Ifrael did of whom fuffi-

cient hath been spoken before.

Athaliah, Achabs daughter, and wife to I oram King of Iu. 2. King. 11. da, was a bird of the same feather: for the was possessed with fuch a spirit of furie and rage, that after the death of her sonne Ochofias (that died without iffue) she put to death al the bloud royall, to wit, the posteritie of Nathan, Salomons brother, to whom by right of fuccession the inheritance of the crown appertained, to the end that the might install her felfe into the kingly diadem:after this cruell butcherie of all the royall male children, except Ioas, who (by Gods providence) was preferued alive, the vsurped the Crowne and Scepter of Iuda full seuen yeares; at the end of which date, Tons was exalted to the Crowne, and the not onely deposed, but slain by the hands of her guard that attended vpon her.

Semiramis the Queene of Alfyria was a woman of an am- Sabalic. bitious spirit, who through her thirst of reigning counterfeited her fex, and attired her felfe like a man to get more authoritie and reverence to her felfe. She was the destruction of many thousand people, by the vnjust war which she stirred vp; belides that, she was a notorious strumper, & withall a murderer of those that satisfied her luft; for ftil as they came from her bed, some lay privily in watch to kill them, left they should bewray her villanie: it is reported, that thee was to shamelette,

that the folicited her owne fonne to commit incest with her who in deteftation of her filthinelle and cruelty railed a power against her, and conquering her in one great barrell, caused her most deferuedly to be put to death,

Aimon.

Brunchild (whom histories call Brunhault) a Queene of Wic.Gilvol.I. France by marriage, but a Spaniard by birth, was a worth that bred much mischiefe in her age, and that wrough misch horrible and death-deferuing crimes : for partly with her fib. cill denifes, and partly with her owne hands, thee murdered tenne Kings of France one after another: shee caused he has band to flay his owne brother: fhee procured the death of her nephew Merenem, whome against all equitie and harefic thee had secondly espoused for her husband; for he being he ted of his father for that vile incest, and perceiving himselfe in danger of taking, made one of his owne feruants thrusthim through. After thee had committed thefe and many other foule facts, thee went about also to defraud Clotairing the for of Chilpericke, of the right of the Crowne, which penamed vnto him, and to thrust in another in his roome: Whereupon arose great warre, in the which as shee dealt more boldly and manfully than the condition of her fex would beare, so the received the due wages of her brave and vertuous deeds : for he was taken prisoner, with three of her nephewes, whole through Thee faw cut before her face, and after her felfe was fet vpon a camell, and led through the hofte three dayes together, curit man reuiling, mocking, reproching, and despighting her, and at last by the award and judgement of the Princes and Captaines of the army the was adjudged to be tyed by the haire of her head, one arme and one foot to the taile of a wild and vntamed horse, and so to be left to his mercie to be drawn milerably to her destruction: which was no sooner executed, but her milerable carkatle (the instrument of so many mischietes) was with mens feet spurned, bruised, trampled, and wounded after a most strange fashion; and this was the wofullend of miserable Brunchild.

Edilburga, the daughter of Offa King of Mercia, in England, who was married to Brigthriem King of the West Saxons, was a woman fo palling all the bounds of humanitie, and Malmsburi fo given to crueltie and other beaftly conditions, that the first poyloned divers of the Nobles of the kingdome: and then hauing practifed this wickednesse vpon them, she at length poifoned also the king her husband : for which cause flying ouer into France vnto Charles the great for feare of punishment among her owne people, when by reason of her beautie it was offered vnto her, that the should marrie either with the King himselfe or with his sonne because the chose the sonne before the father, married neither the one nor yet the other; ber was thrust into a Monasterie, where shee not forgetting her old trade, playing the harlot with a Monke, was expulsed from thence, and ended her life in great penurie and miferie.

About the same time that this Edilburga was thus working Adsard Moher feats in England, Irene, another most idolatrous and cruell numents. minded woman, being Emprelle of the Greekes, was as bufie for her part at Constantinople. This wicked woman, through themeans of Pope Adrian, tooke vp the bodie of Constantine Emperour of Constantinople, her owne husbands father and when the had burned the fame, thee caused the ashes to be caft into the fea, because her disanulled Images. Afterward reigning with her fonne Confrantine the fixth fonne to Lee the fourth, and being at differtion with him for difallowing the worthipping of Images, caused him to be taken and layed in prison: who afterward, through power of friends, beeing reflored to his Empire againe, at last shee caused the same her owne fonne to be cast in prison, and his eyes to be put out fo cruelly, that within short space heedied. After this, the faid Emprelle as it were triumphing in her crueltie and idolarrie, cauled a Councell to be held at Nice, whereir was decreed, That Images should againe be restored to the Church : but this Councell was after repealed by another Councell holden at Franckford by Charles the great : and at length this wicked woman was deposed by Niceshorus (who raigned after) and

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was expulsed the Empire, and after the example of Edithurge about mentioned (beeing condignely punished for her wickednesse) ended her life in much penuric and miserie.

Sabel.lib.7. Decad.1.

Alexius Emperour of the Greekes dying, left behinde him a wicked and cruell woman, his late wife now widow. This widow beeing exhorted by the Peeres of the Empire to a fecond marriage, and to that end choice being offered vnto he of all the nobilitie, to chuse whom the should best affer not withstanding refused all: for the was so linked in familiarine with one of her owne houshold called Grife (who after when he came to be Emperour called himselfe Emanuel the for histore thee refused all other matches : With this Guil this wicked woman entereth a fecret and bloudie praff the confulted with him, that he should bring into the Connumber of his feruants fecretly armed; which comming in divers times, and by divers wayes, to avoid suspition, the dipoled in the houle in fecret places, to be readie at her call executeher bloudied ignement. This being thus plom called together the Peeres of the Empire, and deman them, if they were content that thee thould chufe to hel band whome shee pleased, and that they would acknowled him for their Emperour whom the should chuse, when as a Noblemen hereunto conferred, supposing that shee we have chosen one fitting for her estate, the presently fabried it Grifo, her old adulterous companion, for her husband Emperour, and commanded them all to sweare fealthe vito him: which when as they all veterly refused and disdained the wicked woman forthwith called in the bloudie troupe prepare red for that purpose, and caused them all to be murdered not one escaping aline. Thus to fatisfie her wicked luft, shee spared not to spill the bloud of the most part of her Nobilitieafter a most fanage and cruel manner; and indeed the enjoyed her do fire but behold the iffue of it: from this time forward the race of Constantine ceased to sit in the Imperial throne, and no doubt but Gods vengeance also fell vpon her and her wicked husband.

In the yeare of our Lord 700 Graem the famous King of Poland beeing deceased, the Crowne and Gouernment def-Herbuss. cended upon his onely daughter Venda, by full confent of the Hist. Polon. whole realme. This Venda being of a proud and flarely na-lib.1.cas.6. ture, refused to be joyned in marriage with any ; saying, That thee had rather to be a Prince her felfe, and gouerned by her owne power, than the wife of the greatest Prince in the world. Among many that were fuitors vnto her, there was one Ritigerm, a noble and mightie Prince of the Theutons , whose fuir beeing not onely denied, but scornfully rejected and hec notwithstanding greatly enflamed with her lone, went sour to enforce her by ftrength to his will: but the as valiant as he. railed a great power to withfland his violence when the marter was readie to come to deciding by blowes, Ringerns his armie perceiuing the refolution of Queene Venda, and the danger and lotte which was like to arife to them, and that ypon fo fleight an occasion, refused to fights fo that Ritigers being thus forfaken, for griefe and hame flew himfelfe; and Queene Venda returning to Cracouia, and there facrificing to her gods for her good fuccelle; at laft, left her fuccellefull gouemment should be stained with some disastrous misfortune. and fother pride abated, to prevent this feare, desperatly threw her felfe from a high bridge into the river Vistula, and there ended her glorious and proud daies with a shameful and ignominious death.

Let euerie one both great and small learne by these examples to containe themselves within the limits of humanity, and not to be so ready and prompt to the shedding of humane bloud, knowing nothing to be more true than this, That hee that smitch with the sword, shall perish with the sword.

Z iiij

CHAP.

CHAP. XVII.

Of fuch, as without necessitie, upon enerie light cause, moue warre.



S in Surgerie, so in a commonwealth wee must account warre as a last refuge, and as it were a desperature decine, which without verie viges necessitie, when all other means of maintaining our estate against de affaults of the enemie faile, out not to be taken in hand; and intelled

Cic.Off.lib. 1.

the chiefe fcope and marke that all those that lawfully value take war, ought to propound to themselves, should be nothing els, but the good and quiet of the commonwealth, with the peace and repose of every member thereof. And therefore oft as any reasonable offers and conditions of peace are propounded, they ought to be accepted, to the end to avoid the masse of euils (as ruines, bloudsheds, robberies) which alwais accompanie war as necessarily attendants: for whose war as necessarily to trie the hazard of battell, they manifest their ownerfoolish and pernicious rashnesse, and their small conscience in shedding humane bloud.

Amongst the good kings of Iuda, Iosias for pietie & zale in the service of God, was most renowned: for hee purget the realme from all drosse of Idolatrie, repaired the decard Temple, and restored it to the first glorie; and yet for all this for committing this one crime, he lost his life: for as Nochao King of Egypt was passing with an armie towards the King of Babylon in Charcamis, beside Euphrates, to bid him battell, hee would needs encounter him by the way, and interrupt his journie by unprouoked warre; yea, though Nechao had by embassage assured him not to meddle with him, but intreated

3. Chron.35.

onely free pallage at his hand : yet would not lofias in any wife liften (fo opinionatine and felfe-willed was he) but gaue him battell in the field, without any just cause, sauc his owne pleasure, which rurned to his paine : for hee caught fo many wounds at that skirmish, that shortly after hee died of them. to the great griefe of the whole people, and the Prophet lere-

my, alfo that lamented his death.

King John of France (for refuling reasonable condicions of Froiff.vol's. peaceat the English mens hands) was ouerthrowne by them Wis. Gil.a. two miles from Poytiers, with a great ouerthrow: for the Englishmen in regard of their owne small number, and the huge multitude of the French to encounter with them, timorotilly offered vp a furrender of all that they had either conquered, taken, or spoiled, since their comming from Bourdeaux, and foro besworn not to beare armes against him for seven yeres, so that they might quietly depart. But the king, that crowed before the conquest, affying too much in the multitude of his forces floor his cares to all conditions, nor willing to heare of any thing but war, war, even thinking to hew them in pieces, without one escaping: but it fel out otherwise, for the English men intrenching themselves in a place of advantage, and hard of accesse, inclosed with thickehedges and brambles; diffurbed and ouerthrew with their archers, at the first onset, the French horfemen, and wounded most of their men and horle with multitude of arrowes: it tarried not long ere the footmen also were put to flight on the other side, and the whole amie of threescore thousand men, by bare eight thousand English, discomfitted: diners great Lords were found flame in the field, and divers others with the king himfeife carried prifoners into Fingland: which was a great shake to the whole realme, and the occasion of many tunnelts and diforders that enfued afterwards.

Moreouer, as it is a rash part to hazard the doubtfull event of barrell indifcreetly, and without cause, fo it is a point of no leffe follie to thrust ones selfe voluntarily into any action of war without charge, not being particularly called and bound there345

The Theatre of a Offich as motic waite ogy

thereunto, or having a bodie vnfufficient and vnfit forth fame. And this was also one of the warlike points of difficult which the antient Romans yied, That none should prefume to fight for his country, before he had been admitted by fone captaine by a folemne oath.

Froiff vol.1. Cap. 130.

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Of all the histories that I ever read, I know none more strange in matter of warre, than this which I now goeshop to recite of Henry of Luxenbourg, Emperor of German, who when hee heard that his fon Charles king of Bohemia was in the French armie, and that Philipof Valois, king of Franchise was readie to give battell to the English, albeit hee was blind and confequently vnfit for warre, yet would needs take per with the French; And therefore commaunded his men armes to guide him into the place where the field wasto fought, that he might strike one blow. They as foolishash felfe, not willing to croffe his minde, and fearing to lofe in the prease tied him fast to the raines of their bridles be by this meanes fo coupled together, as if they meant all to rish together if need were, as indeed they did, for they were uercome in barell, and the next day found all dead, horse an men fast bound rogether. This accident befell at Cresienette Abreuile, in which journey the French king sustained in it estimable damage, for hee lost fifteene of his chiefest prince fourescore ensignes, twelve hundred knights, and about thir thousand men.

Theatr. Hiftor.

In the yeare 1 495, the Hungarians without any just cant or pretence, made war youn the Emperor Otto, onely mound with a defire of bringing under their subjection the Gen powers; and the rather at this time, because they supposed the Emperours strength of war to be weakened; and his power of men lellened, by those continual troubles and wars which the had been daily occupied in : notwithstanding Otto, as by his former deeds of armes, he deserved the syrname of Great, lo in this exploit especially, for hee conscribed eight legions of men out of Franconia, Bauaria, and Bohemia, and with that finall valiant handful, ouerturned and deftroyed the buge va-

christened multitude of his enemies: for albeit the Bohemians being placed in the rereward, were as fuddenly and vnexpectedly affaulted by the enemie, that eraftily paffed ouer the river Lycus to fer vpon them behinde, as vnhappily put to flight with the loffe of the carriages and victuals, which they were fet to protect; yet Otto with his other legions reauing the battell, and encouraging his fouldiers, gaussine charge their an encounter and repulle, that he put them to fine he and flew them with a milerable flaughter: three of their kings he rooke prisoners, and few of that vast armie escaped with their hims. On the Emperours fide died many worthie men, among whom Conrade the Emperors for in law, and Berghard duke of Sueuia were two, belide many other. In this facceffine battell it is to be noted about the reft how religiously the Emperour both began and finished it : the day before the fight hee enjoyned a fast in his army, and directed his praiers to the Almightie, relying more vpon the presence of Gods helpe, than his own power! after the conquelt gotten, he caused solemne thanks to be given in all churches to God, for the great deliperance. I would our moderne Generals and Captaines would learne by this example to follow his footsteps, &cnot to make their praiers quaffings, and their thankiguing caroulings, as they viero doe, cuen as it were purpolely to tempt the Lord; and to fir vp his wrath against them! Date , 29111 0000 9111 10

Pends king of middle England, making warrevpon Anna Lang. Chrom king of East Angles, flew him in open field: with which viclary beeing puffed up by pride, hee fent defiance to Ofway king of Northumberland alfo: who hearing of his approach proffered him great gifts, & faire conditions of peace, which when Penda obstinately refused, he was slaine in battell with thirtie of his most noble captaines, although he had thrife the number of people which Ofway had. And thus the heathen and bloudic Pagan ended his crueltie, and paied deere for his

tien had broken through the guards of Leaguilas has house,

too much forwardnesse in warre.

AAP. word icheled againfil eitheitet in Kome, stiet

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Of fuch as please themselves overmuch in



He Romanes were so accustomed hong vie of war to behold sighting and bloudshed, that in time of peace also they would make themshe sports and pastimes therewish so they would compell poore capter and bondslaues either to kil on the by mutuall blowes, or to capter

combat with fattage and cruell beafts, to be torne in pi them. The first (according to Semera) that denised and practife this vokindly combat of beats and malefactors Pompey, who prouided an armie of eighteene Eleph fight with men, and thought it a notable and comme spectacle to put men er death after this new & strange on Oh how mens minds are blinded with ouer much pr ricie! He esteemed himselfe at that time to be higher in nitie than all other, when he thus threw to wild beaft po of farre countries, and ni the presence of the people could much bloud to be shedsbut not long after himselfe was bet ed by the trecherie of the Alexandrians, and flaine by ab flaue(a just quittance for murdering so many of that cos on :) thus much of Senera. Now it is manifest that this was a ordinarie pastime among the Romans, albeit it is strange the any pastime or pleasure could arise by seeing poore crea interchangeably ftrike one another to death, & humane blot torun like water along the ffreets, dander of cood in

It was not then without cause, but by a speciall will of God to reuenge cruelty, that the bondslaues (conducted by Spanse ou the Fencer) rebelled against their masters in Rome, after they had broken through the guards of Lentulus his boule.

Seneca.

Flor.

and illuing out of Capua, gathered together aboue ten thousfand fighting men, and encamped themselues in mount Vefuvius; where beeing belieged by Clodins Glaber, they fallied so nidely and boilteroully vpon him, that the victorie and fooile of their enemies tents remained on their fides : after this they ran ouer all the land, forraged the countrey, and destroyed many villages and townes, but especially these foure. Nola, Nocera, Terreneuz, and Metaponte, were by them facked and spoiled with a strange and bloudie overthrow : after all which, having encountred two Confuls, they overcame Lemulus on mount Appennine, and discommed Gains Cassim necre Modene: all which victories and luckie proceedings did to embolden and puffe vp the courage of Capraine Fenser, that he determined to gine an alarme to Rome, and to law slege vnto it : but the Romanes preparing and directing all their forces to withftand their practifes, gaue him and his erue fo forea repulse, that from Rome they were faine to flie to the vetermost borders of Italie, and there feeing themselves pent in on all sides, and driven to deepe extremitie, they gave fo desperat an onset vpon their enemies, that both their captaineand they were all saine. And thus the Romanes made jollie paltime with their Fencers and bondslaves, and more (I thinke at this time) ithan they either looked or wished for: for foure hundred of them being taken by the bondmen, were enforced to shew them pastime at the same game whereat orof. 13.5.c.24 they had oftentimes made theinfelues merrie at their costs: and to kill one another, as they had before time caused them to doe.

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How curious and desirous the people of Rome was wont corn. Tacit. to bee of beholding these bloudie and mischieuous games, annal lib.4. Cornelius Tacitus in the fourth booke of his Annales declareth at large : where hee reporteth, That in the Citie of the Fidenates (in the twelfth yeare of the raigne of Tiberius), the people being gathered together to behold the Fencers prizes were fiftie thouland of them hurt and maimed at one time, by the Amphitheatre that fell vpon them: a cruell pastime in-

deed, and a strange accident, not comming by advenure (fome suppose) but by the just vengeance of God, to suppose fuch pernitious and vnciuill fports. The fame storie is rea ftred by Panlus Orofius in his feuenth booke, with this adie. Etion, That at that time were flaine more than twentie the fand persons.

Senec lib. 1 de benefic.

I cannot palle ouer in filence two notable and memorable histories of two Lions, recorded by two famous Authors S. neca the one, and Aulus Gellius the other. The first of whom reporteth, That he faw on the Theatre a Lion, who feings flaue that sometimes had beene his keeper, throwne among the beafts to bee denoured, acknowledged him, and de ded him from their teeth, and would not fuffer any of the to doe him hurt. The second bringeth the testimonie of one attic. 11.5.6.14. Appianus, that affirmeth himfelfe to have feene at Rome Lion, who for old acquaintance fake which hee had with a condemned feruant, fawned upon him, and cleared him in like manner from the furie of the other beafts. The hiftori

Aul.Gel.Nott.

was this:

A certaine bondslave too roughly handled by his make, forfooke him, and fled away, and in his flight retiring into defart, and not knowing how to bestow himselfe, tooke up caue for his lodging, where hee had not long abode, but a mightie Lyon came halting to his denne, with a forest bloudie legge: the poore flaue all forgone at this strangeand ougly fight, looked eueric minute to bee denoured, but the Lyon in another mood came fawningly and foftly towards him, as if he would complaine vnto him of his griefe: whereat (somewhat heartened) hee bethought himselfe to applie some medicine to his wound, and to binde up the fore as well as hee could; which hee had no fooner done, but the Lyon made out for his prey, and ere long returning, brought home to his host and Chirurgian certaine gobbets of raw sich, which hee halfe roafting vpon a rocke by the Sunne beames, made his daily fustenance, for the time of his abode there: notwithstanding at length wearied with this old and samge lite,

life, and hating to abide long in that estate, he for sooke the defart, and put himselfe againe to aduenture: now it chanced that he was taken by his old master, and carried from Ægypt to Rome, to the end to be an actor in those beastly tragedies; but by chance his old patient the Lyon (taken also since his departure, beeing readie amongst other beasts to play his part) knew him by and by, and ranne vnto him, fawning and making much of him: the people wondring at this strange accident, after enquirie made of the cause thereof, gaue him the Lyon, and caused him to lead him in a string through the citie for a miracle: for indeed both this and the fomer defeue no other name. Thus God reproueth the sauge inhumanity of men, by the example of the wilde and furious beasts at whose teeth poore servants found more sauour than at their masters hands.

The Emperor Constantine weighing the indignity of these and such like pastimes, and knowing how far they ought to be banished from the societie of men, by a publike Edict abolished all such bloudie and monstrous spectacles. In like manner these monomaches and single combates performed in places inclosed for the purpose, wherein one at the least, if not both, must of necessity die, ought to be abrogated in a Christian policie, as by the Laterane councell it was well enacted, with this penaltie, That whosoeuer should in that manner be slaine, his bodie should be deprived of Ecclesiasticall buriall: and truely most commonly it commets to passe, that they that presume most vpon their own prowesse and strength, and are most forward in offering combat, either loose their lives, or gaine dis-

credit, which is more grieuous than death.

deed, and a strange accident, not comming by adnerning some suppose) but by the just vengeance of God, to suppresse fuch pernitious and vnciuil fports. The fame ftorie is repl fired by Panlus Ovofius in his feuenth booke, with this adie. Stion. That at that time were flaine more than twentie thou fand persons.

Senec lib. 1 de benefic.

I cannot palle ouer in filence two notable and memorable histories of two Lions, recorded by two famous Authors, Se neca the one, and Aulus Gellius the other. The first of whome reporteth, That he saw on the Theatre a Lion, who seings flaue that fometimes had beene his keeper, throwne among the beafts to bee denoured, acknowledged him, and dee ded him from their teeth, and would not fuffer any of the to doe him hurt. The second bringeth the testimonie of one atticil. 5.6.14. Appianus, that affirmeth himselfe to have seene at Rome a Lion, who for old aequaintance fake which hee had with a condemned feruant, fawned upon him, and cleared him in like manner from the furie of the other beafts. The historie was this:

Aul.Gel.Nott.

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CHAP

CHAP. XIX.

Of such as exercise too much rigor and seneritie.



Vrthermore we must vnderstand, that God doth not onely forbid murde and bloudshed, but also all tyrannic and oppression, therein prouiding for the weake against the strong, the poore against the rich, and bond slaues against their masters: to the end that none might be trode vader foot, and oppressed of others, vnde

paine of his indignation. Informeh therefore as the Roman vied fuch rigour towards their feruants, it came to passe by just judgement of God, that they beeing Lords over all the world, were three fundrie times driven by their fervants into great extreamities. As first in Rome within the walls, at the fame time when they also were troubled with the sedition factions of their Tribunes. Secondly in Sicily, where they have ribly laid wafte the whole countrey : the cause of which conmotion was, because the Romans had chained a multituded flaues together, and in that order fent them to manure and ul the ground: for a certaine Sirian first affembled two thous fand men of them that came next hand, then breaking vpthe prisons, multiplied his army to forty thousand, and with them pulled downe castles, rased vp townes, and destroyed carrie where. The third vindertaken by a sheepheard, who having killed his mafter, fet at libertie all the bondmen, and prepared an armie of them, wherewith he spoiled cities, towns, and castles, and discomfitted the armies of Servilius and Luculus, who were Pretors at that time: but at last they were destroyed and rooted out by little and little : and this good fernice | 353

got the Romanes at their feruants hands.

As cuerie nation hath his proper vertue and vice ascribed to it, fo the Spaniards for their part are noted famous for crueltie towards their subjects and vassals, insomuch that (as experience in many witneffeth) they are intollerable in that kinde: for which cause they have borne the marks of Gods justice, for their rigorous & barbarous handling of the poore West Indians, whom they have brought to that extremitie by putting them to fuch excessive travels in digging their mines of gold (as namely in the Island Hispagnola) that the most Benzon Miles part by lighes and teares with by death to end their miferies: of the new many (first killing their children) have desperatly hung them- world. felues on high trees; fome have throwne themselves headlong from freepe mountaines, and others caft themselves into the feato berid of their troubles : but the tyrans have never escaped scor-free, but came alwayes to some miserable end or other: for fome of them were destroied to the inhabitants, others flew one another with their owne hands, protoked by infatiable anarice: some have beene drowned in the sea, and others flarued in the Defart; in fine, few escaped vnpunilhed

Bembadilla, one of the Gouernours of Hispagnola, after hee had swayed there a while, and enriched himselfe by the fweat and charge of the enhabitants, was called home againe into Spaine: whetherward (according to the commandement receited) as hee embarked himfelfe, thipping with him fo much creasure as in value mounted to more than an hundred and fiftie thousand Duckars, beside many pieces and graines of gold, which hee carried to the Spanish Queene for a Prefenr, wherof one weighed three thousand Duckats, there arose fuch: a horrible and ourragious tempest in the broad fea, and beat fo violently against his shippes, that foure and twentie veilels were shinered in pieces, and drowned at that blow a there perished Bombadella himselfe with most of his Captaines, and more than fine hundred Spaniards, that thought

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354 to returne full rich into the country, and became with all their treasures a prey vnto the fishes.

The fame Au-

In the yeare of our Lord 1541, the eighth day of September there chanced in the citie Guarimala (which lyeth in the way from Nicaragna Westward) a strange and admirable judgement. After the death of Aluarado, who Subdued this prouince, and founded the Citie; and was but a little before flaine in fight, it rained fo strangely and vehemently all this whole day and night, that of a fudden fo huge a delugeand floud of waters overflowed the earth, ftreaming from the bottome of the mountaines into the lower grounds, with fuch violence, that stones of incredible bignetie were earried with it; which tumbling strongly downewards, bruised and burst in pieces whatsoever was in their way. In the meane whilethere was heard in the aire fearfull cries and voyces and a blacke cow was feene running vp and downe in the midfe of the water, that did much hurt. The first house that was our throwne by this tempest, was dead Aluarado's, wherinhis widow (a very proud woman, that held the government of the whole prouince in her hand, and had before despited Godfor her husbands death) was flaine with all her houshold, and in a moment the citie was either drowned or subuerted: there peris thed in this tempest of men and women fixfcore perfors : but they that at the beginning of the floud fled, faued their lives. The morrow after the waters were furceased, one might see the poore Spaniards lie along the fields, some maimed in their bodies, other with broken armes or legs, or otherwise milenbly wounded. And thus did God revenge the monstrous Spanish cruelties exercised upon those poore people, whomeinflead of invicing by faire and gentle means to the knowledge of the true God and his Son Christ, they terrified by extraordinarie tyranny (for fuch is the Spanish nature) making them thinke that Christians were the cruellest and most wicked men of the earth.

Joseb. Cureus In the yeare of our Lord 1514 happened the horrible females dition and butcherie of the Croyladoes in Hungarie; The of Silesia.

ftorie is this: There was a generall discontent amongst the people, against the King and chiefest of the Realme, because they went not about to conquer those places againe from the Turke which hee held in Hungarie, Thereupon the Popes Legate published pardons for all those that would croffe themselves to goe warre against the Turke. Whereupon fuddenly there gathered together a wonderfull companie of thecues and robbers, from cuerie corner of Hungarie, who together with great multitudes of the common people that were opprefled by the infolencie of the Nobilitie (creating themselves a Generall) committed a most horrible spoyle almost ouer all Hungarie, murdering all the Gentlemen and Bishops they could meet withall: the richest and those which were noblest descended, they empailed aline. This cruell rage continuing, at last the King rayfed forces against them, and ere long they were defeated in a set battell, by Iohn the sonne of Vayuod Stephen, who hauing cut the most of them in pieces, tooke their Leaders, and put them to death by such strange torments as I have horrour to remember : For the Generall of this seditious troupe, called George, hee caused to bee stript naked, and a Crowne of hot burning yron to bee fet vpon his head; then fome of his veines to be opened, and made Lucatine his brother to drinke the bloud which issued out of them. After that the chiefest of the peasants, who had beene kept three dayes without meat, were brought forth, and forced to fall vpon the bodie of George (yet breathing) with their teeth, and eueric one to teare away and eat a peece of it. Thus hee beeing torne in pieces, his bowels were pulled out, and our into morfels, whereof fome being boyled, and the reft reafted, the prisoners were constrained to feed on them: which done, all that remained were put to most horrible and languishing deathes. An example of greater cruckie can hardly be found fince the world was a world, and therefore no maruell if the Lord hath punished the king and realme of Hungaric

garie, for fuch strange cruelties, by fuffering the cruell Turks to make spoile of them. Cruell chastisements are prepared for them that be cruell and inhumane.

During the Peafants warre in Germanie, in the yere 1525; a certaine gentleman not content to have mallacred a great number even of those which had humbly craved pardon of him, vied in all companie to glorie of his exploits, and to tel what murders and thefts hee had committed. But formemoneths after hee fell ficke, and languished many daies of an extreme paine in the reines of his backe; through the tornient whereof he fell into despaire, and ceased not to curse and deny his Creator, who is bleffed for ever, vntill that both foeth and life fayled him . Neither did the feueritie of Gods juffice here flay, but shewed it felfe on his posteritie also, for his eldes fonne feeking to exalt the prowelle and valour of his father vaunted much of his fathers exploits in an open affembly at banquet; wherewithall a countrey man being moued, flabbed him to the heart with his dagger and fome few daies after the plague falls among the relidue of his family, and confirmeth all that remained.

CHAP, XX.

Of Adulterres.



T followeth by the order of our fubjest now to touch the transgressions of the third commandement of the fecond Table , which is, Thou Shalt not commit Adulterie : In which words, as also in many other texts of Scripture, Adulterie is forbidden, and grieuous threatningsdenounced

against all those that defile their bodies with filthie and vn-

This fin did the Ifractices commit with the woman of Madian, by meanes wherof they were to follow strange gods, and to fall into Gods heavie displeasure, who by a cruell plague destroyed 24000 of them for the same sin. And forasmuch as the Madianites (through the wicked and pernicious counfell of Balaam) did lay this snare for them, and were so villanous and shameletle, as to profitture and bee bands to their owne wines; thereforethey were by the expresse commandement of God discomfitted, their kings and falle prophets, with all their men and women, except onely their unpolluted virgins that had known no man, flaine : and all their cities and dwellings burned and confumed to alhes. As eneric one ought to have regard and care to their honeltie, fo maides especially, whose whole credit and reputation hangeth thereupon; for they that make no account thereof, but fuffer themselves to be polluted with any filthinetie, draw upon them not onely most vile infamie, but also many great miseries: as is proued by the daughter of Hippomenes prince of Athens, who beeing a whore, her father thut vp in a stable with a wildehorfe, giuing him no prouender, nor other meat to eat, that the horse (naturally furious enough, but more enraged by famine) mighe reare her in pieces, and with her earkaffe refresh his hunger, as hee did. Pontus Aufidian understanding that his daughter had bin betrayed and fold into a lechers hands by assauc of his that was her schoolemaster; put them both to death. In like maner ferued Pub. Attilius, Falsfque his daughter that fell into the same infamie. Vines reporteth, that in our Lud. Vines fathers daies, two brothers of Arragon perceiuing their fifler (whom they cuer effeemed for honest) to be with childe, (hiding their displeasure vntill her delivery was past) came in fuddenly, and flabbed her into the bellie with their daggers, till they killed her, in the presence of a sage matron that was withefle to their deed. The same author saith, That when hee was a young man, there were three in the fame countrey, that

COH-

The Theatre of Punishment of Adulterie.

conspired the death of a companion of theirs, that went bout to commit this villany, & as they conspired so they performed it, ftrangling him to death with a napkin, as hee was going to his filthinedle. As for Adulterers, examples are infinire both of their wicked lives and miferable ends. In which number many of them may be scored, that making profession of a fingle life, and vndertaking the vow of chaftitie, flew themselves notwithstanding monstrous knaues and ribands. Petr premonft, as many of the Popes themselves have done. As we read of

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John the eleventh, bastard son to Lando his predecetsor, who by means of his Adulteries with Theodora then governelle of Rome, came by degrees to the Papacie; so he patied the blef. fed time of his holie Popelhip with this vertuous dame to whom he ferued in stead of a common horseto satisfie her infatiable and difordinate luft: but the good and holie father was at last taken and cast in prison, and there smothered to death with a pillow. Benedict the eleventh, dining on a time with an Abbelle, his familiar, was poyloned with certain figs that hee eat. Clement the fifth was reported to be a common baud and a protectour of whores; her went apart into Anignion, and there staied of purpose to doe nothing but whorehunt : hee died in great torment of the bloudie flux, plurifie, and griefe of the stomacke.

In our English Chronicles we read of Sir Roger Mortimer Earle of March, in the time of Edward the third, who having fecret familiaritie with Isabel, Edward the seconds wife, was not onely the cause to stirre her vp to make warre against her husband, but also when he was vanquished by her, and deposed from his Crowne, his young sonne beeing installed in histhrone, caused him most cruelly to bee put to death, by thrusting a hot spit into his bodie, at his fundament, Healfo procured the Earle of Kent, the Kings vncle, to bee arraigned and beheaded at Winchester, for that hee withstood the Queenes and his dealings, and would not fuffer them to doe what they lifted. All these mischiefes sprung out from the filthie root of Adulterie. But the just judgement of God nor

permitting such odious crimes to be vnpunished nor vindetected, it so fell forth at the length, that I fabel the old Queene was discouered to be with child by the said Mortiner: wherof complaint being made to the King, as also of the killing of King Edward his stather, and conspiring and procuring the death of the Earle of Kent the Kings vncle, her was arraigned and indicted, and by verdict found guiltie, and suffered death accordingly like a traitor, his head being exalted upon London bridge, for a spectacle for all murderers and adulterers to behold, that they might see and feare the heavy vengeance of God.

C H A P. XXI, yedr ted , and book

Of Rapes.



Ow if Adulterie, which with fiking and confent of parties is committed, bee condemned, how much more grieuous and hainous is the offence and more guiltie the offendor, when with violence the chaftitie of any is affailed, and enforced? This was the finne wherewith Siehem the fonne of Gen-Hemor the Leuire is marked in hely

till beckild was taken from here bur forest

Scripture; for he ratished Dima; Laseobs daughter, for which cause Simeon and Lewis her brethren reuenged the injury done vnto their sister, vpon the head of not onely him and his father, but all the males that were in the citie, by putting them to the sword.

It was a custome amongst the Spartans and Messenians during the time of peace between them, to send yearely to one another certaine of their daughters, to celebrate certaine seasts and sacrifices that were amongst them: Now in continuance of time it chanced that fiftie of the Lacedemonian

Aa iii

Vir-

Virgins beeing come to those solumne feasts, were pursued by the Melleman gallants, to have their pleasures of thems but they joyntly making relistance, and fighting for their honesties, strough to long, not one yeelding themselves a prey into their hands, till they all dyed; wherupon arose so long and miserable a war, that all the countrey of Mellena, was delivoyed thereby.

Arifoctides a Tyran of Orchomenusa Cicie of Arcidia, fell enamoured with a maide of Stymphalis: who feeing her father by him flaine, because he seemed to stand in his purposes light, shed to the temple of Diana to take Sanctuarie, neither could once be pluckt from the image of the goddesse, vntill her life was taken from her: but her death so incensed the Arcadians, that they fell to armes and sharpely reuenged her.

cruell injurie.

Titus Lingus.

Appine a Roman, a man of power and authoritie in the citie, enflamed with the loue of a virgine, whose father hight
Virginiam, would needs make her his servant, to the end to a
buse her the more freely, and whilst he indeuored with all his
power and policie to accomplish his immoderat lust, her father slew her with his owne hands, more willing to profitime
her to death, than to so foule an opprobrie and disgrace; but
eneric man prouoked and stirred up with the worulness of
the enent, with one consent pursued, apprehended, and imprisoned the foul lecher; who searing the award of a most shamefull death, killed himselfe to prevent a further mischiefe.

Nic.Gil.vol.1.

In the yere of our Lord 1271, under the reigne of the Einperour Rodolph, the Scicilians netled and enraged with the
horrible whoredomes, adulteries and rapes, which the garrifons that had the gouernment oner them committed, not able
to endure any longer their infolent & outragious demeanor,
entred a fecret and common confipiracy vpon a time appointed for the purpose, which was on Easter Sunday, at the shutting in of the enening, to set vpon them with one accord, and
to murder so many as they could a sthey did, for at that inshant they massacred so many throughout the whole Island,

that.

that of all the great mulcinude there furnised not one to beare ridings, or bewaile the dead; was but as sino Dan to you

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At Naples it chanced in the Kings palace, as young King Bemb.lib. 34 Predericke, Ferdinands fonne, entered the privile chamber of bift. Venes, the Queene his mother, to falute her and the other Ladies of the Court, that the Prince of Billenio waiting in the outward chamber for his returne, was flaine by one of his owne feruants, that fuddenly gave him with his fword three deadly firokes in the prefence of many beholders , which deed hee confelled that he had watched three yeares to performe in regard of an injury done vnto his lifter, & in her to him, whom: herauished against her will no and standard right to men

The Spaniards that first tookethe Isle Hispaniola, were Bengon Milan for their whoredomes and Rapes, which they committed of the newvpon the wives and virgines, all murdered by the enha-found Land-

s words, encin need of redrellene found bounds, enand

The enhabitants of the Prouince Cumana, when they The fame And faw the beaftly outrage of the Spanish nation, that lay along ther. their coasts to fish for pearle, in forcing and rauishing (without difference) their women young and old, fet voon them voon a Sunday morning with all their force, and flew all that ener they found by the Sea coafts Westward, till there remain ned not one alive : and the furie of the rude vncivill people was fo great, that they spared not the Monkes in their Cloyfters, but cut their throats as they were mumbling their Mafles ; burnt vp the Spanish houses, both religious and privat. burst in pieces their bells, drew about their Images, hurld downe their crucifixes and cast them in diffrace and contempt ouerthwart their streets to be troden vpon : nay, they destroyed whatfocuer belonged vnto them, to their very dogs and hennes, and their owne countrymen that ferued them in any feruice, whither religious or other, they forred not, they beat the earth, and curfed it with bitter curfes, because it. had vpholden fuch wicked and wretched caitifes. Now the report of this mallacre was fo fearefull and terible, that the Spaniards which were in Cubagna doubted much of their

lives also, and truly not without great causes for if the Indians of the Continent had beenefurnished and provided with sufficient store of barks, they had passed even into that island and had served them with the same sauce which their fellows were served with; for they wanted not will, but abilitie to do it. And these are the goodly fruites of their Adukters and Rapes, which the Spanish nation hath reaped in their newfound land.

The great calamitic and ouerthrow which the Lacedemonians indured at Leuctria, wherein their chiefest strength and powers were weakened and consumed, was a manifest punishment of their inordinate lust committed upon two virgins, whome after they had rauished, in that verie place they cur in pieces and threw them into a pit: and when their father ome to complaine him of the villany, they made so light account of his words, that in stead of redressele found nothing but reproch and derision, so that with griefe he slew himselfs upon his daughters sepulches: but how grietously the Lord managed this injurie, histories doe sufficiently cestifie, and that Leading the stead of the sufficiently cestifie, and that Leading the sufficiently cestifies and that Leading the sufficiently cestifies are the sufficiently cestifies.

Paufan.lib.2.

Strian calamitied oth beare witnesse.

Brias a Grecian captaine beeing received into a citisent house as a guest, forced his wife by violence to his lust: but when hee was a sleepe, to revenge her wrong, shee put out both his eyes; and afterward complaymed to the citisens of the country of the citisens of the citisen

Macrinus the Emperour punished two souldiers that raushed their hostelle on this manner: he shut them up in an ore bowels with their heads out, and so partly with famishment, and partly with wormes and rottennesse, they consumed to death.

toban Magnus.

Rodericus King of the Gothes in Spaine forced an Earles daugher to his luft; for which cause her father brought against him an army of Sarasens and Moores, and not onely slew him with his sonne, but also quite extinguished the Gothicke kingdome in Spaine: in this warre, and vponthisocrasion several se

Phil, Melantt.

seven hundred thouland men perished, as histories record, and so a kingdome came to ruine by the peruerse luft of one lecher, Anno 714.

At the facking and destruction of Thebes by King Alexander, a Thracian captaine which was in the Macedonian ar- Plut. in vita mie tooke a noble Marron prisoner, called Tymoclea, whome Alexand. when by no persuasion of promises becould intice to his lust, Sabel tib. 5. hee constrained by force to yeeld vnto it : but this nobleminded woman inuented a most wittie and subtill shift both to rid her felfe out of his hands, and to revenge his injurie : thee rold him, that the knew wherea rich treafure lay hid in a deep pit; whither when with greedinelle of the gold hee haftened. and flanding upon the brinke, pried and peered into the bot tome of it, thee thrust him with both her hands into the hole. and tumbled ftones after him, that he might never find means to come forth : for which fact thee was brought before Alex under to have justice; who demanding her what the was, thee answered, that Theagenes, who led the Thebane armie against the Macedonians, was her brother. Alexander percetuing the the maruellous constancie of the woman, and knowing the cause of her acculation to bee vajust, manumitted and set her free with her whole family.

When Cn. Manlim having conquered the Gallo-Greci- Lin lib : 3 ans, pitched his armie against the Tectosages (people of Narbonia towards the Pyrene mountaines) amongst other prifo ners, a very faire woman, wife to Orgingon Regulus, was in the cultodie of a Centurion, that was both huftfull and couctous : This lecher tempted her first with faire persuasions, and seeing her vnwilling, compelled her with violence to yeeld her bodie, as a flaue to fortune, foro infamy and dishonour: after which act, somewhat to mittigate the wrong, he gane her promife of release and freedome, vpon condition of a certaine fumme of money; and to that purpose sent her servant that was captine with her to her friends to puruey the fame: which hee bringing, the Centurion alone, with the wronged ladie mer him at a place appointed, and whileft hee weighed the

money

Of Rapes.

The Theatre of

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money, by her counfell was murdered of her fertuants: so she eleaping, carried to her husband both his money, and three at his feet the villaines head that had spoyled her of her chastitie.

Chronica Hun-

Andreas king of Hungarie having vndertaken the voiage into Syria for the recourrie of the holy land, together with many other Kings and Princes, committed the charge of his king dome and family to one Bannebanius, a wife and faithful man, who discharged his office as faithfully as hee tooke it willingly vpon him. Now the Queene had a brother called Gertrude, that came to visit and comfort his fifter in her his. band absence and by that meanes sojourned with her along time, even fo long, till he fel deadly in love with Banneban ladie, a faire ond verruous woman, and one that was though worthie to keepe companie with the Queene continually: to whom when he had vafolded his fuit, and received fuch hedfast repulse, that he was without all hope of obtaining his defire, he began to droupe and pine, vntill the Queene his lifter perceiuing his disease, found this peruerse remedie for the cure thereof; thee would often give him opportunitie of difcourse, by withdrawing her selfe from them being alone, and many times leave them in fecret and dangerous places, of purpose that hee might have his will of her, but she would never consent vnto his lust; and therefore at last, when he saw no remedie, he constrained her by force, & made her subject to his will against her will: which vile difgracefull indignity when the had fuffered the returned home fad and melancholie, and when her husband would have embraced her, shee fled from him, asking him if he would imbrace a whore, and related vato him her whole abuse, desiring him either to rid her from thame by death, or to revengeher wrong, and make knowne vnto the world the injurie done vnto her. There needed no more spurs to pricke him forward for revenge: he posteth to the court, and vpraiding the Queene with her vngrateful and abhominable treacherie, runneth her through with his fword & taking her hare in his hand, proclaimeth openly, that it was

no

not a deed of inconfideration, but of judgement, in recompence of the lotte of his wives chaftitie; forthwith hee flyeth towards the King his Lord, that now was at Conftantinople. and declaring to him his fact, and thewing to him his fword befineared with his wives bloud, submitteth himselfe to his fentence, either of death in rigor, or pardon in compassion but the good King enquiring the truth of the cause, though griened with the death of his wife, yet acquir him of the crime, and held him in as much honour and elterme as ever hee did. condemning also his wife as worthie of that which fice had endured, for her vnwomanlike and traiterous part. A notable example of fuffice in him, and of punishmene in her, that forgetting the law of womanhood and modeftie, made her felfe a band vnto her brothers luft: whose memorias it shall bee odious and execrable, to his justice deferuers to be engraven in marble with characters of gold.

Equal to this king in punishing a Rape, was Orbothe first: Albert. Crante for as he passed through realie with an armie, a certaine wo- lib. 3. man cast her selfe downe at his feet for justice against a villain that had spoiled her of her chasticie; who deterring the execution of the law till his returne, because his traffe was great, the woman asked, who should then put him in mindethereol? he answered, This church which thousefeeft shall be a witnesse betwin mecand thee, that I will then revenge thy wrong. Now when he had made an end of his warfare, in his returne, ashe beheld the church, he called to minde the woman, and caused her to be ferche; who falling downe before him, defirednow pardon for him whom before the had accused feeing hee had now taken her to wife, and redeemed his injurie with fufficient [atisfaction:not fo I (weare (quoth Orbo) your compacting shall not infringe, or collude the facred law, but he shal die for his former fault, and so he caused him to be pue to death. A notable example for them, that after they have committed filthinelle with a maid, thinke it no fin, but comperent amends, if they take her in mariage whom they abused before in fornication.

Bid ring L

366 Theat bift.

Nothing inferior to thefe in punishing this sinne, was Gon zaga Duke of Ferrara, as by this historic following may appeare. In the yeare 1547 a citisen of Comun was cast into prison ypon an accusation of murder, whom to deliuer from the judgement of death, his wife wrought all meanes possible therefore comming to the captainethat held him prisoner, the fued to him for her husbands life; who vpon condition of her yeelding to his lust and payment of 200 Ducats, promifed fafe deliverance for him; the poore woman feeing that no. thing could redeeme her husbands life, but lotte and thin. wracke of her owne honestie, rold her husband : who willed her to yeeld to the captaines defire, and not to pretermit for good an occasion; wherefore the confented: but after the ple fure past, the traiterous and wicked captaine put her husbe to death notwithstanding: which injury when the complained to Gonzaga Duke of Ferrara, he caused the capeaine first to restore backeher 200 ducats, with an addition of 700 crowns. and secondly to marry her to his wife; and lastly, when heheped to enjoy her body to be hanged for his trecherie. O noble justice, and comparable to the worthiest deeds of antiquitie, and deferring to be held in perpetual! remembrance!

Theatr.bist.

As these before mentioned excelled in punishing this fin, fo this fellow following excelled in committing it, and in be ing punished for it , his name is Nonellus Cararine, Lord of Pauie, a man of note and credit in the World for his greatnes, but of infamy and discredit for his wickednesse. This manage ter many cruell murders and bloudie practifes, which hee coercifed in every place where he came, fell at last into this notorious and abhominable crime; for lying at Vincentia, he fel in love with a yong maid of excellent beauty, but more cacellent honestie, an honest citisens daughter, whome hee commanded her parents to fend vnto him, that hee might have his pleasure of her: but when they regarding their credit, and the her chastitie, more than the Tyrans commaund, refuledto come, he tooke her violently out of their house, and constrain ned her bodie to his luft; and after, to adde cruelty to villanie, chops

chopt her into small pieces, and fent them to her parents in a basket for a Present: wherewith her poore father aftonished. carried it to the Senat, who fent it to Venice, defiring them to consider the fact, and to reuenge the crueltie. The Venetians undertaking their defence, made warre upon the Tyran, and belieging him in his ownecity, tooke him at last prisoner, and hanged him with his two fonnes, Francis and Williams.

Discles, fon of Pififtratus, Tyran of Athens, for raushing Lanquet. a maid was flaine by her brother; whose death when Hippias his brother undertooke to reuenge, and caused the maidens brother to be racked, that he might discouer the other confpirators, he named all the Tyrans friends (which by commanndement beeing pur to death) the Tyran asked, whether there were any more? None but onely thy felfe (quoth he) whom I would wish next to bee hanged; whereby it was perceived how aboundantly hee had revenged his fifters chaftirie : by whose notable stomackoall the Athenians beeing puring membrance of their libertie, expelled their Tyran Hoppias out of their citie:

Mundus, a young Gentleman of Rome, ranished the chast Lang. chrom. Matron Paulina in this fashion : when he perceived her refolution not to yeeld vnto his luft, he perfunded the priefts of Ifit to fay, that they were warned by an Oracle how that Ambini the god of Ægypt, defired the company of the faid Panling: to whom the chafte Matron gaue light credence, both becauseshe thought the priests would not lie and also because it was accounted a great renowne to have to do with a god; and thus by this meanes was Paulina abufed by Mandu in the Temple of Ifis, vader the name of Anabim. Which thing bes ing after disclosed by Mundus himselfe, he was thus justly reuenged, the priests were put to death, the temple beaten down to the ground, the Image of Use throwne into Tiber, and the young man banished on the staining to the course and to shall a

A principall occasion of the Danes first arrivall heere in Exbistoria England (which after conquered the whole land, and exercifed among the inhabitants most horrible cruelties& outrages)

Was

was a rape committed by one Osbright a deputy King, vnder the king of the West Saxons in the North part. This Osbright upon a time fourneying by the way, turned into the houle of one of his Nobles called Bruer, who having a wife of great beautie (he beeing from home) the King after dinner (allured with her excellent beautie) tooke her to a fecrer chamber where he forcibly contrarie to her will, ratished her: where upon thee being greatly difusied and vexed, made her more to her husband at his returne, of this violence and ininrie received. The nobleman forthwith studying revenge first went to the King, and religned to his hands all fuch femices and pollestions which he held of him, and then took thipping and failed into Deamarke, where he had great friends, and he his bringing vp : there making his mone to Codrina the king, defired his aid in revenging of the great villanie of Que bright against him and his wife. Codrings glad to entersing any occasion of quarrell against this land, presently levied in armic, and preparing all things for the fame, fendeth forth for guar and Hubba, two brethren, with a mighty army of Dans into England; who first arriving at Holdernelle, burnt up the countrey, and killed without mercie both men, women, an children; then marching towards Yorke, encountered will wicked Osbright himselfe, where he, with the most part of hi armic was flaine and discomfixed: a just reward for his vill nous act; as also one chiefe cause of the conquest of the who land by the Danes. 1 ton !

Languet.

In the years of our Lord 955, Edwins succeeding his wast Eldred, was king of England: this man was so impudent the in the very day of his coronacion he suddenly withdrew him selfe from his lords, and in sight of certaine persons milled his owne kinswomen, the wife of a nobleman of his realine, and afterward slew her husband, that hee might have voluntially selfer her beautie: for which act hee became so odious to his subjects and nobles, that they joyntly rose against him, and deprined him of his Crowne, when he had reigned some

CHAP

CHAP. XXII

Other examples of Gods Indgements upon Adulterers.



Mongst all other things this is especially to be noted, how God (for a greater punishment of the disordinate luft of men) ftrucke them with a new (yet filthie and ftinking)kinde of discase called the French Pockes; though indeed the Spaniards were the first that were infected therewith, Paul. Ionius

by the heat which they caught among the women of the new Bembus. found lands, and fowed the feeds thereof first in Spaine, and from thence sprinkled Italy therewith, where the French men Guicciardine caught it, when Charles the eighth their King went against Naples. From whence the contagion spread it selfe throughout divers places of Europe. Barbarie was fo ouergrowne with it, that in all their cities the tenth part escaped not vntouched, nay almost not a family but was infected. From thence it ranne to Ægypt, Syria, and to the graund Caire; and it may neere hand truly be faid, that there was not a corner of the habitable world, where this not onely new and Arange (for it was never heard of in antient ages) but terrible and hideous scourge of Gods wrath stretched not it selfe. They that were sported with it, and had it rooted in their bodies, led a languishing life, ful of aches and torments, & carried in their visages filthie marks of vncleane behavior, as vicers, boyles, and fuch like, that greatly disfigured them. And herein we fee the words of & Pant verified . That an Adulte- 1 Cor. 6.18. rer finneth against his owne bodie. Now for so much as the world is fo brutifully carried into this finne, as to none more,

Sabell.

the Lord therefore hath declared his anger against it in divers forts, fo that divers times he hath punished it in the very act, or not long after, by a strange death. Of which, Alcibiades, one of the great captaines of Athens, may stand for an example; who beeing polluted with many great and odious vices, and much given to his pleasures, and subject to all vn. cleannelle, ended his life in the middest thereof : for as hee was in companie of a Phrygian strumper (having flowne thither to the King of Perlia for (helter) was notwithflanding fer vpon by certaine guards, which the King (induced by his enemies) fent to flay him; but they though in number many, through the conceived opinion of his nouble valour, durst not apprehend him at hand, but set fire to the house, standing themselves in armes round about it, to receiue him if need were : He seeing the fire, leaped through the middest of it, and so long defended himselfe amongs them all, till strength fayled in himselfe, and blowes encrefing vpon him, conftrained him to give vp his life amongst them.

Plin lib.7.

Plinie telleth of Cornelius Gallus and Q. Elerius, two Romane knights, that dyed in the verie action of filthinetse.

Holinshed.

In the Irish historie wee finde recorded a notable judgement of God vpon a notorious and cruell lecher, one Turgesmis, a Norwegian, who having twice muaded Ireland, reigned there as King for the space of thirrie yeares. This Tyran
not onely cried havocke and spoyle vpon the whole Countrey, abusing his victorie verie insolently, but also spared not
to abuse virgines and women at his pleasure, to the satisfying
of his sitchie lust. Omalaghiden King of Meth was in some
trust with the Tyran: his onely daughter Turgesius crated for his concubine; but hee having a readie wit, and
watching his opportunitie, seemed not onely note deny his
daughter, but so offer him the choice of many other his
necess and cousins, endowed (as hee set them forth) with

fuch lingular beautic, as they feemed rather Angels than inortall creatures. The Tyran as it were ranished, and doting in loue with those peerelesse peeces, could indure no delay, bur must needs possesse himselfe of their bodies, and that verie speedily : to which Omalaghlilen condescending, arryred his daughter in princelike apparell, and with her fixteene proper young men, beautifull and amiable to behold, in like array, and lobeing fent vnto the King, were presented vnto him in his privie chamber, having none about him but afew diffeluce youthfull persons: whereupon those disguised young striplings drew forth from vnder their long womanish garments their skenes, and valiantly bestirring themselves, first stabbed their weapons points through the bodie of the Tyran, and then served all those youthes about him with the like sauce, they making small or no resistance. And thus the abhominable lecher, together with his rabble of filthic Pandars, receiceined the due reward of their ougly filthinelle; and by this meanes the Irish nation was freed from the slauerie of a cruell Tyran.

Theodebers, the eldelt sonne of Glorbarius, dved amidst Mich. Ris. his whores, to whome hee was (though married) too too 2Venp. much addicted. The like befell one Bertrane Ferrier at Lib de obedi. Barceloue in Spaine, according to the report of Pentanni, In like manner there was one Ginches Genene of Saluces, a Fulgof. lib.6, man that had both wife and children of his owne, of good cap. 12. yeares, well learned, and of good efteeme amongst his neighbour citilens, that fecretly haunted the companie of a young woman; with whomebeeing coupled one evening in his studie, he suddenly dyed a his wife and children seeing his long tarriance, when time required to goe to bed, called him and knocked at his doore verichard, but when no antwere was made, they broke open the doores that were locked on the inner lide, and found him (to their great griefe and difmay) lying yoon the woman starke dead, and her dead also.

Bb ij

CLAN-

Claudius of Affes, Counfellor of the Parliament of Paris (a man very cuill affected towards the profesfors of the Golpell) committed villary with one of his waiting maids, in the very middeft whereof he was taken with an Apoplexy, which

immediately after made an end of him.

Not long fince, here in our owne Countrie, a Noblemans fernant of good credit and place with his mafter, having familiaritie with another mans wife, as hee was about to commit villanie with her in a chamber, he fell downe ftarke dead with his hofe about his heeles: which being heard (by reafon of the noyfe his fall made) of those which were in the lower room, they all ran up hastily, and easily perceived both thevillanie which hee went about, and the horrible judgement of God vpon him for the same. This happened in Northham conshire, as it was restified by verie godly, honest, and suffice ent witnelles.

Another in Hertfordshireabout Barkway, having the companie of a harlor in a Wood, was also surprised by the judgement of God, and ftrucke dead as it seemed in the verie conmittall of that filthie act : his name I conceale, as also of the former, that none might thinke themselves difgraced thereby, but all learne to fearethe wrath of God, and tremble as his

judgements.

Wee read also of a Chirurgeon, who disdaining his honest wife, had abandoned himselfe to a strumper; and going on a time to horsebacke, and asked by his wife whicher hee went, he answered scornefully, To the Stewes, going indeed presently to his Adulterelle. After a while hee returneth to borfe, and offering to manage his round, the horfe leaps and bounds extraordinarily, and casts this wretched man out of the faddle, in fuch fort, as one of his feet hung in the bridie. The horse being hot, ran so surrously upon the stones, he beat out his braines, and never stayed vntill he came before the Seues, where this miserable man remained dead upon the place.

The

da

The Spaniards in the West Indies going to seeke gold neere vnto the gulfe of Vruba, their captaine, called Horeda, Benzo. carried away the daughter of the Cacique or lord of the place Gomara. carried away the daughter of the Cacique foon Hist. Ind. after came to the captaine, making flew that hee came to redeeme his daughter, but being come into his presence, hee reproched him with injurious words, and shor a poisoned arrow at him, with an intent to kill him; but he wounded him onely in the thigh: whereupon the Spaniards rushing in suddenly with their swords drawne, slew the Cacique, his wife, and all his companie, But this villanous captaine escaped nor the arrow of Gods wrath: for he was driven to retire our of that countrey into Hispaniola, where he died of his wound within few daies after in extreame paines: all his companie being embarked to Spaine-ward, were driven backe by the winde, and after infinite toyles, some of them were slaine by the Indians, and the rest died miserably of divers diseases: and this was the fruit of that Adulterie.

In the yeare 1533, a certaine religious man in the towne Stumpfine. of Clauenne in the Grisons countrey being enamoured with lib. 10. bift. a certaine beautifull maide, affayed by all meanes to corrupt of Suiffe. her chastitie, and to allure her to his will: but when by no meanes hee could obtaine his defire, he counterfeired certaine apparitions and reuelations, abuling the facred name of God, and of the Virgin Mary, and so seduced this poore maid to his lust: but his imposture being discourred, he was committed to prison, and notwithstanding his Order, was publikely beheaded, and his bodie burnt.

CHAP. XXIII.

Shewing, that Stues ought not to be fuffered among Christians.

Y this which hath beene fpoken it appeareth manifeftly, how infamous a thing is it among Christians to priuiledge and allow publike places for adulteries, albeit it is a commonthing in the greatest cities of Europe;yen, and in the verie bowels of Christen dome, where no fuch villanie should

be rolerated. There is nothing that can cast any colour of excuse vpon it, seeing it is expressely contrarie to Gods edict in many places : as first, Thou shalt not commit Adultery : and in the 10 of Leu, 29. Thou shalt not pollute thy daughter in profetuting her to be a whore, lest the land be defiled with whoredom, and filled with wickednesse: and in Deut. 23.17. Let there be no whore of the daughters of Ifrael, neither a whore keeper of the Sonnes of Ifrael. This is the decree of God, and the rule which he had given vs to square our affections by, and it admitted no dispensation. But some doe object, that those things are tolerated to avoid greater mischiefes: as though the Lord were not well aduited when hee gaue forth those commandements, or that mortall men had more diferetion than theimmortall God. This truely is nothing else but to reject and difannull that which S. Paul requireth as a dutie of all Christians; namely, That fornication and all vncleannetle should not once be named amongst vs, neither filthines, foolish talking, or jesting, which are things nor comely; for somuch as no whoremonger nor vncleane person can have any inheritance in the kingdome of God. Plato the Philosopher, though a Panim, & ignorant of the knowledge of the true God, forbad exprellely inhis commonwealth Poets and Painters to represent or fet to the

Ephef.s.

Dial:3.

the view any vncleane and lascinious counterfeit, whereby good manners might be any waies depraued. Aristotle fol-Lib.y. cap. 17. lowing his mafters steps, ordained in his Politiques, That all fikhie communication should bee banished out of his Citie. How farre were they then from giving leave and libertie for filthie and stinking brothel-houses to bee erected and maintained? In this therefore the verie Heathen are a shame and reproch to those that call themselves Christians and Catholiques. Besides, the goodly reason which they alledge for their vpholding of their Stues is so farre from the truth, that the contrarie is euer truer; namely, that by their odious and dishonest libertie more cuill ariseth to the World than otherwife would, infomuch as it fetteth open a wide dore to all diffolutenesse and whoredomes, and an occasion of lecherie and vncleannelle euen to those that otherwise would abstayne from all fuch filthy actions. How many yong folke are there, as well men as women, that by this meanes give themselves ouer to loosenesse, and vndoe themselues veterly? How many murders are, haue beene, and still will be committed thereby ? What a diforder, confusion, and ignominie of nature is it, for a father to lye with her with whom his sonne had beene but a little before ? Or the fon to come after the father? and fuch like: but by the just judgement of God it commeth to passe, that that which is thought to bee enclosed within the precincts of certaine appointed places, spreadeth it selfe at large so farre, that oftentimes whole streets and cities are poylened; yea, even their houses, who in regard of their place either in the law or policie, ought to stop the streame of fuch vices: nay, which is more maruell, they that with open mouth vaunt themselues to bee Gods Lieutenants on earth, Christs Vicars, and successors to his Apostles, are so filthie and abhominable, as to fuffer publike bauds and whores to be under their nofes vincontrouled and which is more to enrich their treasures by their traffique. Cornelin Agrippa fayth, That of all the he-bauds of his time, Pope Sextus was most infamous : for hee builded a most glorious and stately Bb inj

That Stues ought not to be The Theatre of

Stues (if any state or gloric can abide in so bad a place) as welf 376 for common Adulterie, as vnnaturall Sodomie, to be exercifed in. He vsed (as Heliogalibus was wont to do) to maintaine heards of whores, with whom he participated his friends and feruants as they stood in need, and by Adulteries reared yerely great reuenues into his purse. Baleus faith, That at this day euerie whore in Rome payes tribute to the Pope, a Iulle, which amounted then to twenty thousand ducats by the vere at least: but now the number is so encreased, that it ariset to fortie thousand. I thinke there is none ignorant, how Pope Paul the third had by computation five and fortie thousand whores and courtizans, that payed him a monethly tribute for their whoredomes: and thus also this holy Father was a protector and vpholder of the Stues, and deferued by his vittanous behauior (for he was one of the lewdest Adulterers of that time) to beare the name of the master and erector of these filthie places : and herein both hee and the rest of that crue have shewed themselves enemies to God, and true Antichristes indeed, and have not onely imitated, but farre furpassed shamelesse and wicked Caligula in all filthie and

monstrous dealings. Thou shalt not (fayth Moses) bring

the hire of a whore into the house of the Lord thy God for any vow : by what title then can these honest men exacts great a rent from their whorish tenants, seeing it is by the law of God a thing to abhominable? Truely it can no other wife be but a kinde of art of bauderie, as may bee gathered out of the law which is in F. de ritu nupt, L. palem. Qui habet mancipia, &c. The meaning whereof is, That he which for gaine prostituteth his slaves to the lust of men, and draweth thereby commoditie to himselfe, is a baud: Hee is also stayned with infamie by the law Athletas, that partaketh the gaine or wages of a whore. How much more then is that

Deut,23.

law of Instinian to bee commended, which commaundeth Secrat.lib.s. all whores to bee banished out of the confines of Cities and eap.18. Commonwealths? It was also a worthie and memorableact acceptate, bift. of Theodifius, when hee rooted the Stues out of Rome; and

of Saint Lewis king of France, that pulled downe the Stues at Paris, and chased away, as neere as hee could, all loose and whorish women from his dominions. The antient Romanes corn. Tacis. permitted no women to become an open whore, before thee had made a formall declaration of her intent before the Adiles : thinking by this meanes to quench their hot luft, because they would be ashamed to make such an open confession. And by a decree of the Sanate it was enacted, That no woman comming of a gentle stocke should bee suffered to giue her felfe ouer to this trade, it being a staine and blot to true nobilitie.

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CHAP, XXIIII.

of Whoredomes committed under colour of Marriage. mind bobsoo



Eeing that oftentimes it falleth out, that those which in shew seeme most honest. thinke it a thing lawful to converfe together as man and wife by some secret and privat contract, without making account of the publike celebration of marriage as necetfarie, but for fome worldly respects,

according as their foolish and disordinat affections misperfundeth them, to dispence therewith: It shall not beenimpertinent as we goe, to give warning how vnlawfull all fuch connerfation is, and how contrarie to good manners, and to the laudable customes of all civile and well governed people. For it is fo farre from deferuing the name of Mariage, that on the other fide it can be nothing but plaine who redome and fornication; the which name and title Tertullian gineth to all Lib.de pud fecret and prise meetings which have not bin allowed of re-

ceitted.

ceined, and blessed by the Church of God. Againe, besides the cuill example which is exhibited, there is this mischiese moreoner, that the children of such a bed cannot be essented legitimate, yea God himselfe accurseth such lawlesse familiaritie, as the mischieses that arise therefrom doe declare, whereof this one example which wee alledge shall serve for sufficient

proofe.

In the raigne of Lewis the ninth, king of France, and Inline the second, Pope of Rome, there was a gentleman of Naples called Antonio Bologne, that had been gouernor of Fredericke of Arragons house, when he was king of Naples, and had the fame office vnder the ducheste of Malfi after the was widow. with whome in protract of time hee grew to have fuch fecret and privie acquaintance (albeir shee was a princesse andhee her feruant) that hee enjoyed her as his owne wife. And thus they conversed secretly together vnder the colour of marriage accorded betwixt them, the space of certaine yeares, vntill she bore vnto him three children: by which meanes their private dealings which they so much defired to smother and keepe close, burst out and bewrayed it selfe. The matter being come to her brothers eares, they tooke it so to the heart, that they could not rest vntill they had revenged the vile injurie and dishonour which they pretended to have beene done to them and their whole house, equally by them both. Therfore when they had chased them first from Ancona, whither in hope of quietnelle they had fled out of Naples, they draue them also out of Tuscane: who seeing themselves so hotly pursued on enerie fide, refolued to make towards Venice, thinking these to finde fome fafetie: But in the midway thee was ouertaken and brought backe to Naples, where in short space she milerably ended her life: for her brothers guard strangled her to death, together with her chambermaid, who had ferued in flead of a band to them ; and her poore infants which the had by the faid Bologne. But he by the goodnesse of his horse escaping, tooke his flight to Milan, where hee courned quier

ly a long while, vntill at the instant pursuit of one of her brothers, the Cardinall of Arragon, hee was flaine in the open Areers, when he least miltruited any present danger. And this was a true Cardinall like exploit indeed, representing that mildnetle, mercifulnelle, and good nature which is fo required of every Christian, in traiteroully murdering a man fo many yeares after the first rancour was conceived, that might well in halfe that space have been digested, in fostering harred fo long in his cruell heart, and waging ruffians and murderers to commit so monstrous an act: wherein albeit the Cardinals crueltie was most famous, as also in putting to death the poore infants, yet Gods justice bare the Iway, that vied him as an infrument to punish those who under the vaile of fecret marriage thought it lawfull for them to commit any villanie, And thus God bulieth fometime the most wicked about his will. and maketh the rage and furie of the diuell himselfe serue for meanes to bring to palle his fearefull judgements.

CHAP. XXV.

of volawfull Marriages, and their issues.



Ow to redresse all such enils as haue before beene mentioned, and to auoid all inconveniences in this case,
God of his bountifull mercie hath ordained marriage as a remedie to be applyed to all such as have not the gift of continencie, least they should fall into fornication: which notwithstanding many shamelesse crea-

tures that blush not at their owne filthinesse, but rather rejoice therein, make no account of. Such are they that making marriage one of the Sacraments of the Church, doe neuerthelesse despise as a vile and prophane thing; albeit that

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the Apostle faith, That marriage is honorable among almen, and the bed vndefiled; but whoremongers and Adulterers God will judge. But they have it not in that estimation feeing by authornie they are deprived of the vie thereof, and not of Adulterie. That which is honest and laudable is forbidden. and that which is finful and vnlawful, allowed of. This faith Sleiden) is the cultome of the German Bilhops, for money to fuffer their Priestes to keepe harlots, not exacting any other punishment, fauing their purses, to priviledge their knaveries. But chese raines of libertie were let more loofe in certaine villages of the Cantons of Switzers, where it was not only win. ked at, but also commaunded, That every new Priest should have his privat whore for his owne tooth that he might not intermeddle with other mens. Neither was it without reason that John le Maire faid, how under the shew and color of das flitie. Priefts whoredomes did overflow, being men abando. ned to all dissolute and riotous living. Now then it were far better to marry than to burne; yet in fuch fort to marrie, that all giddinesse and inconsideration set aside, every one should match himselfe according to his degree and age, with great respect and good adulsement had vnto them both, to the end

to auoid those mischieses and enormities which oftenimes happen, when either by an ouer hardy soolish, and rash prefumption, a man would nestle himselfe in an higher nest than his cstate and calling requireth, or by a sensual and sleshly lest passing the bounds of reason, goeth about to constraine and interrupt the law of nature. The chiefest thing that is required in marriage, is the consent of parties, as well of themselves that are to be joyned together, as of each of their parents; the contrary whereof is constraint, where either party is forced as

Iudg.21.

This was a reproach to Romelus the first King of Rome, when hee rauished the Sabine virgins that came to see their sports, which was cause of great war betwirt them. Moreover besides the mutual sport of soue which ought to be betwirt

it hapned to those two hundred maids which the Beniamites

man and wife, it is necessarie that they that marrie do marry in the Lord, to ferue him in greater puritie, and with leffe diffurbance ; which cannot be if a Christian marrie an Infidell, for the great difficulties and hinderances that viually fpring from fuch a root. Therefore it was straitly forbidden the people of God to contract marriages with Idolaters; yea and the ho- Exed. 34: 16. ly Parriarchs before any fuch law was given, had carefully Deut 7. 3. great regard (in the marriages of their children) to this thing, as the example of Abraham doth fufficiently declare. Therefore they that have any manner of government and authority ouer vnmarried folkes, whether they be fathers, mothers, kinfmen, or Tutors, ought to have especiall care and regard thereof. Yea, Christian Princes and Lords, or Rulers of commonwealths, should not in this respect be so supine and negligent in the performance of their offices, as once to permit and fuffer this amongst them which is so directly contrarie to the Word of God; but rather by especiall charge forbid it, to the end that both their Lawes might be conformable, and in euerie respect agreeable to the holy Ordinance of God; and that the way might be stopped to those mischiefes which were likely to arife from fuch cuill concluded marriages. For what reason is it that a young maid baptised and brought up in the Church of Christ, should be given in marriage to a worshipper of Images and Idols; and fent to fuch a countrie where the worthip of God is not fo much as once thought vpon? Isnot this to plucke a foule our of the house of God, and thrust: it into the house of the Diuell? our of heaven, into hell? than which, what greater apostalie or falling from God can there: be? whereof all they are guiltie, that either make up fuch mariages; or give their good will or confent to them, or do not hinder the cause and proceedings of them, if any manner of way they can. Now that this confusion and mixture of Religion in mariages is ynpleafant and noyfome to God, it manifestly appeareth by the fixt chapter of Genesis, where it is faid,. that because the sonnes of God (to wit those whome God had seperated for himselfe from the beginning of the world

The Theatre of

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to be his peculiar ones,) were so cuill aduised, as to be allured with the beauties of the daughters of men, (to wit, of those which were not chosen of God to be his people and to marry with them, corrupting themselves by this contagious acquain. tance of prophane people, with whom they should have had nothing to do) that therefore God was incensed against them. and refolued fimply to revenge the wickednesse of each partie without respect. Beside, the monstrous fruits of those pro phane marriages, doe sufficiently declare their odiousnelle in Gods fight : for from them arose gyants of strengthands ture, exceeding the proportion of men, who by their hugener did much wrong and violence in the world, and gained feares full and terrible names to themselves : but God (prouoked by their oppressions) drowned their tyrannies in the floud, and made an end of the world for their fakes.

In the time of the Judges in Ifrael, the Ifraelites were chastifed by the hand of God for this fame fault; for they tooken wives the daughters of the vncircumcifed, & gave them their daughters also. In like fort framed they themselves by this meanes to their corrupt manners and supestitions, and to the feruice of their Idolatrous gods: but the Lord of heaven ray ned downe anger vpon their heads, and made them fubication a stranger, the king of Mesoporamia, whom they served the

space of eight yeares.

r.King.II.

Judg.s.

Looke what hapned to king Solomon for giving his hear to strange women that were not of the houshold of Gods prople: he that before was replenished with such admirable wifedome, that he was the wonder of the world, was in his old age deprived thereof, and beforted with a kind of dulnetle of vaderstanding, and led aside from the true knowledge of God to ferue Idols, and to build them altars and chappels for the worthip; and all this to please for sooth his wives humours whole acquaintance was the chiefe cause of his miserie and Apostasie.

Litery with lor pulminged sale me a salekinin roll being med the

) Low to though stin CHAR.

CHAP. XXIV.

Touching incestuous Marriages.



now as it is vnlawfull to contract marriages with parties of contrarie religion, so it is as vnlawfull to marry those that are necre vnto vs by any decree of kindred or affinitie, as it is inhibited not onely by the law of God, but also by civill and politique constitutions: where unto all nations have

ever by the fole inftinct of nature agreed and accorded, except the Ægyptians and Persians, whose abhominations were fo great, as to take their owne fifters and mothers to bee their wines. Cambyfes king of Media and Persia, married his owne fifter, but it was not long ere he put her to death : a just proofe of an vnjust and accursed marriage. Many othersthere were inprotract of time, that in their infatiable lufts flewed themselves no lesse vnstaied and vabridled in their lawlesse affections than hee: One of which was Antigonius king of Iu- 1ofeph.antiq. dea, sonne of Herodes, syrnamed Great, who blushed not to lib. 17. sap. 15marrie his fifter the late wife of his deceafed brother Alexander, by whom shee had borne two children: but for this and divers other his good deeds, hee loft not onely his goods (which were conficated) but was himselfe also banished out of his countrey into a forreine place, from Iudea to Vienna, in France.

Herodalfothe Tetrarch was fo impudent and hameleffe, The Gme, that he tooke from his brother Philip his wife Herodias, and lib. 1 8.649. 30 espoused her vnto himselfe : which shamelesse and incestuous deed Ishin Baptist reprouing in him told him plainly how valawfull it was for himse potletle his brothers wife: but the punishmene that befell him for this, and many other his line, wee haucheard in the former booke, and need nothere to bee repeated athing economics : was from educy fur factor in c

Antono

Anton. Caracalla tooke to wife his mother in law, allered thereunto by her faire enticements: whose wretched and miserable end hath alreadie beene touched in the former booke.

The Emperour Heracliss, after the decease of his first wise, maried his owne neceethe daughter of his brother; which turned mightily to his vndoing; for besides that, this vnder his raigne, and as it were by his occasion, the Saracens entered the borders of Christendome, and spoyled and destroyed his dominions vnder his nose, to his soule and vner disgrace, hee was over and above smitten corporally with so grievous and irkesome a disease of dropsie, that hee dyed thereof.

Thus many men runneryot, by affurning to themselves too much libertie, and breake the bounds of civile honeftie remired in all Contracts, and too audaciously set themselves gainst the commandement of God, which ought to be of fuch authoritie with all men, that none (bee they never fo great) should dare to derogate one jot from them, valelle they meant wholly to oppose themselues as profest enemin to God himselfe, and to turne all the good order of things in to confusion. All which notwithstanding, some of the Re mish Popes have presumed to encroch ypon Gods right, and to difanull by their foolish decrees the lawes of the Almis tie: As Alexander the fixth did, who by his Bull approu the inceftuous mariage of Ferdinand King of Naples with owne Aunt his father Alphonsius lifter by the fathers lid which otherwise (saith Oardinall Bembus) had been age all law and equitie, and in no case to be tollerated and bome withall.

Sleid. lib. 9.

Henrie the feuenth, King of England, after the death of his eldeft fonne Arthur, caused (by the special dispensation of Pope Inline) his next sonne named Henrie, to take to wife his brothers widow called Katherine, daughter to Findands king of Spain, for the desire he had to have this Spains affinitie continued: who succeeding his father in the crowne.

after continuance of time, began to adule himselfe, and to consult whether this marriage with his brothers wife might be lawfull or no; and found it by conference both of holy and prophane lawes veterly vnlawfull: whereupon hee fent certaine Bishops to the Queen to give her to know, That the Popes dispensation was altogether vnjust, and of none effect to priviledge fuch an act: to whome shee answered. That it was too late to call in question the Popes Bull which so long time they had allowed of. The two Cardinals that were in Commission from the Pope to decide the controversie, and to award judgement upon the matter, were once upon point to conclude the decree which the king defired, had not the Pope impeached their determination in regard of the Emperour Charles, nephew to the faid Queene, whome he was loath to displease : wherefore the king seeing himselfe frustrate of his purpose in this behalfe, sent into divers Countries to know the judgement of all the learned Divines concerning the matter in controuersie, who (especially those that dwelt not farre off) feemed to allow and approoue the dinorce: Thereupon hee resolved (rejecting his old wife) to take him to a new, and to marrie (as he did) Anne of Bullaine one of the Queenes maids of honour, a woman of most rare and excellent beautie. Now as touching his first marriage with his brothers wife, how vnfortunatic was in it owne nature, and how vnjustly dispensed withall by the Pope, wee shall anon see, by those heavie, forrowfull, and troublesome events and iffues which immediatly followed in the necke thereof.

And first and foremost of the euill fare of the Cardinall of Yorke, with whome the king beeing highly displeased for that at his instance and request, the Pope had opposed himselfe to this marriage, required him (and not vadeferuedly) on this manner: first he deposed him from the office of the Chancellorship: fecondly, deprived him of two of his three bishopricks which he held: and laftly fent him packing

to his owne house, as one whome he never purposed more to see: yet afterward beeing advertised of certains insolent and threatning speeches which he vsed against him, he sent against or him: but he not daring to refuse to come at his call, died in the way with meere griefe and despight. The Pope gaue his definitive sentence against this act, and savored the cause of the divorced Ladie: but what gained hee by it, saw onely that the king, offended with him, rejected him & all histramperie, retaining his yearely tribute levied out of this realme, and converted it to another vse: and this was the recompense of his goodly dispensation with an incestuous marriage: wherein although, to speake truely and properly, he lost nothing of his owne, yet it was a deepe checke and no shallow losse to him and his successors, to be deprived of so goodly revenue, and so great authoritie in this realme, as he then was

CHAP, XXVII.

of Adulterie.



Eeing that mariage is so holy an institution and ordinance of God, as it hath bene shewed to be; it followeth by good right that the corruption thereof, namely Additionally the bond of mariage is dissolved, should be forbidden: for the woman that is polluted therewith, despited

her owne husband, yea and for the most part hateth him, and foisteth in strange seed (even his enemies brats) in stead of his owne, not onely to be fathered, but also to be brought up and maintained by him, and in time to be made inheritors of his possessions: which thing beeing once knowne, must need stirre up coles to set anger on fire, and set abroach much machinese: and albeit that the poore infants are innocent and guiltlesse of the crime, yet doth the punishment and ignomi-

niethereof redound to them, because they cannot be reputed as legitimate, but are even marked with the blacke coale of bastardie whilest they live: so grievous is the guilt of this finne, and vneafie to bee removued. For this cause the very Heathen not onely reproued adulterie euermore, but also by authoritie of law prohibited it, and allotted to death the offenders therein.

Abamelech king of the Philiftims, a man without circum- Gen. 26. cifion, and therefore without the couenant, knowing by the light of nature (for he knew not the law of God) how facred and inuiolable the knot of marriage ought to be, expressely forbad all his people from doing any injurie to I face in regard of his wife, and from touching her dishonestly vpon paine of death. Out of the same fountain sprang the words of queene Hecuba in Euripides, speaking to Mentaus etouching Helen, when the admonished him to enact this law, That cuerie woman which should berray her husbands credit, and her owne chasticie to another man, should die the death.

In old time the Ægyptians vied to punish adultery on this Diodor. fort; the man with a thousand jerkes with a reed, and the woman with cutting off her nofe; but hee that forced a free woman to his luft, had his privile members cut off. By the law of Iulia, adulterers were without difference adjudged to death, infomuch that Inline Antonian, a man of great parentage and reputation among the Romans, whose sonne was nephew to Augustus fifter (as Cornelius Tacitus reporteth) was for this Lib. 4. Annal. crime executed to death. Anreliance the Emperour did fo hate and detest this vice, that to the end to scare and terrifie his fouldiers from the like offence, hee punished a fouldier which had committed adulterie which his hoftelle in most feucre manner, even by causing him to be tyed by both his feet to two trees bent downe to the earth with force, which being let goe, returning to their courfe, rent him cruelly in pieces, the one halfe of his bodie hanging on the one tree, and the other on the other. Yea and at this day amongst the verie Turkes and Tartarians, this finne is sharply punished Sothat Cc ij

388 Lenit, 20,10.

Det.23.22.

Gen. 18.

Mum.s.

we ought not wonder that the Lord should ordaine death for the Adulterer. If a man (faith the law) lie with another mans wife, if (I fay) hee commit adulterie with his neighbors wife, the adulterer and the Adultereffe shall die the death. And in another place, If a man be found lying with a woman married to a man, they shall die both twaine; to wit, the man that lay with the wife, and the wife, that thou mayeft pur awaye. uil from Ifrael. Yea, and before Mofestimealfo, it was a custome to burne the Adulterers with fire, as it appeared by the sentence of Inda (one of the twelve Patriarches) voon Thamar his daughter in law, because he supposed her to have plaied the whore. Beside all this, to the end this sin might not bee shuffled up and kept close, there was a meanes gira whereby if a man did but suspect his wife for this sin, though the could by no witnes or proofe be continued, her wicker nelle notwithstanding most strangely and extraordinarily might bediscourred. And it was this: The woman publish ly at her husbands fuit called in question before the Print who was to give judgement of her after divers ceremonic and circumstances performed, and bitter curses pronounced by him, her bellie would burft, and her thigh would rot, if thee were guiltie, and the thould be a curfe amongst the people for her finne; but if the was free, no enil would come into her. Thus it pleased God to make knowne, that the filthnelle of those that are polluted with this sinne, should not be hid. This may more cleerely appeare by the example of the Leuites wife, of whome it is spoken in the 19, 20, and 12 Chapters of Indges, who having forfaken her husband to play the whore, certaine moneths after hee had againe recei-Rape, 1.2.6.19. ued her to be his wife, shee was given over against her will to the villanous and monstrous lusts of the most wicked and peruerle Gibeonites, that so abused her for the space of whole night together, that in the morning thee was found dead upon the threshold: which thing turned to a great destruction and ouerthrow in Ifrael; for the Leuite, when hee arose, and found his wife newly dead at the dore of his lod-

ging. he cut and difmembred her bodie into twelue pieces, and lene them into all the countries of Hraell, to everit tribe one, to give them to vaderstand, how vile and monstrous an injurie was done vnto him: whereupon the whole nation affembling and confulting together, when they faw how the Benjamites (in whose tribe this monstrous villanie was committed) make no reckoning of feeing punishment executed ypon those execrable wretches, they tooke armes against them, and made warre vpon them; wherein though at the first conflict they lost to the number of forcie thousand men. yet afterward they discomfitted and overthrew the Beniamites, and flew of them 25000, rafing and burning downe the city Gibes (where the finne was committed) with all the rest of the cities of that tribe, in such fort that there remained alive but fix hundred persons, that saved their lives by flying into the defart, and there hid themselves foure moneths, vntill fuch time as the Ifraelites taking pittie of them, left they should vererly be brought to nought, gaue them to wife (to the end to repeople them againe) foure hundred virgins of the inhabitants of labes Gilead, referred out of that flaughter of those people, wherein man, woman, and child, were put to the fword, for not comming forth to take part with their brethren in that late warre. And forafmuch as yet there remained two hundred of them ynprouided for, the Antients of Ifrael gaue them libertie to take by force two hundred of the daughters of their people: which could not be but great injurie and vexation vnto their parents, to beethus robbed of their daughters, & to fee them maried at all aduentures, without their confent or liking. These were the mischiefes which illued and sprang from that vile and abhominable adulterie of the wicked Gibeonites with the Leuites wife, whose first voluntarie finne was in like manner also most justly punished One finne pu-

by this second rape : and this is no new practise of our most aished with just God, to punish one sinne by another, and sinners in the another.

fame kinde wherein they have offended.

Cc iji

When

390 2.Sam.ti.

When king David, after he had ouercome the most pare of his enemies, and made them tributaries vnto him, and injoyed somerest in his kingdom, whilest his men of war pursuing their victorie, destroyed the Ammonites, and were in belieging Rabba their chiefe citie, hee was so enflamed with the beautie of Bath babe, Vriahs wife, that he caused her to bee conveyed to him to lie with her: to which fin hee combined another more grienous; to wit, when he faw her with childe by him (to the end to couer his adulterie) hee caused her hus. band to be flaine at the fiege, by putting him in the vantgard of the battell at the affault; and then thinking himselfe cock. fure, married Bath shabe. But all this while, as it was but vaine allurements, no folid joy that fed his mind, and his fleepe was but of fin, not of fafety, wherein he flumbred: fo the Lord avakened him right soone by afflictions and croffes, to make him feele the burden of the sinne which hee had committed: first therefore the child (the fruit of this adultery) was striken with ficknesse and died: next his daughter Thamar, Absolomes. fter, was rauished by Ammon one of his own sonnes : thirdly Ammon for his incest was slain by Absolom: & fourthly Abfolom (ambitiously aspiring after the kingdome, and confpiring against him) raysed war yoon him, and defiled his concubines, and came to a wofull destruction. All which things (being grieuous croffes to king David) were inflicted by the just hand of God, to chattife and correct him for his good not to destroy him in his wickednesse: neither did it want the effect in him, for he was fo far from swelling and hardening himselfe in his sinne, that contrariwise hee cast downe and humbled himselfe, and craued pardon and forgivenesse at the hand of God with all his heart, and true repentance: not like to fuch as grow obstinat in their sinnes and wickednesse, and make themselves beleeve all things are lawfull for them, alchough they be never so vile and dishonest. This therefore that wee have spoken concerning David, is not to place him among the number of lewd and wicked livers, but to shew by

2.Sam. 12.

a.Sam.13.

his chastisements (being a man after Gods owne heart) how odious and displeasant this sinne of Adulterie is to the Lord, and what punishment all others are to expect that wallow therein, since he spared not him whom he so much loued and fauoured.

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CHAP, XXVIII.

Other examples like unto the farmer.



He historie of the rauishment of Helene, registred by so many worthy and excellent Authors, and the great euils that purfued thefame, is not to Herodot. lib.2. bee counted altogether an idle fable, or an invention of pleasure, seeing Thueyd. that it is fure, that vpon that occalion great and huge warre arole betweene the Gracians and the Tro-

janes during the which the whole countrey was hauocked, many cities and townes deftroyed, much bloud shed, and thousands of men discomfitted, among whom the rauisher and adulterer himselfe (to wit Paris, the chiefe mooner of all those miserable tragedies) escaped not the edge of the fword ; no northat famouscitic Troy (which entertained and maintained the adulterers within her walls) went vnpunished, but at last was taken and destroyed by fire and sword. In which facking, old and gray headed king Priam, with all the remnant of his halfellaine fonnes, were together murdered, his wife and daughters were taken prisoners, and expofed to the mercie of their enemies; his whole kingdome was entirely spoyled, and his house quite defaced, and weinight all the Trojane Nobility extinguished; and as rouching the whore, Helene her felfe (whole dilloyalriegane content to the wicked enterprile of forlaking her husbands houle, and following a stranger) the was not exempt from punishment:

Cc iii

392 Ant. Volf. vpon Ouids epift.

for as some writers affirme, the was flaine at the facker but according to others, the was at that time spared, and entertained againe by Menalaus her husband; but after his death, the was of Hermione to banished in herold age, and constrained for her last refuge (being both destitute of reliefe and succour, and forfaken of kinsfolks and friends) to flie to Rhodes, where at length (con. trarie to her hope) the was put to a thamefull death, euca han, ing on a tree, which the long time before deferred.

Tit.Liuius.

The injury and dishonor done to Lucrece, the wife of Col latinus, by Sextus Tarquinius, sonne to Superbus the laft king Rape, li, 2. e. io. of Rome, was cause of much trouble and disquiernesse in the citie and elsewhere : for first she (not able to endure the gree injurie and indignitie which was done wato her, pulhed in ward with anger and despite) slew her selfe in the presence of her husband and kinsfolke, notwithstanding all their del and willingnesse to cleare her from all blame : with who death the Romans were so stirred and prouoked against & em the sonne, and Tarquinian the father, that they rebelle forthwith, and when he should enter the city, shur the game. gainst him, neither would receive or acknowledge him ear after for their king. Whereupon enfued warre abroad, and alteration of the state at home; for after that time Rome endused no more king to beare rule ouer them, but in their roe created two Confuls to be their governors, which kind of ternment continued to Julius Cafars time. Thus was To sine the father thamefully depoted from his crowne, for adultery, or rather, rape of his forme ; and Tarquinius the for flaine by the Sabians, for the robberies and murders which by his fathers advice he committed against them; and he himfelfe not long after in the war which by the Tulcane furious hee remed against Rome to recover his lost estate, was difcomfitted with them, and flaine in the middeft of therout.

Plutarch.

In the Emperor Valentinianus time, the first of that name many women of great account and parentage, were for a mitting adulteric put to death, as tellifieth Ammunus Ma cellinnia

When Europe, after the horrible wasting and great ruines which it suffered by the furious invasion of Attila, began Lib.28. to take a little breath and finde some case, behold a new trouble, more hurtfull and pernitious than theformer, came vpon it, by meanes of the filthie lecherie and luft of the Emperour Valentinianus, the third of that name, who by reason of Procept his cuill bringing vp, and government under his mother Placidia, beeing too much subject to his owne voluptuousnelle, and tyed to his owne defires, dishonoured the wife of Petronius Maximus, a Senatour of Rome, by forcing her tohis pleasure; an act indeed that cost him his life, and many more belide, and that drew after it the finall deftruction of the Romane Empire, and the horrible befacking and defolaeion of the Citie of Rome : Forthe Emperour being thus taken and fet on fire with the love of this woman, through the excellent beautie wherewith thee was endued, endeanored furfit to entice her to his luft by faire allurements; and feeing that the bulwarke of her vertuous chaftlitie would not by this meanes bee shaken, but that all his pursue was still in vaine, he tryed a new courfe, and attempted to get her by deceit and policie; which to bring about, one day fetting himselfe to play with her husband Maximus he won of him his ring, which hee no foonerhad, but fecretly hee fent it to his wife in her husbands name, with this commaundement, That by that token sheeshould come presently to the Court, to doe her dutie to the Empresse Endexin : thee, seeing her husbands ring, doubted nothing but came forthwith, as thee : was commaunded; where, whileft sheewas entertayned by certaine suborned women, whome the Emperour had fer on, hechimselse comment in place, and disclosed vnto her his whole love, which he faid hee could no longer reprette, but must needs facisfie, if not by faire meanes, at least by force and compulsion, and so he constrained her to his luft. Rape. Her husband advertised hereof, intended to renenge this in- lib.z.cap.19. jurie vpon the Emperour with his owne hand; but feeing he could

could not execute his purpose whilest Attims, the Capcaine Generall of Valentinianus armie lived (a man greatly reverenced and feared for his mightie and famous exploits, atchieued in the warres against the Burgundians, Gothes, and Attila) he found meanes by fuggesting a falle acculation of treason against him (which made him to be hated and fulpected of the Emperour) to worke his death. After ther Actins was thus traiteroufly and vnworthily flaine, thegriffe of infinite numbers of people for him, in regard of his great vertues and good feruice which hee had done to the Commonwealth, gaue Maximus fit occasion to practife the Em. perours destruction, and that by this meanes : He fet ontwo of Attins most faithfull followers, partly by laying before them the voworthie death of their mafter, and partly by prefents and rewards to kill the Emperour ; which they performed as he was fitting on his feat of judgement in the fight of the whole multitude; among whom there was not one found that would oppose himselfeto Maximus in his defence fine one of his Eunuchs, who stepping betwixt to faue his life, loft his owne: and the amazement of the whole Citie with this sudden accident was so great, that Maximus having revenged himselfe thus vpon the Emperour, without much ado not onely feifed upon the empire, but also upon the Empresse Endoxia, and that against her will, to be his wife (for his ownedied but a little before:) Now the Empresse, me able to endure fo vile an indignitie (being about medice pallionat with griefe and defire of revenge) conspired hirdeftruction on this manner: She fent fecretly into Africa to for licire and request most instancly Genfericus King of the Vandales, by prayers mingled with prefents, to come to definer her and the Citie of Rome from the cruell tyrannic of Maximus, and to reuenge the thrice vajust murder of her husband Valentinian; adding moreover, that he was bound to doe no lelle, in confideration of the league of friendhip which by oath was confirmed betwixt them. Genferien well pleafed higos

pleased with these newes, layd hold vpon the offred occasion. which long time hee had more wished than hoped for, and forthwith (being alreadie tickled with hope of a great and inestimable bootie) rigged his ships and made readie his armie by fea, lanching forth with three hundred thousand men. Vandales and Moores, and with this huge fleet made straight for Rome. Maximus mean while mistrusting no fuch matter, especially from those parts, was sore affrighted at the sudden brute of their comming; and not yet vnderstanding the full effect of the matter, perceiuing the whole citie to bee in difmay, and that not onely the common people but also the nobilitie had for feare forfaken their houses, & fled to the mountains or forrests for fafety : he I fay destitute of succour, tooke himselfe also to his heels, as his surest refuge; but all could not serue to rid him from the just vengeance of God prepared for Mandat.6. him, for the murders which he had bin cause of : for certaine lib.2.cap. &. Senatours of Rome, his private and fecret foes, finding him alone in the way of his flight, and remembring their old quarrels, fel vpon him fuddenly and felled him down with stones, and after mangled him in pieces, and threw his bodie into Tiber. Three dayes after arrived Genseriem with all his forces, and entering Rome, found it naked of all defence, and left to his owne will and discretion: where (albeit hee professed himselfe to be a Christian) yet hee shewed more pride and queltie, and lelle pittie than either Attila or Allaricus, two heathen Kings: For having given his fouldiers the pillage of the Citie, they not onely spoyled all private houses, but alfo the Temples and Monasteries in most cruell and riotous manner. All the best and beautifullest things of the city they tooke away, and carried a huge multitude of people prisoners to Affrica, amongst the which was Endoxia the Empresse (with her two daughters Endocia and Placidia) who was the cause of all this calamitie; but her trecherie saued not her felfe nor them from thraldome. And thus was Rome fac- Treafon, ked and destroyed more than ever it was before; infomuch, lib. 2.cap. 1.

that the Roman Empire could never after recourt it felfe, but decayed everie day, and grew worse and worse. These were the calamities which the adulterie of Valentinian brought upon himselfe and many others, to his owne destruction, and the otter ruine of the whole Empire.

Paulus Æmil. Nic.Gil.

Childericke King of France, sonne to Meronee, for laying siege to the chastitic of many great ladies of his realme, the Princes and Barons conspired against him, and drone him to flye for his life.

Paulus Amil.

Eleonor the wife to king Lewis of France (he that furfour through the fea furrowes towards Ierusalem, against the Turkes and Sarasens) would needs couragiously followher husband in that long and dangerous voyage: but how? Marrie, whilest hee trauailed night and day in perillos his life, she lay at Antioch bathing her selfe in all delights, and and that more licentiously than the reputation or dutie of a maried woman required: wherefore beeing had in suspicion, and eutil reported of for her lewd behauiour, it was thought meet that shee should be divorced from the king under pretence of consanguinitie, to the end sheshould not altogether be defamed.

Falgof. tib.6.cap.1.

The faire daughters of Philip the faire King of Frances, caped not at so good a rate: for the King as soone as he sines out the haunt of their vnchassitie, caused them to be apprehended and imprisoned presently: howbeit one of them (namely, the Countesse of Poictiers) her innocencie bing knowne, was set at libertie, and the other two (to wit, the Queene of Nauarre, and the wife of sold he le March being sound guiltie by proofe, were adjudged to perpetual imprisonment: and the Adulterers (two brethren of the country of Anjou) with whome these ladies had often lyen, were first cruelly staine and after hanged.

Eroiff.vol.1.

Charles, sonne of the aforesaid Philip the saire, had to wife the daughter of the Earle of Artois, that also offended in the like case, and in recompence received this dishonor and good

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minie to be discreed, and put in prison, and to see him married to another before her face.

In the reigne of Charles the fixth there befel a notable and Froif. Vol. 32 memorable accident, which was this: one Inques le Gris, cap. 45. of the Countrey of Alanson beeing enamoured with a Ladie no leffefaire than honorable, the wife of the Lord of Carouge, came vpon a day when hee knew her husband to be from home, to her house; and fayning as if he had fome fe- Rape, cret melfage to vnfold vnto her on her husbands behalfe (for lib.2.cap.19) their familiaritie was fo great) entred with her all alone into a most secret chamber, where as soone as he had gotten her, hee locked the doore, and throwing himfelfe voon her, forced her ynto his luft, and afterward faued himfelfe by fpeedie flight. Her husband at his returne understanding the injurie and wrong which was donehim by this vile miscreans. fought first to revenge himselfe by justice, and therefore put his cause to be heard by the Parliament of Paris; where beeing debated, it could not well bee decided, because hee wanted witnesses to continue the crime, except his owne wines words, which could not bee accepted : fo that the Court to the end that there might some end be made of their quarrell, ordayned a combate betwixt them; which was forthwith performed : for the two duellifts entering the lifts, fell prefently to strokes, and that so eagerly, that in short space the quarrell was decided : the Lord of Carouge, husband of the wronged Ladie, remained conquerour, after hee had flaine his enemie that had wronged him to wickedly and disloyally: the vanquished was forthwith delivered to the hangman of Paris, who dragged him to mount Falcon, and there hanged him. Now albeit this forme and custome of deciding controuersies hath no ground nor warrant either from humane or divine Law (God having ordained onely an Oath to end doubts, where proofes and witnelles fayle) yet doubtlesse rhe Lord vsed this as an instru-

ment to bring the treacherous and cruell Adulterer to the

deserved punishment and shame, which by deniall her

Fulgof.

A certaine Seneschall of Normandie perceiving the vicious and suspicious behaviour of his wife with the Steward of his house, watched them so narrowly, that heetooke them in bedrogether; hee slew the Adulterer first, and after his wife: for not all her pittifull cryings for mercie, with immunerable teares for this one fault, and holding up in her armes the children which she had borne unto him, no nor her house and parentage, beeing sister to Lewis the eleventh then King, could not withold him from killing her with her companion: Howbeit, King Lewis never made shew of anger, or offerer for her death.

Lang. Chron.

Messelina, the wife of Clandins the Emperor, was a wound of so norable incontinencie, that she would contend with the common harlots in filthy pleasure: at last she fell in lowersh a faire young Gentleman called Silina, and to obtaine more comodiously her desire, shee caused his wife Silina to bediuorced; and notwithstanding shee was wife to the Emperor then living, yet she openly married him; for which cause, after great complaint made to the Emperor by the Nobles, her was worthily put to death.

Paul louins, Tom. 2. lib. 38. Sleid lib. 10.

Abusahed king of Fez was with fix of his children nurdered at once by his Secratarie for his wives sake whom her has abused. And it is not long sithence the two cities Dalmendine and Delmedine were taken from the king of Fez, and brought vnder the Portugals dominion, onely for the rawishmen of a woman, whom the Gouernour violently tooke from he has band to abuse, and was slain for his labour.

CHAP

CHAP. XXIX.

Other examples like unto the former.



Arie of Arragon, wife to Othothe Munft. Cofmeg. third, was fo vnchaft and lasciuious lib. 3. a woman, and withall barren (for Hift. Ecclefiaft. they commonly goe together) that Thee could never fatisfie her vnfatiable luft: the carried about with her continually a young lecher in womans cloathes to attend vpon her person, with whome sheedaily com-

mitted filthinesse: who beeing suspected, was in the presence of many, vntyred, and found to be a man; for which villanie hee was burnt to death. Howbeit the Empreile, though pardoned for her fault, returned to her old vomit, and continued her wanton traffique with more than either defired or loued her companie: ar last she fell in love with the Countie of Mutina, a gallant man in personage, and too honest to bee allured with her stale, though hee was often solicited by her: wherefore like a tygre thee accused him to the Empetour (for extreame loue converts to extreame harred, if it be croffed) of offering to rauish her against her will, for which cause the Emperour Otho caused him to lose his head: but his wife beeing privile to the innocencie of ber husband, trauersed his cause, and required justice, that though his life was loft, yet his reputation might bee preferued: and to prooue his innocencie, thee miractiously handled yron red with heat without anie hurt; which when the Emperour faw, fearthing out the cause verie narrowly hee found out his wives villanie, and for her paines caufed her to bee burned ar a stake; but on the Earles wife hee be-Howed

stowed great rewards, even foure cast les in recompence of her husband, though no reward could countervaile that fo great a loffe.

Chron. Philip.

Rodoaldsus the eighth King of Lumbardie beeing taken in Melantilib.s. Adulterie euen in the fact, by the husband of the Adul. terelle, was flaine without delay. Anne 659. In like for. John Malatesta flew his wife and the Adulterer toges ther, when hee tooke them amidst their embracements So did one Lodowicke, fleward of Normandie, kill his wife Carlotta and her louer John Lauernus, as they were in bed together.

Cafp. Hed. partis.

Hedien in his Chronicle telleth of a Doctor of the Law that loued his Proctors wife, with whome as he acquained himselfe ouer familiarly and vnhonestly, both at her or house, when her husband was absent, and at a bath in an old womans house hard by, the Proctor watched their hann fo neere, that he caught them naked together in the bath, and fo curried the lecherous Doctor with a curry-combe, that heleraped out his eyes, and cut off his privile members; fo the with in three dayes after hee dyed : his wife he spared, because the was with childe, otherwise she should have tasted the same fauce.

Another storie like vnto this he telleth of a Popish Pries that never left to lay fiege to the chaftity of an honest Marron till shee condiscending to his desire, brought him into the fnare, and caused her husband to geldhim. I would to God that all that dishonour their profession by filthic actions might be served after the same manner, that there might be fewer bastards and bauds and common strumpers than there are now adaies, and that fince the feare of God is extinguished in their foules, the feare and certaintie of fudden judgement might restraine them.

Wolfins Schrenk reported to Martin Luther, how in Valland foure murders were committed upon the occasion of one Adulterie; for whilest the Adulteresse strumper was

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banquening with her louen , her husband come in with a hunting speare in his hand, and thrucke him shrough that fat next vnto her, and then her alfosother two in the mean while leapt downe the flayres with feare and hafte, broke their arms and thorry after dyed, and fist allowing or bus and

of nature also.

A certaine Cardinall committed dayly Adulterie with a Theatr. biffer. mans wife, that winked and as it were subscribed vnto it: wherefore her brother taking this dishonor to his house in euill part, watched when the lecher had promifed to come, but ypon occasion came not, and in the darke flew his lifter and her husband, supposing icro have been the Cardinalle but when he perceived his error, he fled the countrey for feare of the Law: Howbeit, before his departure hee wrought fuch means, that whom he missed in his purpose of the sword, him heemurdered by poyson. This judgement is not onely for Adulterers, but for Wittals also, that yeeld their consents to the

Martin Luther hath left recorded in his writings manie examples of judgements on this finne, but especially upon Clergie men, whose profession as it requireth a more strict kinde of conversation, so their sinnes and judgements were more notorious, both in their own natures, and in the eye and opinion of the world, some of which as it is not amille to infert in this place, so it is not vnnecessary to beleene them, pro-

dishonouring of their owne wives: a monstrous kind of creatures, and degenerate not only from the law of humanitie, but

ceeding from the mouth of fo worthica wirnetle.

There was (faith he)a man of great authoritie and learning, Luther in E. that for faking his fecular life, betooke himselfe into the Col. pift.confolat.ad ledge of Priefts (whether of deuotion, or of hope of libertieto nach. finne, let them judge that read this historie) this new adopted Priest fell in loue with a Masons wife, whom he so woed that hee gothis pleasure of her; and what fitter time but when Maile was linging did hee daily chuse for the performing of his villanie. In this haunt he perlisted a long feafon, eill the Mason finding him in bed with his wife, did not summon him

Arheitime

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to law nor penance, but took a fhorter courfe & cut his thing Another Nobleman in Thurings being taken in adulawas murthered after this strange fashion by the Adultadie husband he bound him hand and foot and caft him into prifon ; and to quench his luft, feeing that Ceres, that is, glutto. nie is the fewel of Pont, that is, luft, denied him all manner of fultenance, and the more to augment his paine, fet hor dille of meate before him, that the finell and fight thereof mich more prouoke his appetite, and the want thereof remembers more. In this torture the wretched lecher abode fo long, weil he gnew off the fieth from his owne shoulders, & the clean day of his imprisonment ended his life. His punishment was most horrible, and too too seuere in respect of the inflient yet most iust in respect of God, whose custome his to propose tion his judgments to the qualitie of the finne that is comme red. Lather affirmeth this to have hapned in his childehord and that both the parties were knowne vato him by men which for honour and charitie fake he would not disclose

Luther. Mandat. I. Atheilme. Lib. 1. cap. 25.

There was another nobleman that fo delighted in lating was fo inordinate in his defires, that he shamed not to frame if his life of pleasure, and passing from harlot to harlor m endure ever, hee would not care for heaven or life com What curfed madnetleand impiery is this ? a man to be for getfull of his Maker and himfelfe, that he preferred his whom before his Saujour, and his filthy pleasure before the God : Doth it not deserve to be punished with Score Yes verily; as it was indeed for the polluted wretch and amongst his strumpers, being strucken with a sudden moke of Gods vengeance,

In the yeare 1 505, a certaine Bishop well seene in all learning and eloquence, and especially skilfull in languages, was notwithstanding fo filthie in his conversation, that he shames not to defile his body and name with many adulteries: burst length he was flaine by a Cobler, whose wife he had often cornupted, being taken in bed with her, and foreceined a due re-

ward of his filthineffe.

In the yeare of Lord 778, Kennlphus King of the West-Saxons in Britain, as he vivally haunted the company of a cer- Languet, Chr. raine harlot which he kept at Merton, was flaine by one Clite the kinfman of Sigebert that was late King.

Serem a King of Scotland was so foule a drunkard and The same. glutton, and so outragiously given to harlors, that he negle-Eted his ownewife, and droue her to fuch penury, that shee was faine to serue other noble-women for her living , wherefore the murthered him in his bed, and after flew her felfe alfo.

Arichbertus eldeft sonne vnto Lotharus King of France,

died even as he was embracing his whores.

In fumme to conclude this matter, our English Chronicles report, that in the yeare of our Lord 349, there was fo great a plentie of corne and fruit in Britaine, that the like had not bin feene many yeres before: but this was the cause of much idlenelle, gluttonie, lecherie, and other vices in the land: (For vfually eafe and prosperity are the nurses of all enormities) but the Lord requited this their riotous and incontenent life with so great a pestilence and mortalitie, that the living scantly fufficed to burie the dead.

Petrareh maketh mention of a certaine Cardinall, that petrareh. though he was seventie yeares old, yet every night would have a fresh whore, and to this end had certaine bauds purpeyours and providers of his trash; but he died a miserable and wretcheddeath. And Martin Luther reported, that a hishop being a common frequenter of the flues in Hidelberg, came to this milerable end; the bords of the chamber whither he vied to enter were loofened, that as foone as he came in he dipped

through and broke his necke, or not distribute some of lob. Fineet. booke of Fincelins is most strange and wonderfull, of a priest Lib. 2. in Albenthewer, a towne neere adjoyning to Gaust in Flanders, that perfuaded a young maid to reject and defobey all her parents godly admonitions, & to become his concubine: when the objected how yile a linne it was, and how contrarie to the Law of God, her told her, that by the authoritie of the

oblevy

Pope, he could dispence with any wickednesse, were it nesses to great, and further alledged the discommodities of mariage, and the pleasure that would arise from that kinde of life: in fine, hee conquered her vertuous purpose, and made he yield which is filthic lust. But when they had thus pampered their desires rogether a while, in came the Diuell, and would need conclude the play: for as they were banquetting with many such like companions, hee tooke her away from the Priess side; and not with standing her pittiful crying and all their cordifing and conjuring, carried her quite away, telling the Priest that verie shortly he would setch him also, for he was his owne darling.

Holinfhed.

I may not heere passe ouer in silence an Irish historie, a. mous both for notorious villanie, and excellent in juffice wherein wee may fee by the adulterie of one filthie Frier occalion given not onely of much bloudshed, but of the ruin of a famous citie, called Roffe, scienare in Leinster. This co being first an vnwalled towne, was (to preuent the sudden nation of the Irith) compatted about with a large and for wall, by the aduice and charges of one Rose, a chaste widow and bountiful! Gentlewoman: This Rose had iffue the fonnes, who being bolftered out by their mothers wealth their owne traffique, made diverse prosperous voyages farre countries: but as one of the three chapmen was em ed in his traffique abroad, so the pretty popper his wife be to play the harlot at home, and that with none but with religious cloysterer of the towne: they wallowed so log inthis stinking puddle, that suspition began to creep into mens braines, and from suspicion the matter was to apparent that it grew to plaine proofe: her vnfortunare husband was no looner come home, but notice hereof was blowne in his care, lo that with griefe and anger hee grew (for fuch is the name of jealousie) almost starke mad , and not onely he but the whole towne tooke themselves as extreamely wronged by the fhamefull fact whereupon divers of them confpiring togother, agreed (as beeing a deed of charitie) to grib away fuch wilde

wilde shrubs from the towne, and so flocking together in the dead of the night to the Abbey wherein this Frier was cloystered (the monument of which Abbey is yet to bee seene at Rolle on the South fide) they undersparred the gates, and breaking open the dores, stabbed the Adulterer, with the rest of the Couent, through with their weapons; where they left them goaring in their bloud, and gasping vp their ghosts in their couches: a cruell act, I must needs confesse, in the executioners; who being carried away with prhuat revenge, had no measure in their crueltie; but yet a just vengeance voon the executed, that harboured and maintained fo wretched a perfon: but fecret and deep are the judgements of God, who punisheth one sinne with another, and maketh one wicked man a rod to plague another, and after casteth the rod also into the fire: for fo did he here; ftirring vp the reft of the clergie to be a meanes to punish this crueltie: for when as these three brethren not long after sped themselves into some far country to continue their trade, the religious men being informed of their returne homeward, every night did not mille to fet a lantorne on the top of a high rocke (which was vied to be fet vpon the Hulk tower, a notable marke for Pilots, in directing them which way to sterne their ships, and to eschew the danger of the rocks, which are there very plentifull) and so by this practife these three passengers bearing fayle with a good wind, made right vpon the lanterne, supposing it had beene the Hulke tower, and so erethey were aware their ship was dasht vpon the rockes, and all the pattengers overwhirled in the lea. And thus was Adulterie punished with crueltie, and crueltie with treason: but see the end vpon this there grew so great quarrels and discontenements betweene the townesmen and the religious, the one curfing the other, that the estate of that flourishing towne was turned volide downe, and from abundance of prosperitie quite exchanged to extreame penurie.

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Dd iii CHAP.

The Theatre of

Of Adulteric.

CHAP. XXX.

More examples of the same argument.



Cannot passe over in silence a history truly tragicall, touching the death of many men, who by reason of an Adulterie slew one another in most strange and cruell manner, & indeed so strangely, that (as farre as I ener read or knew) there was near the like particular deed heard of where-

in God more evidently poured forth the streame of his dif. pleasure, turning the courage and valor of each part into ne and furie, to the end that by their owne means he might bere uenged on them. In the Dukedome of Spaleto, which is the way from Ancona to Rome (of the antient Latines called Vmbria) there were three brethren, who kept in their pollesfion three Cities of the faid Dukedome, namely Faligno, No cera, and Treujo: the eldeft of whom, whose firname was Ni cholas, as he passed from one towne to the other, being at No cera, lodged divers times in the castle in the keepers and cap taines house, whome hee had there substituted to defend the place with an ordinarie band of fouldiers. Now as he made his abode there a few dayes, hee grew to cast a more lasculous eye vpon the captaines wife than was meet, and from looking fell to lufting after her; in fuch fort, that in short space hee got verie prinie and familiar acquaintance with her, and oftentimes fecret and fuspicious meetings : which being perceined by her husband, he after watched fo narrowly their haunts, that once hee spied them together without beeing seene of them: nevertheleffe, difgefting and swallowing vp this forrow with filence, and without giving forth any tokens thereof, hee consulted in himselfe to revenge the injurie by the death

of the whole race and fraternitie. Now when he had hammered this enterprise, and layed forth the plot thereof in his head, hee disparched presently a mellenger to the three Gentlemen brethren, to innite them against the next day to the hunting of the fairest wilde Bore that was this many a day feene in the forrests of Nocera. Seignior Nacholas failed not to come at the time appointed, accompanied with Duke Camerino, who defired to be one of this jolly crue: they supped in the towne, but lodged in the castle, where beeing at rest, about midnight the captainerushed into his chamber with the greatest part of his guard, and there handled Seignior Nicholas on this manner, he first cut off his privie members, as beeing principall in the offence, then thrust him through on both fides with a speare, next pluckt out his heart, and laftly tore the rest of his bodie into a thousand pieces. As for the Duke Camerino, he shut him vp in a deepe and darkedungeon with all the strangers of his retinue. At day breake another of the brethren called Cafar, that lay that night in the towne, was fent for to come and speake with his brother, and as soone as hee was entered into the court of the castle, seuen or eight of the guard bound him and his followers, and carriedhim into the chamber where his dead brother lay chopt as small as flesh to the pot, and there murdered him also. Conrade the third brother, beeing by reason of a marriage abfent from this feast, when hee received the report of these pittifull newes, gathered together a band of men from all quarters, and with them (affifted with the friends and allies of the Duke Camerine then prisoner) layed siege to the

castle, they battered the walls, made a breach, and gaue the assault of enterance, and were manfully resisted five houres long, till the defendants, beeing but thirtie or fortiemen at the most, not able to stand any longer in defence, were forced to retyre and lay open way of enterance to the enemie: then began a most horrible butcherie of men ; for Conrade, having woon the forr, first hewed them in pieces that Dd iii

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flood

flood in relistance, then finding the captains father, flew him. and caft him piece-meale to the dogges ; fome he tyed to the taules of wildehorfes, to be drawne ouer hedges, ditches thornes, and briers; others hee pinched with hot yrons, and fo burnt them to death: which when the captaine from the top of the dungeon where he had faued himfelfe, beheld, he tooke his wife whom he held there prisoner, and binding her hand and foot, threw her headlong from the top of the tower vo. on the pauement: which the fouldiers perceiving, pur fire to the tower, fo that he was constrained through heat and Imoake (himfelfe, his brother, and his little childe) to fally downe the fame way which he had taught his wife a little hefore to goe, and fo all three broke their neckes : their orkaffes were cast out to be meat for Wolues, as vnworthy of his mane sepulture. And this was the carastrophe of that we tragedie, where by the occasion of one Adulterie (so heave) the curfe of God vponthat finne) a number of men careto their ends.

In the histories of our time we finde recorded a fearful tosie of many murders springing from one Adulterie, together with the hand of God vpon the Adulterers theinfelnes; the storie is this: an Aduocate of Graffe in Provence, called To lonio, that having the managing of the affaires of the Seighi of Chabrye, and by that means familiar accelle to him and hi Ladie, by this familiaritie allured the Lady, who was not forcie yeres old, and had foure children, to his filthie luft and beeing plunged into this gulfe, Sathan did thrust them head long into others: for first they practised and performed the malfacre of her husband, walking in his Warren, by two murderers suborned to that end: and secondly, when he eldest sonne seemed to dislike her wicked behaviour with the Aduocate, they also wrought his death, by loofing certains boords in a gallerie, where hee vied ordinarily to walke, fo that as soone as hee set his foot on these disjoynted boords, hee fell downe headlong, and had his braines beaten out. And thirdly when her younger some shewed his

(1) 6.cop.6.

discontent to their brutish conversation, yet nothing misdoubted them to bee guiltie of the former parricides, thefe wicked wretches resolued to prevent him also least he should interrupt their resolued filthinetse. Where ore they hired a murderer to make him away ; who watching his opportunitie, thrust him headlong downe a steepe rocke, so that he was at the bottome sooner slaine than he felt the murderer. After all this, thefe two miferable wretches, finding that they were observed by all men, and noted, did practife to marrie together: but there was one betwixt them, namely the Aduocates. wife; wherefore they conspired her death to make up the melle, and indeed the villanous leacher, her husband, lying one night by her, frangled her with a napkin; and then cryed out with a loud voice for help, pretending that a catarre had suffocated her in her sleepe. But for all his cunning, the father of his wife mistrusted her death to be violent, and caused him to be strictly examined vpon the same, who presently by filence bewrayed his guiltie confcience, and after without torture confessed both his fact, & all the murders before mentioned : for which hee was condemned to be quartered alive in the market place of Graffe, wherehee dwelled, and where his murders were committed. As for that cruell Lady his affociat, because the could not be found, being fled the country, the was condemned by contempt, and executed in picture. But though shee escaped the hand of justice among men, yet the hand of God purfued her: for flying to Genoa, the was first robbed by a fertiant of all the had, and after being conftrained tofernean old widow, and to teach her daughters, being tormented with the fting of her owne conscience, within thorr space died in great miserie.

In the time of Pope Stephen the eighth, there was a varlet Luth prand. Priest that was Chaplaine in the house of a Marquelle of Ira-lib. 3.649.15. he, who although he was verie mishapen and cuil fauoured, yet was entertained of the Ladie Marquelle hismistresse to her bed, and made her paramour: vpon a night as he was going to lye with her according to his woont (his Lord being

Of fuch as are dinorced

The Theatre of

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from home) behold a dog barked so siercely, leaping and biting at him, that all the servants of the house beeing awaked ran thitherward, & finding this gallant in the snare, took him and for all his bauld crowne stripped him naked, and cut off cleane his privile and adulterous parts: and thus was this lecherous Priest served.

Luth, prand. lib.6.cap.6. Pope Iohn the thirteenth, a man as of wicked connertation in all things, so especially abhominable in whoredomes and adulterie, which good conditions whilest he pursued, he was one day taken tardie in the plaine fields, whither he went to disport himselse; for he was found in the act of adulterie and slaine forthwith: and these are the godly fruits of those listenders, to whom the vie of marriage is counted valued, and therefore forbidden, but Adulterie not once prohibited nor disallowed.

CHAP. XXXI.

Of fuch as are dinorced without cause.



Y these and such like judgements, it plefeth God to make knowne vato non how much hee desireth to have the a state of marriage maintained and probued in the integritie, and how madeuctic one ought to take heed how odeprace or corrupt the same: now then to

proceed. If it be a finne to take away, rauff, or intice to folly another mans wife, shall we not thinke it an equal sinne for a husband to for sake his wife, and cast her off to take mother, the having not disannulled and cancelled the bond of marriage by adulterie? Yes verily; for as concerning the permission of disorce to the Israelites under the law, our Saulor himselfe expoundeth the meaning and intent thereof in the Golpell, to be nothing else but a tolleration for the hardnesseand

Math.19.

Aubbornnesse of their hearts, and not a constitution from the beginning; vpon which occasion speaking of marriage, and declaring the right and strength of the same ; he saith, That who focuer putteth away his wife, except it be for adulterie. and marrieth another, committeth adultery; and he that marrieth her that is put away, committeth adultery also. All which notwithstanding the great men of this world let loofe themselves to this sinne too licentiously, as it appeareth by many examples: as of Antiochus Theos, sonne of Antiochus Soter, king of Syria, who to the end to go with Ptolomie Philadelphu, king of Ægypt, and marrie his daughter Bernice, caft off his wife Landicea, that had borne him children, and tooke Bernice to bee his wife : but ere long hee rejected her alfo, and betrayed her to her enemies (namely his sonne Callinicus) who flew her with one of her fonnes, and all that belonged vnto her: and then he tooke againe his old wife, for which cause Ptolemie Energetes (son to Philadelphus) renued warre vpon him.

Herod the Terrarch was so bewitched with the love of Isfesh. of the Herodias his brother Philips wife, that, to the end hee might Iewishantiqui enjoyher, hee disclaimed his lawfull wife, and sent her home tie, 11.18.6.7.9 to her father king Aretas; who being touched & netled with this indignitie and diffrace, fought to revenge himfelfe by armes : and indeed made fo hot warre vpon him, and charged hisarmie fo furiously, that it was discomfred by him: after which shamefull lotse, he was by the Emperor Calignal commandement banished to Lions, there to end the relidue of his

daies.

Among the Romans Marcin Antonini was noted for the Plutarchi most dissolute and impudent in this case of divorce, for albeit that in the beginning of his triumuirship he for sooke his first wife to marry Octanias his lifter, yet he proceeded further, not content herewith, but must needs forfake heralfo, to be with Cleopatra the queen of Ægipt, from whence forung our many great euils, which at length fel vpon his own head, to his final min & destruction : for when he saw himselfe in such straits,

that no meanes could be found to refult Offanine, he theathed with his owne hands his fword into his bowels, when all his feruants being requested, refused to performe the same , and being thus wounded, he fell upon a little bed, intreating those that were present to make an end of his daies; but they all fled and left him in the chamber crying and tormenting himfelfe. untill fuch time that he was conneied to the monument when in Cleopatra was enclosed that he might die there. Cleopatra feeing this pittifull spectacle, all amased let downe chains and cords from the high window, and with the helpe of her two maids drew him vp into the monument, vniting their forces and doing what they could to get his poore carkaffe, thous by a shamefull and vndecent manner, for the gate washeded and might not be opened; and it was a lamentable fight to be his poore bodie all befine ared with bloud, and breathing non his last blast (for he died as soone as he came to the top) to drawne vponthar cruell fashion. As for Cleopatra, who be her flattering allurements rauished the heart of this miles man, and was canfe of his fecond divorce, thee played he me part also in this wofull tragedy, and as the partaked of the fin, to thee did of the punishment : For after thee faw he felf past hope of helpe, and her sweet-heart dead, she beat her own breafts, and tormented her felfe fo much with forrow, that he bosome was bruised, and halfe murdered with her blows an her bodie in many places exulcerate with inflamations; he puld off her haire, rent herface with her nailes, and altog infrensied with griefe, melancholie, and diffrelle, was for fresh dead, with herewo maids lying at her feet: and this was the miserable end of those two, who for enjoying of a few foolish and cursed pleasures together, received in exchange infinit forments and vexations; and at length, vnhappy deaths together in one and the same place: verifying the old prouerbe, For one pleasure a thousand dolours.

Philip.de Com.

1

Charle the eight king of France, after he had bin long time married to the daughter of the king of the Romanes, fifter to the Archduke of Austria, was so enill admised as to returne her

home

home againe vpon no other occasion but to marrie the Ducheffe of Britain, the sole heire to her fathers dukedom: wherin he doubly injured his father in law the Roman king for he did not only rejected his daughter, but also deprived him of his wife the Ducheffe of Britaine, whom by his substitute (according to the maner of great princes)he had first espoused. Bembus in his Venetian historie handling this story, some- Bembus. what mollifieth the fault, when he faith that the Roman kings daughter was neuer touched by king Charles in the way of . marriage all the while shee wasthere, by reason of her vnripe & ouer yong yeres. After a while, after this new married king had given a hot alarme to all Italie, and conquered the realm of Naples; as the Venetians were deliberating to take the matter in hand of themselves, and to resist him, Maximilian the Roman king solicited them in the same, and thrust them forward, as well that hee might confederat himselfe with the duke of Milan, as that he might revenge the injurie touching his repelled daughter: fo that by this means the French king was fore troubled at his returne, having to withfrand him all the Venetian forces, with the most part of the Potentates of Italie: notwithstanding he broke through them all, after he had put the Venetians to the worst but being returned af- Phil.de Come ter this victorious and triumphant voyage, it happened that one day as he led the Queenero the castle of Amboise, to see fome sport at tenise, he stroke his forehead against the upper surfenile dore post of the gallerie, as he went in that he fell presently to the ground peechlesse, and died incontinently in the place, from whence (though the filthieft and fluisheft place about the caffle) they removed not his bodie, but layed it on a bed of straw to the view of the world from two of the clocke in the afternoone til eleven at midnight, and this good successe followed at last his so much defired divorce.

the was deceived for what by the craft and pre-

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this meanes she was chased our of hir cland, and dritten in re-AAH Ding Chaile hier brother with a binning to finde ast

CHAP. XXVII.

of those that either cause or authorise wnlawfull divorcements.

Mat-19.

Iudg. 15.



Lethough the commandement of our Sation Christ to be verie plain and manifest, That man should not seperate those whome God hath ioyned together, yet there are some so voyd of vnderstanding and judgment, that they make no conscience to dislote those

that by the bond of mariage are vnited: Of which number was Sampsons father in Law, who tooke his daughter, firther upon in mariage to Sampson, and gaue her to another; without any other reason saue that he suspected that Sampson louder not. But what got he by it? Marriethis; the Philistins provoked against him, consumed him and his daughter with size because that by the meanes of his injurie Sampson had burned their corne, their vineyards, and their oliue trees.

1 Sam. 25.

After the same fort dealt King Saul with David, when he gaue him his daughter Michol to wife, and afterward in despite and harred of him tooke her away againe, and before the rypon another: wherein, as in many other things, he shewed himselfe a wicked and prophane man, and was wothily punished therefore, as hath been before declared.

Freif. Vol. 1.

Hugh Spencer, one of King Edward of Englands chiefel fattourits, infortuch that his eare and heart was at his pleafure, was he that first persuaded the King to forsake and repudiate the Queenehis wise (daughter to Philip the Faire. King of France) upon no other occasion, but only to satisfie his owne appetite, and the better to follow his delights: And thus by this meanes she was chased out of England, and driven to retyre to King Charles her brother; where hoping to finde released and refuge, the was deceived: for what by the crasts and practice.

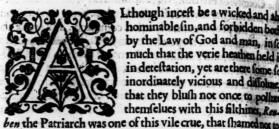
chifes of the English, and what by the Popes authoritie (who thrust himselfe into this action, as his custome is) she was constrained to dislodge her selfe, and to change her country very speedily : wherefore from thence she went to craue succor of the Countie of Henault, who furnished her with certaine forces, and fent her towards England : where being arrived, and finding the people generally at her command, and readie to do her feruice, the fet vpon her enemy Hugh Spencer, tooke him prisoner, and put him to a shamefull death, as he well deferued: for he was also the causer of the deaths of many of the Nobles of the realme : therefore he was drawne through the ffreets of Hereford vpon a hurdle, and after his privile members, his heart, and head, were cut off, his foure quarters were exalted in fourescuerall places, to the view of the world.

Now if these be found guiltie, that either directly make, Guicciar li-4. or indirectly procure divorcements, shall we excuse them that allow and authorife the same, without lawfull and just occafion? No verily, no though they be Popes that take it vpon them : as we reade Pope Alexander the fixt did, who for the advancement of his haughtie desires, to gratifie and flatter Lewis the twelfth, King of Frace, fent him by his sonnea dispensation to puraway his wife, daughter to King Lewis the: eleuenth, because she was barren and counterfeit, and to recontract Anne of Bretaigne, the widow of Charles the eight lately deceased. But herein, though barrenneile of the former was pretended, yet the duchie of the later was aimed at, which before this time he could never attaine vnto. But of whatforce and vertue this dispensation by right was, or at least ought to be, it is easie to perceive, seeing it is not onely contrary to the words of the Gospell, Mat. 19. but also to their owne decrees, fecund. part. quest. 7. Hi qui matrimonium: wherein is imported, that mariageought nocto be infringed for any default or imperfection, no not of nature. But Popes may maime and clip both the word of God and all other writings, and do what soeuer themselves liketh, be it good or bad.

CHAP.

lond on lone bne! CHAP, XXXHI,

Of Incestuous persons.



Lthough inceft be a wicked and ab. hominable (in, and forbidden bod by the Law of God and man, info much that the verie heathen held in in deteftation, yet are there fome fo inordinately vicious and diffoline that they blush not once to pollue themselves with this filthing, Ren.

Gen.ss.

Gen.49.

2.Sam.13.

Rape, lib. z. cap. 21. defile himselfe with Bilha his fathers concubine; but he was curfed for his labour: for whereas by right of eldership and birth he ought to have had a certaine prerogative and antiritie ouer his brethren, his excellencie thed it felfelike ware and hee was surpassed by his brethren both in encrase of progenie and renowne. Ammon, one of king Danid former was fo strongly enchanted with the love of his lifter The mar, that to the end to fulfil his luft, he traiterously forced he to his will : but Absolom her naturall brother (hunging for opportunitie of reuenge for this indignitie towards his inuited him two yeares after to a banquet with his other bethren, and after the fame, caused his men to murder himfor

2.Sam. 16.

farewell. The fame Absolom that slew Ammon for incest with his fifter, committed himfelfe incest with his fathers concubines moved thereto by the wicked counfell of Achitophel that ad uifed him to that infamous deed of defiling his fathers bed but it was the forerunner of his overthrow, as we have alread heard.

Sun Lamprid.

Divers of the Roman: Emperours were fo villanous and wretched, as to make no bones of this finne with their owne fisters, as Caligula, Antonius, and Commodus; and some with their mothers, as Nero, fo much was he given ouer and transported to all licentionstrelle.

Orof. 46.7.ca.4.

Plutarch telleth vs of one Cyanippan, that being overcome with wine, defloured his owne daughter Gane; but hee was flaine ofher for his labour. Neither doe I thinke it fo ynnaturall a part for her to kill her father as in him to commit inceft with his owne daughter: for the Oracle leffened, or rather approved her fault, when it abhorred and chaftened his crime: for when Syracusa was grienously infected with the pestilence, it was pronounced by the Oracle, That the plague buld continue till the wicked person was factificed : which darke speech when no man knew, Cyane haled her father by the head to the Altar ; telling them, that he was that wicked person pointed at by the Oracle, and there sacrificed him with her owne hands, killing her felfe also with the fame knife, that her innocencie might bee witneffed even by her bloud. Thus it pleased God even among the idolatrous heathen, to execute justice and indgement vpon the earth, though by the meanes of the diuell himselfe, who is the author of all fuch villanie.

Valeria Thusenlana was in love with her owne father, and Plutarch. under colour of another maid got to lie with him : which as foon as he vnderstood, he flew himselfe in detestation of his owneignorant abhomination and wickednesse: may fo monfrous and horrible is this finne even in the fight of man, that Naufimenes (a woman of Athens) raking her owne fonne and Valerius. daughter together, was so amased and grieued therewith, that thee neuer spake word after that time, but remained dumbe all the rest of her life time: as for the incestors themfelues, they lived not, but became murderers of their owne

Papyriss a Roman, got with child his owne fifter Canafia: which when their father ynderstood, hee fent each of them 2 fword, wherewith they flew themselues.

But about all, the vengeance of God is most apparent in zodar. lib.30 the punishment of Heracline the Emperour, who to his troto-

OfinceRuous perfons.

The Theatre of

418 Paul Diac. lib. 18. rious wickednelles, herelies, persecutions, and paganisme, he added this villanie, to defile carnally his owne lister; so to this motorious punishments (the Sarafins sword, dropsie, and the ruine of the Empire) the Lord added this infamous and cruell judgement, that he could not give passage to his wrine, but it would flie into his face, had not a pentise been applied to his bellie to beat it downward. And this last plague was proper to his last sinne; wherein the very member which hee had a bused, sought reuenge of him that abused it; for that he had consounded nature, and most wickedly sinned against his owne stell.

Agathias.

Agathia writing of the manners of the Persians, reporteth, That certaine Philosophers comming out of Ægyr into Greece, where they had seene all manner of vanatural matures, found the carkasse of a man without sepulchre, which when in charitie they buried, the next day it was found inburied againe; and as they went about to burie it the second time, a spirit appeared vato them, and forbad them to do it, saying, that it was vanworthie that honour, seeing that when it lived he had committed incest with his owne mother. A notable storie, shewing that the verie earth abhories the monstrous consultion of nature; the truth whereof let it be voon the Authors credit.

Herodot. lib 9.

Most abhominable was the incest of Artaxerxes King of Persia; for first he tooks to himselfe Aspasia his brothe form concubine, having overcome him in war; and astronous gave the same Aspasia to his owne son Darius to wife from whom, after carnall knowledge, he tooke her againe committing incest vpon incest, and that most vanaturally; but marke how the Lord punished all this; first Darius his dest son was put to death for treason; then Othus (succeeding in the inheritance) slew Arsame another of his brethern; and albeit Artaxerxes himselfe died without note of judgment, yet his seed after him was punished for his offence; for so micrable a calamitie pursued them all, that in the second generation not one was left to sit upon his throne.

Now to reach ve how execuable and mondrousthis kinde 410 of finne is, and how much to be abhorred of all men! the example of a poore bruit beaft may fland in flead of a leffon for vs richeing fo worthie of remembrance, that I thought meet to make rehearfall of it in this place. It is reported by Varro varro. a learned and grave Writer (whom Saint Augustine often commendeth in his booke de Cinitate Dei) of a certain horfe Lib. 2. de Rewhich by no means could be brought to couer a mare that ruftica, cap. 7. washis damme, vntill by hiding her head they beguiled his fences: but after when he perceived their guile, and knew his damme being vncoucred, heran fo furiously vpon the keeper with his teeth, that incontinently he tore him in pieces. Truly a miraculous thing, and no doubr dininely caused to reprove The Tandariw old without of Social guidates

h which gave the delack one out out all wise a CHAP. XXXIIII.

politi ing their bodies with yn mageri finnes. Go of Effeminate perfons, Sodomiter, and as and bus ton of other fuch like Monflers and es anoth

Ardanapalon King of Affyria was to lat Frog lib. T. cinious and efferminate, that to the ended fer forth his beautie, hee shamed not to paint his face with ointments, and to at cic. Lib. 5. tyre his bodie with the habits and Orna- Tufe queft. ments of women, and on that manner to store as a fir and lie continually among whore, and

with them co-commit all manner of filminelle and villanies wherefore being thought voweinthis to beare rule out men? first Arbace; his licutenant rebelled ; then elie Medes and Baby lonians renoted, and jointly made war wood him, will they vanquilled, and put him to flighes and in his flight her trur med to 4 tomer in his palace; it had fundouted wich griste and dispaire) he seron fire, and dies constituted therein soit, Lessiw Such like was the impudent lascinious nelle of two variations.

thic

Of Effeminate persons,

The Theatre of

420 Lamprid. the Emperours, Commodus and Heliogabelus, who laying a fide all Imperial granicy, flowed themselues often times publikely in womans attire; an act as in nature monftrous, fo ve. rie dithonest and ignominious; but like as these cursed monfters ran too much out of frame in their vabridled lufts and affections, to there wanted not many that haftened and emboldened themselves to conspire their destruction, as win. worthie in their judgements to enjoy the benefit of this light wherefore to one of them poilon was ministred, and when that would take no effect, strangling came in the rethereof, and brought him to his end: the other was lain in a jakes where hee hid himfelfe, and his bodie (drawne like carrion through the ftreets) found no better fepulche han the dunghill.

Gen.Is.

Touching those abhominable wretches of Sodome and Gomorrah which gaue themselues ouer with all violence and without all frame and measure, to their infamous lans, polluring their bodies with vnnaturall finnes, God fent you them an unnaturall raine, not of water, but of fire and brimftone, to burne and confirme them, that were fo hot and feruent in their curfed vices: fo that they were quite rooted and raked out of the earth, and their Cities and habitation Broyed , yes and the verie foilethat bore them, made d lore and fruitleffe; and all this by fire, whose finoke also like the smoke of a furnace ayea and in signs of a further the earth and face of that countrey continueth full and withered a and (as lofiphou faith) whereas before was a most plentifull and fertile foyle, and as it were arready pa radife, bedecked with fine gallant cities; nove it lyable whabitable, and barren, yeelding fruit in thew, be fu being touched, turneth to cinders. In a word, the wrath of God is so notoriously and featefully manifested therein the when she holy Ghoft would trike a terrour into the mo wicked, her threachter then with this like punishing, by

Gad Jain mill 200, 200 125 Sell Miles, Sec.

med notable judgement of God voon the Monkes of Saint The Lard willbraine open cich wither out Pire, finales, was brimpease, vor their partian.

Howbeigehis makedi not but that italicient are too many the hoo are fischmeniters in the World, lo mis rally is se corne deprened : neither is it any marrie locang that dungs of Rome, dan cike whom them to be Christs victits and Re are successions, are interest with this filthic contagion. namely, Pope Taline the third, whole cultome was to promote moneto Bochstiartical findings lane onely his buggers a sale assisso the ouffrages of the whole College) woold no make Cardinal nay, the volatiable and montrous luft of this health and flinking goar was to extraordinary the heal act shates the bright Cardinals chemicines. John de tadiofe. a Florentine by birth, and by office Archbiftog of Research. to and Denne of his & poltatical chamber was his Lagrand Intelligence in affine Venerian Seignuories : a manaquall er raiber words chain hambelle and lugh a one as whole oughers be are nifed of all posterry for that desaffs ble book which her composed in commendation and prayle of Sodo mis; and was to thanicleffe, nay rather polleffed with form dischills and vireleane spirit, as to divulgate it to the view of the world. Here you may fee (poore foules) the bolineffe of thate whome you to much renegence, and vison whome yo build your belease and religion a you loss bein brane, and and cellen vertues, and of what effective their lawer and ordina ces ought to be amongst you. Now touching the end that this holy father made, it is declared in the former booke among the ranke of Atheists, where we placed him. And albeit that he and fuch like villains please their owne humors with their abhominations, and approve and cleere themselves therein, yet are they rewarded by death, not onely by the law of God, Leuis. 20, but also by the law of Iulia.

Lettit.13.

Rued.cz. Leuis 20. Deingar.

When Charlemaigne reined in France, there happened a

Of Effeminate persons, &cc. . The Theatrest

422 Pfaleri,6.

most notable judgement of God vpon the Monkes of Saint Martin in Tours for their disordinest luft schey were men whose food was soo much and daining whose safe was too eafie, and whose pleasures were too immoderat, being altogether addicted to partimes and merriments; in their apparell the

And comme of French Chronicles laich sthats thoes were with gold to great was the tuperfluxy of their riches for which can't there came forth a deflucying Angel from Lord (by the tepter of Ender the Abbot of Cluguit) and it them all in one night, as the first borne of Ægype were a face one enery person that was preserved, as Levin Sad was preserved. This strange accident moved & hersensign appoint abrotherhood of Canons to be in their room the better, and as little proficable to their come she former.

Lenit. 18.

Exed.22. Leuit.10. Deut.37.

being for nothing that the law of God forbiddeling with a beaft and denounceth death against themelar of the beaft and denounceth death against the beaft against the be this foole fin ! for there have been fuch monthers, in the as formerlines, as wee read in Calina and Inlater companied Cornelly, will a sone bur the bucke finding him fleeping offended and pro ked with this ftrange action, ran at him to furiously with hornes, that he left him dead voon the ground Godthar ned an affer mouth to reprote the madnelle of the falls for shore Balannand fest Lions to kill the frange inhabitations amaria, emploied alfo this bucke about his fernice in enti-ng just vengemer pon a wicked variet.

which is a corel od in the torner boolean of of Acheilla where we phose him. And albeir it is TARE Hile vibrate plate that own by more with the

Chaminations, and of preud and chere hondines therem, the constituted by death, not eatily by the law or Goo, wellare,

the law of land What Chalensigne remed in France, dere happered a

Ecni

floor

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and faire long, with yellow curled locks golloping about the city fell prefently fo VXXXV9 A & Deh him, that her

mind ran of nothing but facisfying her greedie and new conred to Of the wonderfall entil shat zvifeth from ul bourse late hisbane, with tall of a there ade gand her coincay, & preferring her own in before them abline four form

T is to very good realon, that the from the full of the field and the cies, which is of the worldand the corruption of mans own nature for formuch as by it we are drawne and inticed to cuil, it beings it were a corrupt root

fowre, and rosen fruit: and this happeners not onely when lama. the goods and riches of the world are in quest, but also when a man hument after dishonest and whichaste delights this concapifeence is it that bringeth forth whoredomes, adulteries, and many other fuch fine, whereour formy forth oftentions flouds of mischiefes, and that divers times by the selfewill and inordinat delire of primat and particular persons: what did the lawleffe luft of Paciphars wife bring vpon Tofeph! was not his Gen. 39. life indangered and his body kept in close prilate, where her

Wehauea most notable example of the miserable end of a tertaine woman, with the facking and deftruction of a whole citie, and all caused by her intemperance and unbrideled ong men deftrudion ere they fal

About the time that the Emperote Phoeas was flame by Sabel. Prison, one Gysuphu (Gouernor and Chieferain of a Counery in Lumbardy) going out in defence of his country against the Bauarians (which were certaine reliques of the Hunnes) gauethembattell, and lost the field and his life withall: Now the conquerours (pursuing their victorie) laied siege to the chiefe Citie of his prouince, where Romilda his wife made her abode; who viewing one day from the walls the young

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and faire king, with yellow curled locks galloping about the city, fell prefently fo excessively in let with him, that her mind ran of nothing but farisfying her greedie and new conceiued luk wherefore (butyling it abinium at a lone of hor late husband, with her youg infanes wer litting, and her country, & preferring her own luft before them al) the fent fecrerly vnto him this medlage, That if he would promife to marrie her thee would deliver ypthe citie into his hands : He well pleafed with this gende offer (through a defire of obtaining the citie, which without great bloudibed and loffe of mente could not otherwise compasse) accepted of it, and was received vpon this condition within the walls; and left he should too perfidious, hee performed his promife of marriage. made her his wate for that one night, but fooneafter fin fo and dildaine) he gave her up to 12 of his ftrongeft leach to glut her vnquenchable fire: and finally nailed her onag ber, for a finall reward of her treacherous and boundlelle in Marke welche milerie whereinto this wretched womans her felte, and not onely her felfe but a whole city alford boiling concupifcence, which fo dazled her viderfind that the could not confider how undecent it was different inconvenient, for a woman to offer her felfe nay to folice a man than was an enemie, a ftranger, and one that the hid not feen before, to her bed, & that to the yeter vadoing other fil and all hers. But even thus, many more (whose hearts are plfionat with loue) are blindfolded after the fame fort (11 15) poeticall Capidis fayned to be) that not knowing whattey take in hand, they fall headlong into destruction erethey be aware. Let vs then behere aduertifed to pray vnto God thanhe would purifie our droffie hearts, and divert our wanding cies. from beholding vanitie, to be feduced thereby. the Bauariani (which were extende reliques of the Hu act)

gatethen banell, and L. It the field and his life with all : Nove Ach Drours (furfains the cvictorie) tried flege to the chiefe Citie of his prouince, where Kemilde lifewife mede

her shode; who viewing one day homeles will also young

DIE

cap. 6. Time her Lau, her is the fireus as he needs a should he was a feet on the cap. The northern her beautiful to the that no used him the real Same August Of unlawfull Gestures, Idlenesse, Gluttonie, Drunkennesse, Dauncing, and osbor such like dissolutenesse.



The as if wee would carrie our felues chaftly and vprightly before God, it behough vs to anoid all filthinelle and adulterie, fo wee must abstaine from vaciuil and dishonest gestures, which are (as it were) badges of concupileence, and coales to fee luft on fire, and inftruments to injure others withall. From hence it was that Pons Sabell.

alough or bere at operation of and with the

pey caused one of his souldiers eyes to be put out in Spaine, for thrusting his hand under a womans garment that was a Spaniard: and for the fame or like offence did Sertorius command a footman of his band to be cut in pieces. O, that wee had in thefe daies fuch minded captaines, that would that pely repreffe the wrongs and rauifiments which are to commond and vivall amongst men of warre at this day, and so vicon molled I they would not then doubtleffe be so rife and common as in thefe daiesthey are.

Killing is no leffe to be eschewed than the former, if iche not betwire those that are ryed together by some bond of kindred or affinitie, as it was by antient custome of the Medes and Persians, and Romanes also; according to the report of Plutareb and Seneca: and that which is more, Tiberine Cafar Suet. forbad the often and daily practife thereof in thankinde, as a thing not to bee frequented, but rather veterly abhorred, though it beamongs kinsfolkes themselves. It was esteemed an indigniticamong the Gracians, to kille any maid that was por in bloud or affinitie allyed vnto them; as it manifeftly appeareth

246 Valer.lib. 1. cap.s.

the Tyran of Athens, to put to death a yong man for kiffing her daughter in the streets, as he mether, although he was Decinitat. Dei, nothing but love that moved him thereto. Saint Augustine lib. 21. cap. 11. also affirmeth, That he which wantonly killeth a woman dar is not his wife, deserveth the whip. It is true, that the holy

Gcn.27-45.1

Scripture often mentioneth kiffing, but either betwin father and childe, or brethren or kinsfolkes, or at least in manner of

2.5am.20.9. L.Sam. To.

falutation betwixt one another of acquaintance, according to the custome of the people of God : and sometimes also wis mentioned as a roken of honor and reverence, which the fub jest performeth to his superior in this action. In the former

ages Christians vsed to kille also; but so, that it was en twixt parties of acquaintance; and in such fort, that by manner of greeting they teltified to each other their true fincere charitie, peace, and vnion, of heart and foule in the Lord. Such chearings and louing embracings were pure

Auft. Apolog. 2. Tertul.

holy, not lascinious and wanton, like the killes of proph and leacherous wretches and ftrumpers, whereof Solomoma keth mention.

Proq.7.13.

Furthermore, every man ought to fhun all meanes and occasions which may induce or entice them to vncleanenelle and amongst the rest especially Idlenesse, which cannot cha but be as it were a wide doreand passage for manie vices to enter by, as by experience wee fee in those that occupie the selues about no good nor profitable exercises, but misend their time in trifling and doing nothing, and their wiresher vpon vaine and foolish conceits to the hurt of others, or vpon lascinious and vnchaste thoughts, to their owne overthrows whereas on the contrarie, to them that are well emploied either in bodie or mind, no fuch thing betideth; wherefore wee ought to bee heere advertised everie one of vs to apply our selves to some honest and seemely trade, answerable to our diuersand (euerall estates and conditions, and not to fuffer our felues to be ouergrowne with Idlenetie, left thereby wee fall into mischiefe; for whom the adversarie (that malicious and

wicked one) findeth in that case, her knowes well how to fir them to his purpole, and to fetthem about filthic and permitious feruices.

Next to idleneffe, the roo much pampering the bodie with daintie and much food is to be eschewed : for like as a fat and well fed horse wincerh and kicketh against his rider, so the pampered fielh rebelleth against God and a mans owne selfe. This fulnetle of bread, and abundance of fleshly delights, was the cause of the destruction of Sodome and Gomorrha: and Ezech. 16:19 therefore our Saujour to good purpose warneth vs, to take beed to our felues, that wee be not oppreffed with furferting Luke 21.34 and drunkennesse : and the Apostle, to take no thought for the fleft to fulfill the lufts thereof, but to walke honefity, not Romas . 197 beeing given to gluttonie and drunkenneffe, chambering, and wantennesse: and in another place, not to bee drunke with Ephesse wine, wherein is excelle: for belides the lotte of time and milpence of goods, the grienous difeales and pangs of the bodie, and dulling and beforting of the wir, which fpring from intemperance, many other great earls depend and wair thereon as whoredomes, adulteries, vacleannesses, quarrels, debates, murders, with manie other fuch like diforders and mischiefes.

Noah, that holy Patriarch, by drinking too much wine, not Ceas. onely discovered his owneshame, but also was the occasion of that cruell curse which the Lord sent upon the posteritie of Cham, which even to this day lyeth heanievpon them.

Les, though he hated the linne of Sodome, and escaped the Gen. 190 punishment of Sodome, yet being ouercome with the wine of the mountains, he committed incest with his own daughters,

and made new Sodome of his owne family.

Balthafar, rioning and reuelling amongst his pots, had Dan. 1. the end both of life and kingdome denounced against him, by a bodilelle hand-writing vpon the wall, the Lords decrec. Whilest Holofernes beforced his sences with excesse of Iudith 134 wine and good cheare, Indish found meanes to car off his head.

Of Gluttonie.

The Theatre of

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The Emperours Septimine Senerus, and loninicam diel with caring and drinking too much.

Eufeb.

Plutarch.

Likewise a certaine African called Donitius, puercharged his stomacke with so much food at supper, that hee died therewith.

Gregorie of Tours reporteth of Childericke a Saxon, that glutted himfelfe fo full of meat and drinke ouer night, ther is the morning he was found choked in his bed,

In our memorie there was a Priest in Rouergne, necre Mi lan, that (dining with a rich farmer for his yeres dinne) chee red himselfe so well, and filled his bellie so full, that it had

two, and he died fuddenly.

Alexander the Great having invited many of his furnity and captaines to Supper, propounded a crowne in reward to him that should drinke most: now the greatest drinke for lowed vp foure steames of wine, and woon the price, being value worth fix hundred crownes, but loft his life(a jewe greater worth) for he furnised not three dayes after the excesse: besides, the rest that strone with him in this conflict of carouling, one and fortie of them died to be him companie.

The fame Alexander was himfelfe subject to wine and diftempered divers times therewith, that hee often fler his friends at the table in his drunkennesse, whom in sobrienes

loued deereft.

Inceft. lib.z.cap.31.

Plurarch celleth vs of Armitus and Ciranippus two cufians, that being drunke with wing committed incommit their owne daughters.

Cleomenes, King of Lacedemonia, beeing disposed to sarouse after the manner of the Scythians, dranke so much, that he became and continued ever after senceleffe. abades

Anacreon the Poet, a grand confumer of wine and another ble drunkard, was choaked with the huske of a grape. ds qd

The monftrous and riotous excelles of divers Romane Emperors (as Tiberim by name, who was a companion shall drunkards) is strange to be heard, and almost incredible to be

be-

beleeved : he loued wine fo wel, that in flead of Tiberius they called him Biberius, and in flead of Claudius, Caldin, and inftead of Nero, Mero; noting by those nicknames, how great a drunkard he was.

The Earle of Aspremont (after hee had by infinite excelle exhausted all his substance) being upon a day at S. Michaell, dranke so excellinely, that he died therewith.

Cyrillas a citilen of Hippon, had an vngracious fonne, who Aug. tom. 10 leading a riotous and luxurious life, in the middelt of his drunkennetle killed his owne mother great with childe, and Paricid. lib. 22his father, that fought to restraine his furie, and would have cap. 11. rauished his lister, had she not escaped from him with many wounds.

Benefits the Emperour is reported to have beene fuch a Flavitt Vopife notorious drunkard, that hee was faid to be borne not to live, but to drinke: if any Emballadours came vnto him, hee would make them drunke, to the end to reueale their fecrets: hee ended his life with miferie, even by hanging, with this Epitaph, That a tunne, not a man, was hanged in that place.

Philostrates, being in the bathes at Sinuella, denoured fo Martidlik I r. much wine, that hee fell downe the staires, and almost broke his necke with the fall.

Zeno, the Emperour of the East, was fonotoriously given plating to excelle of means and drinkes, that his fences being benummed, he would often lye as one that was dead; wherefore being become odious to all men by his beaftly qualities, his wife Ariadne fell also in deteffaction of him, and one day as he lay fenceleffe, the transported him into a tombe, and throwing a great from you it, pined him to death, not fuffering any to remoone the stone, or to yeeld him any succor, and this was a just reward of his drunkennelle, and have too you and red to the

Pope Pintar the fecond; belied the exceeding pompe of apparell which hee vied, hee was also verie careful for his throat : for (as Planing written of him) her delighted in all kinde of exquire diffee and delicate wine, and that in fuper-

Sale Sale taige R. hant Ser. 251.

fluicie , by which immoderate and continual furfeiting he fell into a grieuous Apoplexy, which quickely made an end of his life. It is reported of him, that he eat the day before he died two great Melons, and that in a very good appetite, when as the next night the Lord ftrucke him with his henvie judgement.

Philip. Melandt. lib.4.

Pariciel Lib. 2.

.8: 295

Alexander the fonne of Bafilius, and brother of Les the Emperour, did fo wallow and drowne himfelfe in the of pleasure and intemperance, that one day, after he had the fed himselfecoo full of meat, as hee got youn his he burft a veine within his bodie, whereat ypwards and wards iffued fuch aboundance of bloud, that his life and for

illued forth withall.

The moderne examples of Gods fearefull judgement Flanitte V'opile on drunkards, not onely in other countries, but even in Nation of ours, are many and terrible: all which if Inc Itand to report, it would be matter for a whole booke, Q reverend Judges in their feuerall circuits do finde by ence, that few murthers and manflaughters are com which are not from this root of drunkennetle : for mens braines are hear with wine and flrong drinke, their tongues are let loofe to opprobrious speeches, thence proceed both sudden quarrels, and deliberate lenges, wherewith thoulands are brought to their vati ends: Belides, the Lord punishers the Drunkards wayes; first, in his foule, with impenitencie and hi of heart, which commonly followeth this vice: for a Augustine Saith, As by too much raine the earth is refer to durt, and made unfit for tillage , fo by excelline dring bodies are altogarber sufficed for the foirismall sille can bring forth no good fraits of bolynoffs and ate but rather like bog ges and marifles are fit to breed Serpents, frogs, and vermin, that is, all manner of diam finnes and loseb some wickednesse. Secondly in his ho deformednelle of feature, filthie difeater and vol death; for excelling drinking breedeth andicies,

Aug. de Visand Ebriot. Ser. 231.

Imposthumes, Gouts, Consumptions, Apoplexies, and such like, whereof men perift before they are come to the halfe of their naturall yeres: and this is one principall cause why men are now to shore lived in respect of that they have beene heeretofore. Thirdly, in his estate, for commonly pouertie, yea penurie followeth this vice ar the heeles : as Solomon teacheth, Pronerbs 21. 27. And laftly, with fudden death and destruction, even in the middest of their drunken firs, as wofull experience doth make manifest every day, and almost in enery corner of this land. Within therefew yeres, of myne owne knowledge, three not farre from Huntington being ouercome with drinke, perished by drowning , when being not able to rule their horses, they were carried by them into the maine streame, from whence they never came our aliue againe, but left behinde them visible markes of Gods justice, for the terrour and example of others; and yet what sinne is more commonly vsed and lesse feared than this.

Concerning Dauncing (the viual dependants of feafts and good cheere) there is none of found judgement that know nor, that they are baits and allurements to yncleannesse, and as it were instruments of bawdrie: by reason whereof they were alwayes condemned among men of honour and reputation, whether Romans or Greekes, and left for vile and bafe minded men to vie. And this may appeare by the reproach that Demosthenes the Orator gaue to Philip of Macedony and his Courtiers, in an Oration to the Athenians, wherein hee termed them common danneers, and fuch as shained not as foone as they had glutted their bellies with meate, and their heads with wine, to fall fourtilously a dauncing. As for the honourable Dames of Rome, truly we shall never reade that any of them accustomed themselves to daunce, according to the report of Saluft touching Sempronia, whome hee judged to be too fine a dauncer and finger to be honourable withall; as if thefe two could no more agree than fire and eed vider in histories Emperour what salvere can thew 431

of Jaming

Cicero

Murana.

Ocero in his apologie of Marena rehearfeth an objection of Cato against his client, wherein he challenged him for dencing in Asia; which he maketh a matter of logreat reprochatat not daring to maintain or excuse the fact, he fiely denie that not daring to maintain or excuse the fact, he fiely denie this; saying, That no sober and discreet man ener would commit that fault, vullese his sence and reason was bereft him. Plutareh also setting forth the vertues of women, putteth in this among the rest, that she ought to be no dancer; and speaking in 'another place to all others as well as women hidden them to repulse even their friends, if they should lead and entice them to that exercise.

Besides, all the antient Doctors of the Church have weerly condemned them as vnlawfull : Thou learnest to fine prophane and idle fongs (faith Bafil) and forgettest the radio Pfalmes and Hymnes which were once taught thee; thousand reft & leapest with thy feet in dances (vmwise as thou art)m as thou shouldst rather bend thy knees in praier to the Almiob ty:but what gain is got therby? Marry this, that virgini return pobbed of their virginities, and married wines of their mub to their husbands: both, and all leffe chaft than they mented more disbonest than they should, if not in act, which peraduenture man be, yet frained in thought, which cannot be eschemed, Heare (faith Chrisostome) you maids and wines, which are not alba med to dance and trip it at others marriages, and to pollute your Sexes; where somer a lascinious dance is danced, there the di beareth the other part, and is the author of it. It is better (link) Ambrose) to dig and deline upon hely daies than to dame And in another place writing to his fifter, he faith, That beneed not care for dissolute behaviors and song swhich are used at marriages to make him merry withal for when banquets are concluded with dances, then is chaffity in an euil case and in great danger to suffer ship wracke by those sufficious allurements. Besides this dauncing hath beene absolutely forbidden by confent of the whole church of Christ before time, under pain of excommunication; as it may appeare by the Constantinopolitan Con eell under Instinian the Emperour: what answere can they make

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make then to this, that are Christians, and allow of these forbidden fports? Is it the denying of a mans felfe? The fpiritual regeneration? The putting off the old man touching our conperfacion in this life ? And if all adulterie and vncleannelle, Ephel. s.4. all filthindle and foolish talking, jefting and fuch like, ought not once to be named amongst vs, because they are things not comely: If I say it bee not lawfull to jeaft or speake the least lascinious word that is, how shall it be lawfull to do an action with the motion and consent of the whole body, which representeth nothing else but folly, vanitie, & lasciniousnesse? And this is for them that demand where dauncing is forbidden in the Scripcure; which I touch as it were by the way, and doe but point at not minding to frame any long discourse thereof, feeing there is a particular treatife touching the fame matter, which he may read that defireth to know any more touching it. Now let vs fee what goodly fruits and commodities have rifen therefrom. The daughters of the children of Hirael being dancing in Silo vpon a festivall day, after the manner of the uncircumcifed Idolaters, were ranished by the Beniamites for to be their wives, and that mixtly without regard of one or o. Iudg. 11. ther, were they of neuer fo high or base condition.

At the feast which Hered the Tetrarch made to the princes and captains and nobles of Galilee, the daughter of Heredias pleased him and his companie so well with her dancing, Marke 6. that to gratifie this filthie strumper the incestuous Tyran cau-

fed John Baptift to be beheaded.

Lodowicke, Archbishop of Magdeburge, celebrating a solemne feast at a towne called Caluen, inuited many of the worthie citisens to make merrie with him: the place for their joyaltie was the great hall wherein judiciall causes were appointed to be discussed. Here after the banquer ended they fell a dauncing, men and women mixtly rogether, fuch a ridiculous roundelay, and fuch a multitude, that what with the weight of their bodies, or rather the indignation of God against them for this fourilous and immodest behaulour, the

Ledis Cas

beames

Of Dauncing.

The Theatre of

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beames of the house began to crarke and threaten a certaine ruine; whereat the Archbishop affrighted, eaught hold by a faire dame, and began first to goe downe the stayres; but the steps afore loosened, as soone as he trode vpon them, tumbled downe, and he and his consort headlong withall, and were crushed in pieces. And thus he that was principall of the season and sport; was made an example to all the rest, of the Lords vengeance, because he dishonored his calling and profession by such lewed and light behaviour; and this was one goodly effect of dauncing.

Chron, Magde-

Another we read of in the Chronicles of the same cine to this effect, in a village called Olsemer, adjoying to Steadel!

As the Popish Priest played the minstrell to his parishioner that daunced the morris before him, and rejoyced in their merry May-games, a tempest arose, and a thunderbolt structure off his right hand, together with the harpe which heeplayed on, and consumed about twentie source men and women of the companie: a just punishment of so prophane a Priest, whom stead of dehorting them (as his dutie bound him) from that lastituous custome, plaied the chiese part in their madness, and was an inciter of them ynto it.

Lodonicus Viues. Moreouer, in many places, by daunces grieuous and pine full quarrels have beene stirred vp, and many murders excepted, the examples whereof are so euident and notorious; that it is not needfull now to stand vponthem: to conclude therefore this point with the saying of Lodonicus Vines, There is not a greater vanitie in the world than dancing; for shift he I heard of certaine men of Asia, that comming into spaine, when they first saw the Spaniards dance, were so so saffrighted, that they ran away for seare, supposing them to have been either posselled with some spring, or our of their wits at least and truly I thinke if a man had never seene a woman daunce before, he could hardly be of another judgement, there being nothing that resembleth frenzie and lunacie more than the strange shakings and motions of the bodic at the noyse of a beaten

beaten sheepe-skin : verily it is a pastime to marke the grave behauiour, the measurable march, the pompe and oftentation of women dauncers, and the great care they have to performe wifely fo foolish an action : it is verie likely that all their wit at that time is distilled from their head into their feet, for there it is more requifire and needfull than in their braine. Thus much faith Lodonicus Vines.

Now touching Mummeries and Maskes, I place them in the fameranke with the other; forfornuch as they are derived from the same fountaine, and communicate the same nature. and produce the same effects, and oftentimes are so pernitious, that diverse honourable women have beene ravished and conveyed away by their meanes : nay, and fome Malquers have beene well chaftised in their owne vices? as it happened in the reigne of Charles the fixt, to fix that masked it to a marriage at the hoftle of Saint Pauls in Paris, beeing attired like wilde horfes, courred with loofe flax, dangling downe like haire, all bedaubed with greafe for the fitter hanging thereof. and fast bound one to another, and in this guise entered the hall, dauncing with torches before them : but behold fuddenly their play turned to a tragedie; for a sparke of one of their torches fell into the greafie flax of his neighbour, and fet it immediatly on fire, fo that in the turning of an hand they were all on flame: then gaue they our a most horrible outcrie: one of them threw himselfe headlong into a tub of water, provided to rincetheir drinking cups and goblets, and vpon that occasion standing not farre off: two were burnt to death, withour stirring once from the place. The bastard Foix and the Earle of lony escaped indeed present death; but being conneied to their lodgings, they furnised not two dayes: the king himfelfe beeing one of the fix, was faued by the Duchelle of Berry; that covering him with her loofe and wide garments quenched the firebefore it could feife vpon his fish. Froyfard the reporter of this tragedie, fayth, Pol4 cap. 51. That the next morrow every man could fay, that this was Ff ij

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Liefe lib. A.

Secret.

Of Playes and Comedies. The Theatre of

a wonderfull figue and advertisament fent by God to the King to warnehim to renounceall fuch fondand fooliftede uices which hee delighted too much in, and more thanit became a King of France to doe : and this was the enemofthat

gallant Malque.

It refleth now that wee speake somewhat of Playes and Comedies, and fuch like toys and May-games, which have no other vie in the world but to deprave and corrupt good manners, and to open a doore to all uncleannelle: the enes of young folkearethere polluted with many filthy and differ nest speeches, their eyes are there infected with lascinious and vachaste gestures and countenances, and their wits arether flayned, and embrued with fo pernitious liquor, that (exerc Gods good grace) they will over favour of it: the holy and facred Scripture ordained to a holy and facred vie, is often times by these filthie swine prophaned, to please and today light their audience: in few words, there is nothing elfer be found among them, but nourifhment to our fences of fault and vaine delights. For this cause many of the sage Now manes, as Nafica and divers other Cenfors, hindred the building of the Theatres in Rome, for an opinion they had the their sports and pastimes which were exercised therein, said to no other purpose but to make the people idle, effenimet, and voluntuous: and belides, the mafters, guiders, and afters of Playes were alwayes debarred as men infamous, from bearing anie publike Office or dignitie in the Commit wealth.

Terrul. Orof.

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Zacit,lib.4.

Tiberim Cafer himselfe, though of most corrupt and rotten manners and convertation, yet in open Senat complained and found fault with the immodeftie of Stage-players, and builfhed them at that fame time out of Italie. When Donatics was Confor, he pur out of the Senar a citifen of Rome, hernie hee was too much addicted to the imitation of the fallions of players and dauncers. And Placarch faith, that we ought to thun all fuch (pectacles

Fulgof. De curiofitate.

Gud Indgements. Of Thecaes and Robbers.

hid it in his tent, contrarie to the commanderies of the Lards for which canteche Lord was offended with his whole people as if they all had been accessarie to the crime, and enfeebled them to before their enemies, that they were beaten downear Hay, and hamefully pure of flight a neither was his anger appealed, vntill that the offendant being dininely and miraculously descried, was stoned to death and burnt with his children and all his substance in a shell become mined

But to come vnto prophate flories, letys begin with Helion Josephus. dorm. Treasurer of Selenchus King of Alia; who by the kings commandement and Suggestion of one Simon Governour of the Temple, came to take away the gold and filmer which was kept in the Treasurie of the Temple, and to transport it vnto the Kings Treasurie; whereat the whole Citie of Jerusalem put on lackclosth, and poured our prayers vnto the Lord : fo that when Heliodorie was present in the temple with his foldiors readie to feife voon the treasure, the Lord of all foiries and power shewed so great a vision, that hee fell fuddenly into extreme feare and are inbling a fear there appeared vinto him an horse with a textible man filling woon him; most rightly barbed, which came hercely and imore at him with his forefeet: moreover, there appeared two young men, notable in Arength, excellent in beautie, and comely irrapparell, which stood by him on either side, and scourged him with manie ftripes: fo that Heliederse thancame in with fo great's companie of fouldiers and attendants was strucken dumbe, and caried out in alicter voon mens shoulders for his strength was fo abated, that he could not helpe himselfe, but lay deftinite of all hope of recovery, so heavy was the hand of God voon him, until by the prayers of Quie the high Prieft he was reftored; then loe hee confelled that he which dwelt in heaven had his eye on that place, and defended it from all those that came to hurt and spoile it.

Another of this erne was in Craffin the Romane ; who lofephone entering Hierutalem, robbed the Temple of two thouland Zoner, Amicac Ff iii

is to cores

Lafebhus. 16.12.

LOWAY 25.

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Campoful. lib. 1.

catenes of filmer and gold, befide therich ornaments, which amounted in worth to eight thousand Talents, and a be of bearen gold containing three hundred pound in weld for which faciledge, the vengeince of God to him , that within a while after heer was opercome beith Patthians, and together with his fonne flaine, his will gotten goods beeing difperfed, and the skull of hished beeing made a ladle to melt gold in, that it might begin red with that beeing dead, which alius is could be souris. tisfied with a of watth to grand us

Iofephus. lib. 17.

Hered following the fteps of Hircanne his predeceffer the tooke our of the fepulchre of King Danid three thousand in Zonar. Annal. 1 lenes of money, thinking to finde the like treasure, broke to the fepulchre in the night, and found no money, burne naments of gold, which he tooke away with him; howben his cost for two of his feruants perifhed in the vault, byad uine fire as it is reported, and he himfelfe had finall fucuffe in

his worldly affaires cuer after.

Inlian the Apoltata robbed the Church of the thereof, and tooke away all benevolences and contrib to schooles of learning, to the end the children might not b instructed in the Liberall Arts, nor in any other good li sure. He exaggered also hisfacriledge with scornefull faying, That he did further their faluation by making the poore ; feeing it was written intheirowne Bibles Bleffe the poore, for theirs is the kingdome of heanen : but howins facrilegious theefe was punished, is already declared in deformer booke.

Lib.2.cap.20. Zonaras.

Lee Groponymus tooke out of the Temple of Confiantino plean excellent crowne of gold befet with precious flor which Mauritin had dedicated to the Lord , but as some 25 he had fet it on his head, a cruell feuer feifed voon him, that he died verie shortly.

Fulgof lib.1: £40.2.

The punishment of the sacriledge of Queene Vrrace in Spaine was most wonderfull and speedies for when in he was against

Gods tudgements. Of Playes and Comedics.

do If then fuch pastimes were by the judgements of the Roll manes noted with infamic, hall wee have their equals in foll lies in better account ? Bafil calleth fuch sports and paffirmes Homil 4. the worke-house, forge, and common shop of all wickednelle: and therefore Christians prayeth and admonisheth the faithfull of his time to abstaine from frequenting fuch places. S. Angustine affor forbidden to bellow our money Homile.in vpon numbers, jugiers, and players, and fuch like. Belide, 1 cap Gen. by the Constantinopolitan Councell under Instinian it was Can. 51. inhibited to be once present at such sports, voder the paine of excommunication: and that the ancient Christians did by common confere not onely condemne but also vererly abframe from fuch pattimes, it may appeare by the reftimonie of Terenllian, writing to the Gentiles to this effect : Weere- Apolog. nounce and fend backe (faith he) forts and plates unto you, as so the head and fountaine from whence they were first derined: wee make no reckening of those things which wee know were drawne from superstition: we love not to behold the folly of turning with chariots, nor the unchastitie of the Theatre, nor the crueltie of fword-playing, nor the vanitie of leaping, wroftling, and dancing but take pleasure in exercises of better report, and leffe hurt.

Moreover, how odious and irkefome in the fight of the Lord fuch spectacles are, and what power and sway the diuell beareth therein, the judgement of God vpon & Chrifian woman (reported by Tertullian) may fufficiently in- Tertull.de, fruct vs : There was a woman (fayer bet) the wood to the fet. Theatre to fee a play, and returned home polleffed with an vncleane spirit : who being rebuked in a conjuration for daring to allault one of the faith, that professed Christ, answeted, that hee had done well, because he found her you his

owne ground.

The fame authour reporterh another example at ftrange, of a woman also that went to see Tragedicacled, to whom the night following appeared in a dreame the picture of a

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these (a prefage of death) calking in henereth that which then had done a and fine dayes after, death himselfo feifed s and mead no Hemiles

As touching wanton fongs, and vachafte and ribald bookes (that I may be briefe) I will content my felfe one with that which is alleaded by Ludonicu Vines concerning that matter. The Mar iftrus (faith he) aught to hamile his dominion all onboneft Songs and Pormes; and meso foffe nouelties to be published day by day in rimes and Ballads with are: as if a man foould heare in a citie nothing but foolile Scurrilous Ditties, Such as mould make even the Jounger Con that are well brought up to bluft, and firre up the indigant of men of honour and granitie: this ought Magistrature ment, and to discharge the people from reading Amadis, The ftram, Launcelot due Lake, Meluline, Poggius femrilling, an Boccace nouelties; with a thousand more such like tores; and thus much out of Vines.

CHAP. XXXVII.

Of Theewes and Robbers.



T followes that we speake in the new place of fuch as by their conetous nesse and vnquenchin fire of lucre , transgresse desenti commandement of the found Table; to wir, Thou fall not front: wherein not onely simple their but also Sacriledge is condemed and first of facriledge.

Into this sinne fell wretched Achan in the time of laftura, when in the facke of Jericho he feeing a Baby lonish garment, with certaine gold and filter, covered it and fold it away and B)CCC

Joffaua 7.

Lib.ofin-

fruction of a

Christian wo-

hid

a figne of great defection and contempt of him)helike a just judgethat could not endure thefe monftrous iniquities, fene a deline of watersamongst them, by opening the windowes of heaven, and breaking up the fountains of the great deepes, and gining pallage to the waters both by heaven and earth. fo that it raigned forty daies and forty nights without cealing and the waters prevailed upon the earth, and overcovered the high mountaines by fifteene cubites, the earth being reduced into the fame effate which it had in the beginning before the waters were tooke away from the face thereof: verily it was a most hideous and sad spectacle, to see first the vallies, then the hils, and last the highest mountaines to overflowne with water, that no show or appearance of them might bee perceived; it was a dreadfull light to behold whole houses, tolled too and fro vp and downe in the waves, and at last to be shinered in pieces: there was not a citie nor village that perished not in the deepe, not a tree nor tower so high that could overpeere the waters: as they encreased more and more in aboundance, so feare, horrour, and despaire of safetig encreased in the heart of eueric living soule. And on this fashion did God punish those wicked rebels, not at one blow, but by little and little encreasing their paine, that as they had a long time abused his patience, and made no reckoning of amendment, fo the punishment of their sinne might be long and tedious. Now in this extreamitie one could not helpe another, nor one enuie another, but all were concluded vinder the same destruction, all surprised, affreged, and environed alike, as well he that routed in the fields, as he that flayed in the houses, her that climbed vp vnto the mountaines, as he that abode, in the vallies, themercilelle waters (pared none: ir was to no purpose that some ascended their high houses, some climbed your area, and fome fealed the rockes, neither one nor other found any refuge or fafeticin any places the rich were not faued by their riches, nor the firing by the pilliof their ftrength, but all perifhed & were drowned together as cept Nout & his family which punishment was corresponder

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wato the worlds iniquitie, for as the carely was corrupted and pollured with abundance of finne, fo God fear abundance of water to purge and cleanle away the filchinetle thereof, as a the latter day he will fend fire to purific and refine hemen and earth from their dregs, and restore them to their first and pureft estate. And thus God renenged the extortion and cruel. tieof that age.

But yet for all this, those fins were not then so deficed and root ed vp, but that they be burnished againe and growne in time to as big a bulke : for even at this day the greatel part of the world is given to practife fraud and deceit, and by vale full meanes to encroach vpon others goods; which fubrile though they defire never to to difguife and cloke, yet wild euer be condemned and reputed kindes of theft before Go now as some are of greater power and authoritie than oth in the world, so answerable to themselves is the qualitie of their finnes, and by confequence the punishment : the of power, the greater theenes, and the greater judgement for it a pooreman that through pourty & necessity cutteths purse or stealeth any other trifle, be culpable, how much merculpable shall hee that is rich be, that vsurpeth the goods of hi neighbour ?

Draco the lawgiver of Athens, appointed death to be the punishment of theft : Solon mitigated that rigor, and pr ed it with double restitution: The Locrians put our hise that had stolne ought from his neighbour: The Heur froned them to death: The Scythians abhorred them a than all creatures, because they had a communitie of all things except their cups: the Vacceians vied fuch feueritie tow this kind of men, that if one had but taken a handfull of own,

be was fure to die for it.

Marcu Fabius being Cenfor, condemned his owne for Butes to death, beeing apprehended for thefir Tibering the Emperous punished a fouldier after the fame manner for flesling a Peacocke in fumme, there was no Common !! wherein this finne was not highly decested, and sharpely punilhed.

VULO

against her fanne Alphonfin the wanted money, thee robbed the church dedicated to S. Ifidere, and tooke with her owner hands the treasures up, which her fouldiers refused to do ! but ere thee departed our of the church vengeance ouestooke her,

and ftrooke her dead in the place.

Moreover, the Lord to hateth this irreligious fin, that hee permitteth the divell to exercise his crueltie voon the spoilers of prophane and Idolarrous remples, as he did voon Dyonifias the Tyran of Syracula; who after many robberies of holy things, & spoiling the churches, died suddenly with outreame joy, as authors report. He spoiled the Temple of Proferging at Locris, and shaued off the golden beard of Asculapine at Epidammum; faying, It was an vnfeemly thing for Apollo to be heardleffe and his sonne bearded: he deprined Impirer Olymput of his golden raintent, and gave him a woollen cost in flead thereof faying it was too hearie for him in the Summer, and too cold in winter, and that this was more convenient for both seasons. The pretent of all his facriledge was this, That feeing the gods were good, why should not he be parraker of their goodnette.

Such another was Cambyfes king of Perfia, who fent fifry Sabel. 11. ca. 3. thouland men to rob and destroy the temple of Impiter Am- Herod.lib.4. mon; but in their journey so mightie a tempest arose, that they were ouerwhelmed with the fand, not one of them remaining

to carrie newes of their fuccesse.

Brennus was constrained to flay himselfe, for enterprising Fulg lib.1.6.35 to rob the Temple of Appello at Delphos: Philomelius, Onemerchu, and Phayllin, went about the fame practife, and indeed robbed the Temple of all the treasures therein ; but one of them was burned, another drowned, & the third broke his necke: to conclude, the Athenians pur to death a yong childe, for taking but a golden place out of Diana's Temple, but first they offered him other jewels and trinkers, which when hee despited in respect of the plate, they rigorously punished him as guiltie of facriledge.

Cardinall Wolfey being determined to creft two new Col- Stow Chron, ledges

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ledges, one at Oxford, and the other at Ipswich, obtained lie cense and authority of Pope Clement the seventh, to suppresse about the number of fortie monasteries, to furnish and fer for ward the building of his faid colledge : which irreligion (a. criledge (I call it facriledge both because he was persuaded in conscience that those goods belonged to the church, and fo to him it was facriledge; as also for that he did it in pride of his heart) was furthered by five perfons, who were thechiefe instruments of the dissolution of Daintrie Monasterie beauti the Prior and Couent would not grant them certainelands in farme at their owne price. But what punishment enfued you them at Gods hand the world was witnesse of: for of the five persons, two fell at discord amongst themselves, and the one flew the other, for the which the furuitor was hanged third drowned himsefe in a wellsthe fourth, being then we two hundred pounds, within three yeares became to po that he begged vntill his dying day, and the fifth (called D Stor Allen) was cruelly maimed in Ireland: The Cardine himselfefalling into the kings displeasure, was deposed for his bishopricke, and dyed miserably : the colledges which meant to have made fo glorious a building, came nevertoin good effect, the one at Iplwich being cleane defaced, the at Oxford vnfinished.

And thus much of facriledge: Now let vs come and feet punishment of simple theft, the principall cause whereis conetoulnelle; which is so varuly an enill, and so deproted in the heart of man, that ever yet it hath vied to man vpon the goods of others, & to keepe possession of the which was none of it owne; breaking all the bonds of humanitie, quitie, and right, without being contained in any measure or meane; whereof wee have a most notable example in the old world before the floud, which (by Mofes report) overflowed with iniquitie and extortion, the mightie ones oppressed the weake, the greater trode under foot the lette, and the tich de uoured the poore. When the Lord faw the generall delige of finne and diforder thus vninerfally (pread which indeed was a figne

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nished, except the Lacedemonian, where it was permitted and tollerated for their exercise of warlike discipline.

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It was a rash and severe, yet as it proved a just deed of Tam. Theatr. bistor.

berlaine that mightie Tyran and Conqueror of Asia, when a poore woman complained to him of one of his souldiers, that had taken from her a little milke and a piece of cheese without paiment, he caused the soldiers bellieto be ripped, to see whether she had falsely accused him or no, and finding the milke in his stomacke, adjudged him worthy of that punishment, for stealing from so poore a woman.

When Theophilus raigned Emperor in the East, there was Zonar Annal.3:

a certaine fouldier possessed of a very gallant and braue horse which his captaine by all means possible fought to get from him, but he would not in any case part with him , wherefore he put him forth of pay, & tooke his horse from him by force, and fent him for a prefent to the Emperour Theophilus: now it chanced that this poore fouldier was flain in the battell for want of his horse, and his wife and children lest destinute offuccor, infomuch that through necessity the was constrained to flie to Constantinople, and to complaine to the Emperour of the injurie done vnto her husband; with this resolution ensing the city, the metthe Emperor riding upon her husbands. horse; and catching the horse bridle, challenged him not one ly for stealing the horse, but also beeing the cause of her husbands death. The Emperour wondring at the womans bold nelle, examined her more narrowly, and found out the whole practife of that wicked captaine, whom he banished presently his Empire, and bestowed his possession in recompence vpon the distressed widow.

that they would not onely fpoile him of his money but of his life also, he cried for helpe and reuenge to the cranes that flew ouer his head: a while after as these murdering theenes sat together in the market place, the same cranes appearing vnto them in the aire, they while pered one another in the eare, and

fayd,

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fayd, yonder flie Ibicus reuengers: which though fecretly fpoken, yet was ouer heard: so that they being examined & found guiltie, were put to death for their paines. The like storie Martin Luther reporteth touching a traueller; only differing in this, that as cranes detected the former, so crowes laid open the latter.

Albert.Crantz'

In the yere 1384, when as all Saxonie was so insested with theeues, that no man could trauell safely in the country, the Princes calling a Councel, set downe this order, That not only the theeues themselves should be severely punished, but all that did protect or harbour any of them; which decree when as Theodorick country of Weringrode impugned, the bodie of the Councell sent for him, and adjudged him to a most cruell and shamefull death.

Crantz lib. 10.

In the yeare 1 410, Henry duke of Luneburg, a most just & seuere prince, went about to purge his country from all their and robberies, infomuch as the least offence commined in that kinde he suffered not to goe vnpunished : now it hapned as the Duke went towards Luneburg, hee fent before him one of his chiefest officers to prouide necellaries againsh his comming: who riding without a cloake, the weather being cold, entreated a ploughman to lend him his cloake till his returned which when the clowne refused to doe, hee took it without leave, but it cost him his life for it; for the ploughman awaited the dukes comming, and directed his complaint vnto him on this manner: What availeth it (O noble Prince) to feeke to suppresse the courage of theeues and spoylers, when as thy chiefest officers dare commit such things vncontrolled, as the lieutenant of Tzela hath but now taken from me my cloake? The Duke hearing this complaint, and confidering the cause, diffembled his counsell rill his returne backe from Luneburg vnto the same place, where calling for his lieurenant, and nting him for his injurie, hee commaunded him to bee hanged vpon a tree. A wonderfull seueritie in justice, and worthie to be commended : for what hope is it to root out finell and petie theeues, if we fuffer grand theeues to goe vncorrected.

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There is another kind of theft practifed of them that be in authoritie, who vnder title of confiscation assume vnto themselves stollen goods, and so much the readilyer, by how much the value of the thingsamounteth to more worth : an action altogether vnjust, and contrary to both divine and humane lawes, which ordaine to restore vnto euerie man his own: and truly hee that in stead of restitution withholdeth the goods of his neighbor in this manner, differeth no more from a theefe than that the one stealeth boldly without feare, the other timeroufly and with great danger: and what greater corruption of Justice can there be than this? For who would follow the law vpon a theefe, when he knoweth he shal rather runne into further charge, than recouer any of his old loffe? Beside this, it hapneth that poore small theeues are often drawne to the whip, or driven to banishment, or fenc to the gallowes, when rich grand theeues lye at their ease, and escape vncontrolled, albeit the qualitie of their crime befarre vnequall : according to the Poet:

The simple done by law is censured, When rauenous crowes escape unpunished.

Dat veniam coruis vexat cessura colum

The world was ever yet full of such ravenous ravens; so bass.

mimble in pilling others goods, and so greedie of their owner

gaine, that the poore people in stead of being maintained and

puterued in the peaceable enjoying of their portions, are

gnawne to the verie bones amongst them: for which cause

Homer in the person of Agamemnon calleth them devou
rers of men: Likewise also the Prophet David in the six
teenth Psalme calleth them Eaters of his people; and yet want
they not slatterers and trencher friendes (canker wormes of

a Common-wealth) that vrge them forwards, and deuise
dayly new kinde of exactions, like horse-leaches to sucke

out the verie bloud of mens purses; shewing so much the

more wit and deceit therein, by how much the more they
hope to gain a great part thereof ynto their selves; being like

hunger-

Of overburdening the

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hungerstarued Harpeis, that will neuer bee satisfied, but still snatch and catch all that commeth neere their clouches: And these are they that doe good to no man, but hurt to all; of whome the Merchant sindeth himselfe agricued, the Artison troden under foot, the poore laborer oppressed, and generally all men endammaged.

CHAP. XXXVIII.

Of the excessive burdenings of the Comminatie.



Sit is a just and approved thing before God, to doe honour and reservence to kings and princes, & whe subject under them in allohedience so it is a reasonable and allowable duetie to pay such tributes and subject whereby their great charges and honourable estate may be main-

Mat. 12.21. Rom. 13.74

tained) as by right or equitie are due vnto them : and this is also commanded by our Sauiour Christ in express words when he faith, Give unto Cafar that which is Cafara And by the Apostle Paul more expressely, Pay tributes, render outside men their due: tribute to whom tribute belongeth, and cuffee to whom cuftom: Marke how he faith, Gine onto all menther due and therein observe, that kings & princes ought of their good and just disposition to be content with their due, and not feet to load and ouercharge their subjects with vnneeffarie Etions, but to desire to see them rather rich and wealthie, that pooreand needie; for thereby commeth no profevero them felues. Further it is most valawfull for them to exact that & boue measure vpon their commons, which beeing in mediocritie is not condemned: I fay it is valawfull both by the lim of God and man (the law of God and man is cearmed all that which both God and man allow and agree vpon, and which

a man with a fafe conscience may put in practife:) for the former we can have no other schoolemaster nor instruction, save the holy Scripture, wherein God hath manifested his will vnto vs concerning this verie matter; as in Deuteronomie the eighteenth, speaking of the office and dutie of a king, hee forbiddeth them to bee hoorders up of gold and filner, and espoulers of many wines, and louers of pride: signifying thereby that they ought to containe themselues within the bounds of modestic and temperance, and not give the raines to their owne affections, nor heape vp great treasures to their peoples detriment, nor to delight in warre, nor to be too much subject to their owne pleasures: all which things are meanes of vnmeasurable expence: so that if it be not allowable to muster together multitudes of goods, for the danger and mischiefe that ensuch thereof, as it appeareth out of this place; then furely is it much leffe lawfull to leuie excessive taxes of the people; for the one of these cannot be without the other: and thus for the law of God it is cleere, that by it authoritie is not committed vnto them, to furcharge, and as it were trample downe their poore subjects, by vnmeasurable and vnsupportable impolitions.

lly

As for that which the Prophet Samuel in the name of God giveth notice to the Ifraelites of touching the right of a king; wherein he seemeth to allow him the disposition of the goods and persons of his subjects: I answer first, That God beeing an immoueable truth, cannot contradict himfelf by commanding and forbidding the same thing; and secondly, that the word of the text in the originall fignifieth nothing else but a custome or fashion, asit appeareth by the I. Sam. II. 13. befides, the speech that the Prophet vieth, importeth not a commandement, but an advertisement of the subjection, whereunto the people were about to thrust themselves, by defiring a king after the maner of other nations, whose customes amongst them was to exercise authoritie and dominion aswell ouer their goods as their persons : for which cause God would have them forwarned, that they might know how vile a yoake

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a yoke they put their owne neckes vnder, and what grienous and troublesome seruitude they vndertooke, from the which they could no wayes be delivered, no though they defired it with reares.

1.King.12.

Nabolhs Murther

Num.36.9.

Chap. 45.9.

Furthermore, that a king in Ifrael had no power (in right and equitie) to take away the pollessions of any of his subjects, and appropriat it to himselfe, it appeareth by Naboaths refulal to king Achab, to give him his vineyard, though here quested it (as it may seeme) upon very reasonable conditions. either for his money, or for exchange, so that a man would thinke hee ought not to have denied him : howbeit his delire beeing thus croffed, he could not mend himselfe by his authoritie, but fell to vexe and grieue himselfe, and to champevp. on his owne bit, vntill by the wicked and detestable complet of lezabel, poore Naboath was fallely accused, vnjustly condemned, and cruelly murdered; and then he put in polletion of his vineyard: which murder (doubtleffe) the would never haue attempted, nor yet Naboath euer haue refused to yeeldhis vineyard, if by any pretence of law they could have lared claime vitto it: but Naboath knowing that it was contrarie to Gods ordinance, for him to part with his patrimony (which he ought most carefully to preserve) would not consent to sell ouer his vineyard, neither for love nor money, nor other recompence : and herein hee did but his durie, approved by the holie Scripture. Now how odious a thing before God the oppression of poore people is, it is manifest by his owner words in the Prophelie of Ezechiel, where he faith, Let a fuffice, o Princes of I frael, leave off crueltie and oppression, undexecute judgement and instice : take away your exactions from my people, and cease to thrust them from their goods and beruages. Now concerning the law of man, which all men agree vnto, because it is grounded upon reason and equitie, wee finde no permission given to kings to viethe goods of other men at their pleasures; for that was farre from equitie: neither was there any fuch libertie bestowed upon them, by those that first in the beginning exalted them to that degree of dignities but rather

Gods Indgements. Comminaltie with Taxes.

rather (as divers worthie authors avouch) their owne vertues and good behaviour which woon them credit amongst the cielib. better fort, installed them first vnto that honour. And truely de legibus. there is nothing more rightfull and just in mans societie, than that every one should potsetse and injoy that which is his own in peace and quietnesse, without disturbance or violence; in which respectatio, rules of justice are established called lawes, which no good kings will ever feeke to ftand against. They are indeed Lords of the earth, as some say, and truly; but so, that their Lordships stretch no further than right, and palle not the rule of equitie: and notwithftanding, the proprietie of goods and possession remainerh vntouched. Tokings (saith Seneca) percaineth the sourcaigntie over all things, but to pri- Lib.7. c.4.0 5 uat men the proprietie.

Tiberius Cafar being folicited by the governors of the prouinces, to lay hearier tributes, and leuie larger subsidies from his people, made (though a Painim) this notable answer, That a good shepheard ought to sheare his sheepe, not to flea them. Saint Lewis, that good king, amongst all his other wife and wie Gil vertuous exhortations which hee gaue vnto his fonne before his death, this was none of the least nor last; That heeshould neuer craue any raxe or fublidie of his fubicets, but vpon vrgene necessity, and very just cause; and that if he did otherwise he should not be reputed for a king, but for a tyran.

Ang. de Cinit. Dei lib. 4 ca.6

de beneficys.

CHAP XXXIX

Of those that have veed too much crueltie towards their Subjects in Taxes and Exactions.



T is cleere then by these foresaid assumptions, that a king may not impose vpon is subjects vnmeasurable taxes and subsidies, lest he make himselfe guilty of extortion, the root and fountain many times of many great milchiefs & inconveniences. niences, and in very deed from whence of ther changes, fedirions, and ruines of Common-wealths have proceeded, than

from any other cause beside.

What hapned to Roboam King of Ifrael, for flewing himfelfe too rigorous on this behalfe to his subjects, but the defe-Etion of the greater part of his kingdome from him; for bee. ing come to the Crowne after the death of his father Solomon. when the people came and made a supplication to him, to bee eased from his fathers burdens, hee (despising the counsell of his fage and antient Counsellours, and following the giddie advice of his young companions) gave them a most sharpe and fowre replie; faying, That if his father had layed a heavie yoke you them, he would encrease it; and if he had challifed them with rods, he would correct them with scourges; which when they of Israel heard, they revolted from him (all faue the two tribes of Inda and Beniamin) and stoned to death his Collectors, and chose them another King to rule ouer them, Thus Robeam was deprived of ten parts of his kingdom thorow his owne vnaduised tyrannie, and fled all amased vno lerusalem, where he lived all his dayes without recoverie of the fame.

Achans king of Lydia was hanged vp against a hill, and his head throwne into a river running by, because of the great

subsidies which he exacted of his people.

Dionysius, the first of that name, a notorious andrenowned tyran, not onely in regard of his exceeding cruekie, but also of his vnjust rackings & exactions, was so violent in that practife of doing wrong, that albeit he well knew the griefes and vexations of the people, that ceased not to complaine and lament their case continually, yet hee diminished not their burdens, but multiplied them more and more, and fucked and gnew out all that ever hee could, vntill hee left them naked, emprie, and despoyled: To conclude, this grand theefe, that durst not trust his wife nor owne daughters, after he had been discomfitted by the Carthaginians, was slaine by his fernants.

Of the Romane Emperonrs that most vexed the Commi-

z.Kin.12.

Plutarch. de Reg.

Frog.lib.21.

naltie with tributes and taxes, thefe three were chiefe, Calignla, Mero, and Caracalla; of whom this latter did most pill and pull the people, and would often fay, That the gold and filter Dion. & Xiph. of the kingdome pertained in right to none but him. Beeing reprodued of his mother at a time, for his immoderat and excessive expences; saying, That there was almost not so much more treasure left as hee had alreadiespent ; hee made her this answer. That the should take no care for that; for as long as his hand was able to wield his fword (which hee held naked before her) he would not want mony. This is the fword which many now adayes (after the example of Caracalla) have taken vp.to cut out (by force and violence) a way to their own wils, and to cut the throat of equitie and justice, and to compell the poore peopleto forgoe their goods, and furrender them into their hands: Now how odious and hatefull these three were made vnto the people by their own wicked demeanors, their miserable ends doe sufficiently testifie; which wee have alreadie before mentioned, and meane afterward more at large to speake of.

The Emperour Constance, Sonne to Constantine, whose fa- Fulglib 9.44.4 ther was Heraclius, comming at a time out of Greece into Rome, abode there but five dayes; but in that thort space committed fo much outrage in ranfacking the temples and other publike places, and carrying away fo many rich ornaments & pictures (whereof those places then abounded) that in mans remembrance no forraine barbarous enemie, having raken the one by force of war, ever went away with the like spoile : befides, heedid to opprette the allyes and tributaries of the Empire (and chiefely the Sicilians) with taxes and imposts, that many of them were constrained to fell their children for money to fatisfie his extortion : and by this means he fcraped together an infinit maffe of rapins and cuill gotten goods; but enjoyed the sweet of them not verie long; for very soon after he was murdered by his owne men of war, in his returne out of Sicilie : and all that spoile which he had vnjustly surprised, was suddenly taken and transported into Africa by the Sara-

Gg iij fens.

Cens that then enhabited the citie Panorme. 454

Lewis the eleuenth, King of France, after he had onercharged his subjects with too grieuous burdens of payments and saxes, fel into fuch a timerous conceir and feare of death, as ne uer any man did the like; he attempted all means of avoiding or delaying the same ; as first during his sicknesse hegane his Physician monthly ten thousand crownes, by that means to creepe into his fauor : wherein he, being in all other things verie niggard and pinch-pennie, thewed himfelfe on the other fide more than prodigallinext he fent into Calabria fora Hermit reported to be a holy and deuout man, to whom at his asrivall, he performed fo much dutie and reverence, as was wonderfull and vnfeemely: for hethrew himfelfe on his knessand befought him to prolong his decaying life, as if he had bene a god, and not a man : but all that he could do was to no pur pole ; no nor thereliques which Pope Sextm fent him to be fie himselfe withall, nor the hely viall of the Rheims which wasbrought him, could prorogue this life of his, nor printed him from dying a discontent and vnwilling death; hefufoe cted the most part of his neerest attendants, & would not futfer them to approch vnto him in his sicknessafter he had the prolonged the time in hope, and yetfill languished in caltreame diffresse of his disease, it was at length told himin all speed, that he should not set his minde any longer vponthole vaine hopes, nor vpon that holy man, for his time wascome and hee must needs dye. And thus he that during his signe shewed himselfe rough and cruell to his subjects, by commy and heatie impolitions, was himfelfe in his latter end thus roughly and hardly dealt withall.

Christiers the cleuenth, king of Denmarke, Norway, and Succia, after the death of king John his father, raigned, the yere of our Lord 1514, and was too intollerable in impoling burdensand raxes upon his fubiects; for which cause the Succians renolted from his government: whome though after many battels and fieges hee conquered, and placed amongst them his garrisons to keepe them in awe, yet ceased they not so re-

bell against him, and that by the instigation of a meane Gentleman, who verie quickly got footing into the kingdom, and possessed himselfe of the crown and gouernment. Now Chriftern having loft this province, and being also indisdaine and hatred of his own countrey, and fearing left this inward heat of spight should grow to some flame of danger to his life, feeing that the inhabitants of Lubeck conspiring with his vncle Frederick, began to take armes against him, he fled away, with his wife (fifter to the Emperor Charles the fifth) and his yong children to Zealand, a prouince of the Emperors, after he had raigned nine yeares: after which the Estates of the realme(aided by them of Lubeck) affembling together, exalted his vncle Fredericke, prince of Holfatia (though old and antient) to the Crowne; and publishing certain writings, addressed them to the Emperor and the Princes of his empire, to render a reafon of their proceeding, and to make knowne vnto them vpon how good considerations they had deposed and banished Christiern, for the tyrannie which he exercised among thems Tenyeresafter this he got together a new army by fea, in hope to recouer his loffes, but contrarie to his hope hee was taken prisoner, and in captinitie miserably ended his daies.

Henry king of Succia was chased from his scepter for enter- Nic. Gil. wol. it priling to burden his commons with new contributions: those that were deuilers of new taxes and tributes, for the most part euer loft their lives in their labors: for proofe whereof let the example of Parebenns or Parchetes ferue; who for gitting counsel to king Theodebert touching the raising of new subsidies, was stoned to death by the multirude, in the city Trieues.

Likewise was George Presquen cruelly put to death by the people, for persuading and setting forward Henris of Succia, to the vexation and exaction of his subjects.

CHAP. XL. op stelle helde betreet

More examples of the same subject.

Platina in vita Zacharin.

Phil.Melanct.



Istulphus the ninercenth King of Lumbardie, was not onely a most cruell tyran, but also a grieuous opportion of his subjects with taxes & exactions; for he imposed this you cuerie one of them, to pay yearly a noble for their heads: against this man Pope Stephen provoked king

Pepin of France, who comming with an armie drouethe eyeran into Tycinum, and constrayned him to yeeld to partiall conditions of peace. Howbeit Pepin was no fooner gone, but he returned to his old bias; wherefore the second time he came and droue him to as great extreamitie; insomuch as another peace was concluded: after the accomplishment whereof peruerse Aistulph still vexing his subjects, was plagued by God with an apoplexie, and so died.

Zonar.lib.3.

Inflinanthe Emperour, as he was profuse and excessive in spending, so was he immoderate and insatiable in gathering together riches, for hee exercised his wit in deuising new mouth of the same and paiments, and rejoyced his heart in nothing more; for which causes there arose a grieuous sedition at Constantinople against him; wherein not onely the excellent and famous monuments of the Empire were burned, but also some thousand men slaine; and this was no small punishment for his oppression.

Eraf.in lingua.

At Paris there is to befeene in the corne market, a certaine monument hard at the mouth of the common finke, which conveyeth away all the filth out of the Citie: the occasion whereof is reported to be this: A certain courtier feeing the king fad and melancholy for want of treasure, counselled him to exact of everie countriman that brought ware into the city

Gods Indgements. Comminaltie with Taxes?

but one pennie, and that but for two yeares together: which when the King put in practile, and found the exceeding commoditiethereof, he not onely continued that tax, but alfo invented divers others, to the great dammage of the Commonwealth, and enriching of his owne treasurie. Wherefore he that put it first into his head, when hee faw that he had not So much authoritie in diffuading, as he had in perfuading it, to take punishment of himselfe for that inconsiderate deed, and to warne others from attempting the like, hee commanded by his reftament, that his bodie should be buried in that common finke, to bee an example of exaction and the filthinelle thereof.

Barnabe, Vicount of Milan, by the report of Paulus Tomins Tom. 2. Viuowas an vinconscionable oppressor of his subjects and tenants: "um illustrum. for hee did not onely extert of them continuall imposts and payments, but enjoyned them to keepe everic one a dogge: which if they came to any milhap, or were either too fat or too leane, the keeper was fure to bee beaten, or at left fome fine to be fet on his head. This Tyran was taken by Tohn Galeacius, and after seuen moneths imprisonment poysoned to death.

Archigallo, brother to Gorbonianus in nature, though vn- Languet. like in conditions (for he was a good prince, whereas this was a tyran) was crowned king of Britain in the yere of the world 3671 : we may well place him in the ranke of opprellors; for he deposed the noblemen, and exalted the ignoble; he extorted from men their goods, to enrich his treasure; for which cause the Estates of the realme deprived him of his royall dignitie, and placed his yonger brother Elydurus in his roome, afterhee had reigned frue yeares."

Hardiknitus king of Denmarke, after the death of Harold The fame. was ordained King of England, in the yeare of our Lord 1041. This King as hee was somewhat cruell (for he caused the bodie of Harold to be taken up out of the Sepnehre, and limiting off hishead, to be cast our into the river Thames, because hee had injured his mother Emma when he was aliue:)

so hee was burdensome to his subjects in tributes and est action : for which cause growing into harred with God and his subjects, hee was strucken with sudden death, nor without suspition of poysoning, after he had raigned three yeares.

The fame,

William Rufus, second sonne of William the Conquerous. Succeeded his father, as in the kingdome of England, so in disposition of nature : for they were both cruell, vnconstant, and couetous, and burdened their people with varefaonable caxes; infomuch, that what with the morreine of men by pestilence, and the oppressions of them by exactions, the tillage of the earth was put off for one yeare, beeing the yeare 1000. whereby enfued great scarcitie the yeare following through out all the land: but for the oppression William was justly pumilhed by fudden death, when beeing at his disport of hunting hee was wounded with an arrow glauncing from the bow of Tyrill a French knight, and so his tyrannie and life ended together.

And here is further to be noted, that the place wherethis King was flaine, was called New Forrest; in which same place Richard, the Cousin germane of King William, sonne to Duke Robert his brother, was likewise flaine. This New Forret was made by William the Conquerour their father who, placked downe and depopulated divers townes and churches the compasse of thirtie miles about, to make this a forest for wilde beafts : a most beaftly sinne, yea a bloudie crying sinne, too too much practifed in these dayes, and that by great perions, that make no conscience to turne townes into pastures, and men into theepe; but let all them behold the just vengeance of God vpon this kings posteritie: for when men either an not or will not revenge, then God revengeth either in them

or their posteritie,

Annales of France, Menry 3.

In the yeare 1 548, the commons of Guyenne, Santonge, and Augoulemois fell into a great rebellion, by reason of the extortions of the Cuftomers and Farmers of Salt: the Rebels in a few weekes grew to the number of forcie thouland men,

armo

armed with clubs and flaues; who joyning with the Islanders, by a generall confent ranne vpon the officers of the Custome. and with extreamefuric pur to the fword all that they could take, notwithstanding the King of Nature sought by all meanes to appeale them. About the fame time the commons of Gascoigne role in divers places, vpon the same causes, and notwithstanding all that the Lord of Monneins, the Kings Lieurenant, and all other officers could doe, they made agreat spoile of many honourable houses, and matfacre of much people: infomuch, that the Lord of Monneins himselfe was slaine by them, whilest hee was making an Oration to them to pacific their rage: but at length these rebels were suppressed by Francis of Lorraine, Earle of Aumale, and Anne of Mommorancye, high Constable of Fraunce, and the chiefe ringleaders and Captaines of them executed according to their deferts. La Vergne was drawne in pieces by foure horses: L'Estennac, and the two brothers of Saulx, had their heads cur off: Takemoigne and Gale. fere, the two Colonels of the Commons, were broken vpon the Wheele, beeing first crowned with a crowne of burning yron, as a punishment of the fourraigntie which they had viurped. Thus the Lord punished both the one and the other, and the one by the other; the exactors for their oppression, and the turniliuous Commons for their. rebellion.

Neither doth the Lord thus punish oppressors themselves Lanques: but also they that either countenance, or having authoritie, doe not punish the same; as it appeareth by this example following. In the years of our Lord 475, there lived one Corrange a King of Scots; who though hee governed the people in peace and quiennesse a long space, and was indeed a good Prince, yet because his Chauncellour Tomset vied extortion and exaction amongst his subjects, and hee beeing advertised thereof, did not punish him, hee was slaine traiterously by his owne subjects.

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The fruits of Ambition. The Theatre of

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It is not vnworthie to be noted, how Edward the third, king of England, prospered a long while in the warres against France, and got many worthie and wonderfull victories; but when Prince Edward, sonne vnfo the aforesaid Edward, after conditions of peace concluded, began to set taxes and impositions vpon the countrey of Aquitaine, then did King Edwards part begin to incline, and the successe of warre, which the space of fortie yeares nener for sooke him, now frowned vpon him, so that hee quickly lost all those lands which by composition of peace were granted vnto him,

CHAP. XLI.

Of such as by force of armes have either taken away, or would have taken away, the goods and lands of other men.

In this whole chapter note the nature of Ambition, and the fruits thereof.



Ow if they that oppresse their subjects, and deuour them in this manner be found guiltie, then must the needs be much more, that are carried with the wings of their owne hungry ambitious desireto inuade their lands and Seigniories, attended on with an infinite retinue of pillages, sekings; ruins of cities and people; which are

alwayes necessarie companions of furious vinnerciful ware. There are no flouds to broad, nor mountaines so steepe, nor rockes sorough and dangerous, nor sea so long and burious, that can restraine the rash and headstrong desire of such greedie minded Sacres: so that if their bodie might be proportioned to the square and greatnesse of their minds, with the ond hand they would reach the East, and with the other hand the West (as it is said of Alexander:) how best hereof they beat

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and glorie no leffe than they that tooke delight to be firmamed Citie-Spoylers: others burners of Cities; some conquerors, and many Eagles and Faulcons, seeking as it were fame by infamie; and by vice, eternitie. But to thefe men it often commeth to palle, that even then when they thinke to aduance their dominion, and to stretch their bounds and fromtiers furtheft, they are driven to recoyle, for feare of being difpollelled themselues of their own lands and inheritances ; and even as they dealt with others rigoroully and by ftrength of weapons, so shall they bee themselves rehandled and dealt withall after the same measure; according to the word of the Prophet denounced against such as they : Curfed be thon that spoilest and dealest unfaithfully; when thou hast made an end of spoiling others, thou thy selfe shalt be spoiled; and when thou hast done dealing traiterously, then treason shal begin to be practifed against thee. And this curse most commonly never faileth to seise vpon these great Theeues and Robbers, or at lest vpon their children and succeffors; as by particular examples wee shall see, after we have first spoken of Adonias, who not con- 1. King. 12. tent with his owneeftate of being a Kings sonne, which God had allotted him, went about to get the Crowne and King- Treafon. dome from his brother Solomon, to whom by right it apper-lib. 2 cap. 3. tained (for Godhad manifelted the same by the mouth of his father Danid) but both hee and his affiftants, for their overbold and rath enterprife, were justly by Solomon punished with death.

Craffin king of Lydia was the first that made warre against Herod. Ephelus, and that subdued the Greekes of Asia: to wit, the Phrygians, Mysians, Chalybeans, Paphlagonians, Thracians, Bythinians, Ionians, Dorians, Æolians, and Pamphilians, and made them all tributaries vnto him: by means whereof hee being growne exceeding rich and puitfant, by the detriment and vadoing of so many people, vanted and gloried in his greatnesse and power, and even then thought himselfe the happiest man in the world, when most miserie and aduerfitie, griefe and diffrette of his effate and whole house, appro-

ched neerest: for first and formost one of his sonnes that was deere vnto him, was by ouersight slaine at the chase of a wilde Bore: next himselfe having commenced warre with symmetry was ouercome in battell, and besieged in Sardis the chiefe Citie of his kingdome, and at last taken and carried captine to symmetry, desposled of all his late glorie and dominion. And thus Grassia (as saith Plutarch, after Herodotus) bore the punishment of the offence of his great grandsather Giges: who being but one of King Candanles attendants, slew his master, and vsurped the crowne at the provokement of the Queene his mistresse, whome he also tooke to be his wife: And thus this kingdome decayed hy the same meanes by which sint encreased.

Herod.

Palycrates the Tyran was one that by violence and tyrannous meanes grew from a base condition to an high estate: for beeing but one of the vulgar fort in the Citie Samos hee with the affiftance of fifteene armed men feifed your the whole Citie, and made himselfe Lord of it: which dividing into three parts, he bestowed two of them youn histwobrethren, but not for perpetuitie; for ere long the third pan of his viurpation cost the elder of them the best part of his life, and the younger his libertie, for he chased him away, that hee might be fole possessor of the whole Island. After this, her inuaded many other Islands, besides many cities in the same land: hee railed the Lacedemonians from the fiege of Sa mos, which they had begirt : and when he faw that all things fell out so well to his owne wish, that nothing could bemore, fearing so great prosperitie could not but carrie in thetayle some terrible sting of adversitie and mischance, attempted by voluntarie lotle of something of value to prevent the milchiefe which he feared to enfue; and this by the aduice of his deere friend and allie (the King of Ægypt) therefore hee threw a ring which hee had in great price, into thesea, to the end to delude Fortune (as he thought) thereby : but the ring was after found in a fithes bellie, and offered as a prefent vnto him; and this was an evident prefage of some ineurable mil-

Gods Indgements. The fruits of Ambition.

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misfortune that waited for him: neither did it prooue vaine and friuolous; for he was hanged vpon a gibbet of Sardis, by the commandement of Orates the Gouernout of the Citie; who vnder pretence of friendship, and colour of rendering his treasure into his hands, and bestowing vpon him a great part thereof, promifing also to palle the rest of his dayes vnder his wing, for seare of the rage of Cambyses, drew him to come prinately to speake with him, and so easily wrought his.

will vpon him.

Aristodemus got into his hands the gouernment of Cuma, Dionis Halicare after hee had made away the principall of the Citie: and to lib.7. keepe it the better beeing obtained, hee first woon the vulgars hearts by presents, then banished out of the Citie their Children whome he had put to death, and entertained the rest of the youth with such varietie of pleasures and delights, that by those deuices hee kept himselfe in his tyrannous estate many yeares: but as soone as the children of those slaine citisens were growne to ripe yeares of strength and discretion, beeing desirous to reuenge their fathers deaths, they fet vpon him in the night fo at vnawares, that they put him and all his familie

to the flaughter.

Tymophanes vsurped a principalitie, power, and rule in Plutarch. Corinth a free Citie, and became so odious thereby to the whole people, yea and to his owne brother Tymoleon also, that laying afide all respect of nature, he flew him with his owne hands, preferring the libertie of his countrey before any unity or bond of bloud. When the Cities of Greece (faith Orifins) Lib.3. cap. 12; would needs through too greedie a desire and ambition of reigne ger euerie one the masterie and soueraigntie of the rest, they altogether made shipwracke of their own liberties by encroching vpon others:as for instance, the Lacedemonians, how hurtfull & vncommodious the defire of bringing their neighbor adjoyning Cities under their dominion was unto them, the fundry discomfitures and distresses within the time of that oref. 1: 3 cases war, vndertaken vpon that onely cause, befell them, beare sufficient record.

Seruins

464 Titm Linim.

Sernine Tulius, the sonne to a bondman, addicted himselfe fo much to the exploits of warre, that by prowelle he got fo great credit and reputation among the Romanes, that hee was thought worthie to be made the sonne in law of King Tare quinius, by marrying one of his daughters ; after whole death he also vsurped the crowne, vnder colour of the Protestor. thip of the Kings two young fonnes: who when they came to age and bignetle, married the daughters of their brother in law Tullus ; by whose exhortation and continuall provoke. ment the elder of them, which was called Tarquinini, confpired against his father in law, and practised to make himselfe King, and to recover his rightfull inheritance, and that by this meanes: he watched his opportunity when the greatest part of the people were out of the citie about gathering their fruitin the fields, and then placing his companions in readineffe, to ferue his turne if need should be, he marched to the palace in the royall robes, garded with a companie of his confederates and having called a Senat, as he began to complain him of the treacherie and impudencie of Tullus, behold, Tullus himselfe came in and would have run violently upon him; but Tarquiniss catching him about the middle, threw him headlong down the staires, and presently sent certain of his gardtomake an end of the murder which he had begun. But hereinthe crueltie of Tullia was most monstrous; that not onely first moued her husband to this bloudie practife, but also made her coach to be driven over the bodie of her father, which lay bleeding in the midft of the street, scarce dead.

Parricide, hb.2 cap. 11. Manline, after hee had maintained the fortreffe of Rome against the Gaules, glorying in that action, and ennying the good hap and prosperitie of Camillus, went about to make himselfe King, under pretence of restoring the people to their auntient entire libertie: but his practise beeing discourred, hee was accused, found guiltie, and by the consent of the multitude adjudged to bee throwne headlong downe from the top of the same fortresse, to the end that the same place which gaue him great glorie, might be a witnesse and memorials.

riall of his shame and last confusion: for all his valiant deeds beforedone were not of so much force with the people, to excuse his fault or saue his hite, as this one crime was of weight to bring him to his death.

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In former times there lived in Carchage one Hame, who oref. because he had more riches than all the Commonwealth bei lib. 4.eap.6. fide, began to aspire to the domination of the Citie ! which the berrer to accomplish, hee deniled to make thew of marry. ing his only daughter, to the end that at the marriage feaft hee might poison the chiefest men of credit and power of the city whom he knew could or would not any wayes withfrand or countermaund his purpose: but when this denise tooke no effect, by reason of the discouerie thereof by certaine of his seruants hee fought another meanes to effect his will: Hee got together a huge number of bondflaues and fernances, which thould at a fudden put him in policifion of the citie : bur being prevented herein also by the citiens, hereifed upon a cafile with a thousand men of base regard, even servants for the most part, whither thinking to draw the Africanes and King. of the Moores to his fuccour, he wastaken and first whipped, next had his eyes thrust our, and then his armes and legs broken in pieces, and so was executed to death before all the peuple: his carkaile being thus mangled with blowes, was hanged ypon a gallowes, and all his kindred and children gur to death, that there might not one remaine of his ftrame, either to enterprise the like deed, or to renenge his death, or believed

That great and fearefull warrior Inline Cafar, one of the most hardie and valiant pieces of fields that over was, after her had performed so many morable exploits; outroome all his enemies, and brought all high and hangheit purposes to their defired effect, beeing pricks forward with the spurse of ambition and a high mind, through the means and affishance of the mightieforces of the Common-wealth, which contrary to the constitution of the Senat) were left in his hands, he ser footing into the State, and making himselfe master and Lord of the whole Romane Empire, vsurped a source ignetic over them.

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466 Plutarch. Suet . Eutrop.

But as he attained to his dignitie by force and violence, fohe enjoyed it not long, neither gained any great benefit by it.er. cept the loffe of his life may be counted a benefit, which fhorely after in the open Senate was bereft him: for the conspiners thereof as foone as hee was fer downe in his fear, compaffing him about, so vehemently ouercharged him on all sides, that norwithstanding all the refistance hee could make for his de fence, toffing amongst them, and shifting himselfe vp and downe he was ouerthrowne on the earth, and abode for dead. through the number of blows that were given him, eventhree and twentie wounds as son bloow to blood

The Monarchie of Affyria was at one inftant extinguifhed in Sardanapalm; and of Babylon in Balthafar, Arbaces being the worker of the first, and Darins king of Persia, of the later, both of them receiving the wages, not of their wickednelle be also of their predecetlors and great grandfathers cruelic and oppressions, by whom many people and nations had been de-

stroyed.

Moreover, as the Babylonian Empire was overthrome by Darine of Perlia, lo was his Perlian kingdome (in Darine the last king of that countrey his time, this mans successfour lowerturned by Alexander. Again, the great dominion of Alexander der (who furnised not long after) was not continued to any of his by inheritance, but divided like a prey amongst his giesself captaines, and from them the most part of it in there in descended to the Romanes; who spreading their wings, and Atterching their greedie tallons farre and neere, for a while rauened and preyed ouer all the world, and enriched and bedec ked themselves with the spoyles of many nations a and them fore it was necessarie that they also should be maile a prey and that the farre fetcht Gothes and Vandales should come you them, as you the bodie of a great Whale that fuffers thips wrecke youn the fea shore; since which time the Roman Em pire went to decay, and grew enery day weaker thanoner yea, and many Princes fetting themselves against and about it, have robbed it of the realmes & provinces which it robbed

others of before. And thus we may fee how all things run as it were in a circle, and how great the vncertaintie of this world is, feeing that the mightieft are subject to formany and great changes: for if there be any thing vnder the Sun that may carry any thew of stabilitie or continuance, furely it is a Monarchie or Common-wealth, grounded vpon the vnitie and confent of all people, maintained by the authoritie of the greareft and most mightie, and vnderpropped with the shores of much strength and wealth, as the Roman Empire was and yet for all that, there was never any, though never fo well reared and furnished, and deepe rooted, which at the length hath not bin demolished, ransacked, and pulled up by some notable & strange calamitie. And this is that which thespirit of God would give vs to know, by the vision of that great image, represented to Nabuchadnezzar in a dreame, according to Daniels interpretation thereof to wit, that the foure great & puilfant Monarchies of the world should at last be ruinated & difperfed, like the chaffe before the winde, till they were confumed & brought to nothing, albeit they were glorious & excellent as gold and filuer, or throng and mighty as braffe & iron.

How much more foolish and cuill adusted are they then, that for a certaine apparant splendour and shew of wordly honour (which is as fraile as any rose, as variable as the wind, as light and vaine as a shadow or smoke, as variable as the wind, as light and vaine as a shadow or smoke, as varistized as a rost con planke) have the eyes of their minde so dazeled, and their wiss so bewisched, and all their affections so camported, as to mingle heaven and earth together, to dash the East against the West, to stirre up discord and differsion betwix man and man, and to shed so many thousand mens bloud, and all for a paltrie desire of reigne, though to their owne finall ruine and destruction.

And thus it came to passe in the time of the emperor Ocho Sabell.

to a Duke of Venice, called Pater Candian, who (not content with his Dukedome) went about to vitirpe a tyrannical rule ouer the whole Selguiorie, and that by pride and threats, defining rather to make himselfe terrible to the people by those

Hh ii

bad

bad meanes, than amiable and beloued by any means whatforever; and thus daily he grew as in age for in infolencie: he placed a garrison of men about his palace, and so fortifying hims felfe, presently heathewed himselfe in his colours; mamely a cruell Tyran; which when the multitude perceived, and remembred withall their libertie, which they were like to lote, they tooks up armes forthwith, in purpose to bear downe his haughsit minde a therefore they first fet on fire his house, and caused him to forsake his fortresse, and to betake himselfe to his shifts; but when by reason of the stopping of the passage he could not escape, they tooke him and his yong some also which was with him, and put them to a most cruell and sidden death, and cast their carkasses to be deuoured of dog.

Bembus, lib. 2. of the Venetian historie.

In the Empire of Maximilian, Lewis Sforce, a prince of an inconftant and surbulent fpirit, ambitious, and one that made no account of his promises nor faith tooke vpon him there pernement of Milan after the death of his brother Galace Duke of Milan, who was traiteroully flaine: in which after the first wrong which hee did was to his brothers widow, whom hee depoted the fecond to his young nephew, his bro ther Galeaz fonne, whomehe fo brought up, as if hereing meant he should come to honor or goodnesse, for he infined him not to bee trained up either in learning or armes, but le him runne into all possible occasions that might compt and spoyle his render age. Thus hee enjoyed the principalite thirteene yeares, all the while under his nephewes ragne; to whome when Alphanisa king of Naples had given in marriage one of his daughters, and perceived what small reckoning his vncle made of reftoring him his dukedome, after he had often and infrantly intreated him without premiling length he fell to threaten him with warre: he fearing to have the worfe, and to lose so great a dignitie, wrought so by his owne thifts and dettices, together with the helping hand of Pope Alexander, that hee put it in the head of Charlesthe eighth of France to goeand conquer Naples, for the hard which his heart pollefled against John for ; supposing by

Gode Indgements. . The fruits of Ambieion.

Acres ard

this meanes the better to accomplish his affaires to his owne defire. The King of France was no fooner energed Italie, but Guiceigrali. Lewis Sforce ministred in Italian poller to his yong nephew Lobs Galean, that hee immediatly died upon it and then he proclaimed himselfe Prince of the Duchie, by the aid of the principall of the Councell, whomeher had woon to referre that honour vato him, by depoling the young fonne of John Galeaz, beeing then but five yeares old : buthe declared pre-Cently his inconstant and perfedious nature, in breaking promile with the King of France, whome he had induced with to many faire speeches to undertake that voyage, and entering a new league with the Venerians both against him and the Pope, although ere long he ferued them with the fame meafure: but Lewis the twelfth, fucceeding in the Crowne of France, could not brooke this injurie done to his predeceffor, but pretending a title to the Duchie of Milan, he dispatched an armie thitherward, that bestirred it selfe fo well, that in short space they brought under their subjectional the Cities and Townes necre adjoyning; which the citilens perceining, began to rebell against their Duke, and killed his Treasurer: whereupon hee (beeing notable to make his part good with the French abroad, nor daring to put any confidence in his own at home) left his castle to the charge and cuflodie of a captaine, and fled himselfe with his children to Almaine, towards the Emperour Maximilians court, hoping to find succour at his hand, as indeed he did : for he returned to Milan with five hundred Burgundians, and eight thousand Switzers, and was received againe into the Citie. Being thus refortified with these and other more troupes that came vnto him, hee encamped before Nauarre, and by composition got the Citie into hishands from the Frenchmen. The French King in the meane while fent a new supplie of men into the Duchie, amongst whom were many Switzers, who so deale with their countrimen that were on the Dakes fide, that they brought them alforo fatiour the King of France, and to for-Take the Dake; which when he understood, hee presently de-Hh iii parted

The Theatre of The fruits of Ambition.

parted the citie, and posting to the campe, hardened his fool diers, defiring them to play the men, and not to fhrinke, for he meantro giue bartell without delay; but the captains madean fiver that they might not fight against their own nation with our especiall leave from their lords. Now in the meane while whileft thefethings were in doing, they tooke order, that the Frenchmen should approch to Nauarre, and intercept all the patlages, that the Duke might not elcape: He therefore laied fide his horse, and marched on foor in the squadron of Swire zers, now joyned to the French, in attire and armour like a Switzer, thinking by this tricke to faue his life abutall his counterfeiting could not faue him from being taken, and from lying ten yeres prisoner in the Tower of Loches, where heat fodied and fo all his high and ambitious thoughts (which fcarcely Italie could containe) were pend vp in a ftrait and

Guicciard. lib.4.

narrow roome. With the like turbulent and furious spirit of ambition

have many Roman Bishops been inspired, who what by their jugling trickes, cousenages, and subtill deuises, and what by force, have prospered so well, that of simple Bishops (which they were woont to be)they are growne temporall lordsand as it were Monarchs; having in their pollettions lands cities castles, fortreiles, hauens, garrisons, and gards, after themanner of Kings; nay they have exalted themselves above Kings (fo intollerable is their impudence) and made them subject to their wils; and yet they call themselves the Apostles pedigree, whome Christ forbad all such domination. But what of that? It pertaineth not to them to fucceed in verue, but is authoritie the Apostles : for if that charge had concerned them, then Pope Lucius the second would never have been To shameletle, as to request in right of his Popeship the lour raigntie ouer Rome as hee did: neither when it was denied him, to have gone about to viurpe it by force, and to being his minde about to have layed fiege to the Senat housewith armed men, to the end that either by banishing or murdering the Senatours then affembled together, he might invest him-

felfe

Marke 10. Luke 22.

Bal.

felfe with the kingly dignitie: but what got he by it! Marry this, the people beeing in an vprore in the Citte, vpon the fight of this holy fathers proud attempt, tooke themselves to armes, and ran with fuch violence vpon mafter Pope, that they forthwith stoned his Holinesse to death; but not like Stephen the Martyr for the profession of Christ Iesus, but like a vile and sedicious theese for seeking the Common-wealths

ouerthrow. Pope Adrian the fourteenth, 2 monkes fonne, fucceeding Sabell.

Lucian both in the Papacie, and also in ambition, tooke in Bal. hand his omitted enterprises for he excommunicated the Romanes, untill they had banished Arnold a Bishop, that gaue them counsell to retaine the power of electing their magistrate, and governing their citie in their hands (a thing repugnant to his intent) and after he had degraded the Confuls, to make his part the stronger, he caused the Emperor Fredericke to come with an armie to the citie; whome norwithflanding hee handled but basely for his paines : for he did not onely checke him openly for standing on his feet, and holding the flirrop of his horse with his left hand, but also denied him the crowne of the Empire, except he would reftore to him Pouille, which (he faid) perrained vnto him; howbeit he got the Crowne notwithstanding, and before his returne from Rome into Germanie, more than a thousand cirisens that would not yeeld nor subscribe vato the Popes will, were slaine. After Frederickes departure, the Pope feeing himselfe destitute of hisfurther aid, first excommunicated the King of Sicilie, that in right of inheritance possessed the foresaid Pouille : but when this ferued him to finall purpole, hee practifed with &+ manuel the Emperor of Greece to fer upon him; which thing turned to his finall confusion. After this (through his intallerable pride) he fell out with Fredericke the Emperour, and to revenge himselfe voon him, discharged his subjects from their fealtie to him, and him from his authoritie over them. Now marke his end: As hee walked one day towards Auiane, a flie got in at his mouth and downe his throat fo farre,

Hh iii

that it stopped the conduit of his breath, to that for all that his Physicians could doe, hereway choked therewith, and thus that fought by all the means the could to make himself egecute than he ought to be, and to get the masterie of cuerie thingar his owner will and pleasure, and to take away other mensights by force; was cut short and rebated by a small and but creature, and constrained to lease this life, which he was night ynworthic of.

Hither may be referred that which befell the Biperor ML. berr, Doke of Austria, and one of his lieurenants in Switzer land for going about to viurpe and appropriat certainslands and dominions to him, which belonged not vino him. This Emperour had many children whom hee defired to lemerich and mightie, and therefore by all meanes possible her ender mored to augment his lining even by getting from other min whatforter her could; and amongst all the rest, this was one especiall practife, wherein hee laboured tooth and mylene lienate from the Empire the land of the Switzers, and to lease in for an everlafting inheritance to his heires which although the Switzers would in no case condificend nor agree model contrariwife fued earneftly whro his Majeftie for the mime nance of their antient liberties and printledges which were confirmed vato them by the former Emperors, and that they might notbe diffracted from the empire yet notwithfunding were constrained to undergoe for a feafor the yoke of most grieuous tyranny and feruntude imposed by force voorten and thus the poore communatrie indured many milehiell, and many griedous and eruell extortions and indignines arthe hands of the Emperors officers, whileft they lived in this weet rednielthe Emperor of Greece to legisholderalim bine berta

Amongst the vest there was one called Gristian that began to erect a strong fort of desence upon a little hillnesse unto Altorse, to keepe the country in greater awe and subjection, and desiring to describ his friends from his focs, her intented this dessite: Hee part a hat upon the end of a long pose, and placed it in the field before Altorse, where were great

mul-

muleitudes of people, with this commandement, That enerie one that came by should do obeifance, and vaile bonner to the har, and in euerie respect show themselves as durifull voto it, as to his owne person, imagining that his greatest enemies could not indure nor finde in their hearts to doe it, and therefore vpon this occasion he might apprehend them, and difcoueralltheir close practices and confpiracies, which they might brew against him : now there was one, a stour-hearted man, that paffing euerie day vp and downe that wayes, could in no wife bee brought to reverence the dignitie of the worthie hat, (To varcafonable a thing it feemed in his eyes) whereupon beeing taken, the tyran commanded him (for punishment of his open contempt) to shoot at an apple laid vpon the crown of the head of his dearest childe, and if hee mist the apple, to be put to death: the poore man after many excuses, and allegations, and entreaties that hee might not hazard his childes life in that fort, was notwithflanding enforced to shoot, and shooting, God so directed his shaft, that the apple was hit and the childe vntoucht; and yet for all this, he adjudged him to perpetuall prison: out of which he miraculously escaping, watched the tyrans approach in fo fir a place, that with the shaft that should have beene chedeath of his son, he strooke him to the heart; whose vinluckie end, was a luckie beginning of the Switzers deliverance from the bondage of tyrans, and of the wis. Gil. vol. 1. recourry of their antiene freedome, which ever after they wife-

The Emperour Albert, purposing to bee reneaged vpon them for his injury, as alto for flaying many more of his men, and breaking down his caftles of defence which he had cauted to be builded in their countrey, determined to make wer upon them; but hee was flame ere he could bring that determination to effect by one of his ownenephewes, from whom (being his ouerfeer and gardant for his bringing up)hewithheld his parrimony against all courtie; neither by prayers or entreatie could be perfuaded to reftore it. Thefethings (according to Nic. Guls report in his first volume of the Chroni-

ly and confantly maintained and and

The Theatre of Of Vsurers, and their theft.

474 Carienfi, &c.

cles of France) happened about the reigne of Saint Lewis Ex Bibliotheca : Hither may bee referred the historie of Richard the first king of England, called Richard Coour de Lyon: though no fo much a fruit of ambition in him, as of filthic coueroushelle. This king, when as Widomarus Lord of Lynionice in little Britaine having found a great substance of treasure in the ground, fent him a great part thereof, as chiefe Lord and prince of the country, refuled it; faying, That he would either have all or none; but the finder would not condifcend to there whereupon the king laied fiege to a castle of his called Galuz. thinking the treasure to lye there; but as he with the Duke of Brabant went about viewing the Castle, a souldier within Stroke him with an arrow in the arme, the yron whereof lefte. ring in the wound, caused that the King within nine daies after died : And so because he was not content with the halfe of the treasure that another man found, lost all his owner enfure that hee had, together with his life the chiefest treasure of all.

CHAP. XLII.

Of V surers, and their theft.



F open larcenies and violent robberies and extortions are forbidden by the law of God, as we have feene they are, then it is no doubt but that all deceit and vnjust dealings and bargaines vied to the dammage of others are also condemned by the fame law; and namely Vfurie, when

a man exacteth fuch vnmeasurable gaine for either his money or other thing which he lendeth, that the poore borrower is so greatly indammaged, that in stead of benefitting and prouiding for his affaires, which hee aimed at, hee hitteth his further loffe and finall ouerthrow. This finne is expressly

prohi-

Gods Indgements. Of Vfurers, and their theft.

prohibited in Leuticus, 25, Deutronomy 23, and Psalme, 15; 475
where the committants thereof are held guiltie before Gods Leuit. 25. 36.
judgement Seat, of iniquitie and injustice: and against them Deut. 23. 19.
it is that the Prophet Exechiel denounceth this threatening: Psal. 15.5.
That he which oppresses or vexeth the poore and afflicted, hee Exe. 18. 12. 13.
which robbeth or gineth to vsurie, and receiveth the encrease
into their bags, shall die the death; and his blond shall be vpon

his pate.

Neither truly doth the justice of God sleepe in this respect, but taketh vengeance vpon all such, and punisheth them after one fort or other, either in body or goods, as it pleaseth him: I I my selfe knew a grand vsurer in the countrey of Vallay that having scraped together great masses of gold and silver by these vnlawfull meanes, was in one night robbed of sisteene hundred crownes by theeues that broke into his house. I remember also another Vsurer dwelling in a towne called Argental, nigh vnto Anouay vnder the jurisdiction of Tholosse in high Vivaria, who beeing in hay time in a meadow, was stung in the foot by a serpent, or some other venomous beast, that hee died thereof: an answerable punishment for his often stinging and biting many poore people with his cruell and vnmercifull vsurie.

Nay it is so contrarie to equitie and reason, that all nations led by the instinct of nature, have alwaies abhorred and condemned it; insomuch that the conditions of theeties hath bin more easie and tollerable than vivrers; for thest was wont to be punished but with double restitution, but vivrie with quadruple: and to speake truly, these rich and gallant vivrers doe more rob the common people and purloine from them, than all the publike theeties that are made publike examples of justice in the World. It is to be wished that some would exa- De officio printing with the public truly and make a bond-fire of their obligati-cip.lib.4.ca.14 is ons, as that Lacedemonian did when Agessam reported that hee never saw a cleerer fire: or that some Luculus would deliuer Europe from that contagion, as the Romane did A-sia in his time, Licurgue bandshed this canker-worme out of Alexab. Alexabis lib.1.sap.7.

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Chryfoft.in Mat.cap.s.

Discipul de

tempore.

his Sparta : Amafis punished it feuerely in his Ægypt: Can exiled it out of Sicilies and Salan condemned it in Athensehow much more should it be held in detestation among Christians S. Chryfoftome compareth it firly to the biting of an afpe : as hethar is ftung with anaspe, falleth asleepe as it were withdelectation, but dieth ere hee awaketh; fo many taken in viurie. delighteth and contenteth at the first, but it infectethall pollestions, and sucketh out the marow of them ere it be long Seeing then it is abhominable both by the law of God and nature, let vs flun it as a toad, and flie from it as a cockatrice But when these persualions will not serue, let them turn their eyes to these examples following, wherein they shall for the manifest indignation of God vpon it.

In the Bishopricke of Collen a notable famous Viurer ly. ing upon his death-bed ready to die, mooued up and downe his chaps and his lips, as if he had bin eating fomething inhis mouth; and beeing demanded what hee eat, hee answered his money, and that the divell thrust it into his mouth perforce, so that he could neither wil nor chuse but denoure it in which miserable temptation he died without any shewef re-

pentance, all ital

The same author telleth of another Viurer, that a limebefore his death called for his bags of gold and filuer, and offered themall to his foule, vpon condition it would not forfake him: But if he would have given all the the world it could not ransome him from death : wherefore when hee faw there was no remedie but hee must needs dye, hee commended his soule to the Diuell, to be carried into everlasting torments: which words when hee had vttered hee gane up the ghoft.

Another Vfurer beeing ready to die, made this his lift Will and Testament: My soule (quoth he) I bequeath to the dinell who is owner of it, my wife likewise to the diuell who indu-Johannes Au- ced meto this vingodly trade of life, and my deacon to the diuell for foothing me vp, and not reprouing me for my faults? and in this desperat persuasion he died incontinently.

Viuric

Gods Indgements. Of Viurers, and their theft?

Viurie confifted not onely in lending and borowing, but in buying and felling alfo, and all vajutt and craftie bargaining, yea and it is a kind of vigrie to desain through too much couctoufnetlethofecommodities from the people which concerne the publike good, and to hoord them vp for their priuat gaine, till fome scarcitie or want arise; and this also liath evermore beene most sharpely punished, as by these examples may appeare. About the yeare 1943, at what time a great famine and dearth of bread afflicted the world, there was in Saxonic'a countrey peafant, that having carried his corne to the market, and fold it cheaper than he looked for as he return ned homewards he fell into most heavie dumpes and dolours of minde with griefe that the price of graine was abated and when his feruants fang merrily for joy of that bleffed chespenelle, herebuked them most sharpely and cruelly, yea and was fo much the more commenced and croubled in minde, by how much the more he faw any poore foule thankefull vneo God for it : but marke how God gave him over to a reprobate and desperate sence: Whileshis servants rode before, hee hung himselfe ar the carr-taile, beeing past reconcrie of life ere any man looked backe or perecised him. A notable example for our English cormorants, who joyne barne to barne, and heape to heape, and will not fell nor give a handfull of their fuperfluitie to the poore, when it beareth a low price, but preferre it till scarcity and want come, and then they fel it at their own rate; let them feare by this, left the Lord deale fo or worfe with them.

Another concrous wrerch, when he could not fell his corn fo deare as hee defired, faid the mife should eat it rather than hee would leffen one jot of the price thereof, Which words were no fooner spoken, but vengeance tooke them: for all the mile in the countrey flocked to his barnes and fieldes, fo that they left him neither standing nor lying corne, but dewoured all This florie was written to Marin Luebersoon Lather and I occasion whereof her inacying migheily against this cruell

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Of Vfurers, and their theft The Theatre of

viurie of husbandmen, told of three milers that in one year 478 bung themselves, because graine bore a lower price than the looked for adding moreover, that all fuch cruell and mud extortioners deserved no better a doome, for their vninereital

opprestion.

Another rich farmer, whose barnes were full of graine, D. Pomeranus. and his flackes vnrouched, was fo couctous withall, that in hope of fome dearth and deerenetle of come, her would not diminish one heape, but hoorded up dayly more and more, and wished for a scarcitie upon the earth, to the end hee might enrich his coffers by other mens necessaties. This cruell churle rejoyced so much in his a. boundance, that euerie day hee would goe into his barner, and feed his eyes with his superfluitie: Now it fell our as the Lord would, that having supped and drunke very largely vp. on a night as hee went, according to his custome, to viewhis riches, with a candle in his hand, behold the wine, or rather the justice of God, ouercame his sences, so that he fell downe suddenly into the mow, and by his fall fet on fire the come, beeing drie and easie to bee incensed, in such fort that in a moment all that which he had scraped together and presented so charily, and delighted in fo vnreasonably, was consumed and brought to ashes, and scarce hee himselfe escaped with his life.

Lob Fincel G.z. . Another in Milina, in the yeare 1559, having great flore of come hoorded up, refused to succour the necessitie of his poore and halfe familhed neighbours : for which cause the Lord punished him with a strange and vnusuall judgement, for the corne which heefo much cherished, alsumed life, and became feathered fowls, flying out of his barns in fuch abundance, that the world was aftonished thereat, and his barns left emptie of all provision, in most wonderfull and miraculous manner.

The fame Aut 10 No leffe strange was that which happened in a rowne of shor. France called Stenchanten, to the Governour of the towns who.

Gods Indgements. Of Viurers, and their theft.

who being requested by one of his poore subjects to fell him forecome for his money, when there was none to be gotten Fides fit and elsewhere answered her could spare none, by reason heehad authorem. fearce enough for his owne hogs: which hoggish disposition the Lord required in it owne kind; for his wife at the next litter brought forth seuen pigs at one birth to enerease the number of his hogs: that as he had preferred filthie and ougly creatures before his poore brethren, in whom the image of God in some fore shined forth, so he might have of his owne getting more of that kinde to make much of, fince hee loued ordecond generation became alwaies beggers) or law olmens

Equall to all the former both in crueltie touching the pers The fame. fon, and miracle touching the judgement, was that which is reported by the same authour, to have happened to a rich couetous woman in Marchia, who in an extreame dearth of vi-Etuals, denyed not onely to relieue a poore man whose children were readie to starue with famine, but also to fell him but one bushell of corne, when he wanted but a pennie of her price : for the poore wretch making great shift to borrow that pennie, returned to her againe, and delired her hee might have the come: but as he paid her the money, the pennie fell vpon the ground by the providence of God, which as thee firetched out her hand to reach, it miraculously turned into a ferpent, and bit her to fast, that by no meanes it could be loofened from her arme, vntill it had brought her to a wofull and milerable end to bank one swith bar

Sergem Galba, before hee came to bee Emperour (beeing Fulgof lib.2. Prefident of Affrica vnder Claudius, when as through penu- cap. 2. rie of victuals, come, and otherfood was verie paringly shared out and divided amongst the armie) punished a certaine souldier that fold a buthell of wheat to one of his fellowes for an hundred pence, in hope to obtaine a new thare himselfe, in this maner, he commanded the Quartor or Treafurer to give him no more fuftenance, fince hee preferred lucre before the necessitie of his owne bodie and his friends

Of Dicors, and Card-players. The Theatre of

480 welfare ; neither luffered he any man elle to fell him aly it

that the perimed with samine, and account a unitrable on ple to all the armic, of the fruits of that fould dropfic country

nelle

And thus wee fee how the Lord rained downe vengence vpon all concrous Visirers and oppreffers, plaguing fome of that; and neuer passing any, but there in this life some notable judgement outstakes then; there in themselves or their off springs (for it is not monthly knowne that vivirers children, though left rich, years that or second generation became alwaies beggers) or in the life to come they are thrown into the pic of perdiction, from whence there is no redemption nor deliverance.

CHAP. XLIII.

halt derived not one vito relicite a poore me

of Dices and Card-players, and their sheft.

F any recreation be allowed as an adopt there is yet furely at a neighbour as whereby we should workers do mage and hust of one another, as when by gaming we draw away another mans many with his great fellound this is one kind of their to they any mans goods by whewfulneaus.

wherefore no fuch sports ought to finde any place amongst Christians, especially those wherein any kinde of lot or hazzard is vied, by the which the good blessings of God are contraste to their true and naturall vie, exposed to chance and for sune, as they tearme it: for which cause Saint Angustine is of this opinion concerning them: That the gaine which arises to any parsie in play, should be bestowed upon the poore, to the end that both the gamesters, as well the winner as the low

epift. 54 à Ma-

Gods Indgements. Of Dicers and Card-players.

fermighe be equally punished, the one by not carrying the stake being won, the other by being frustrated of all his hope of winning. Players at dice, both by the Elibertine and Con-Stantinopolitan Councell vnder Infinian, were punished with excommunication: and by a new constitution of the Can. 77. faid Emperor it was enacted, That no man should vie Dice- Can. 50. play either in private or publique, no nor approve the fame by their presence, under paine of punishment: and Bishops were thereappointed to be outerfeers in this behalfe, to efficif cod li.3.tit.43

any default was made, as mil silcon la

Harrage an heather Poet auguched the vnlawfulnes of this Od. 24. lib.3 thing even in his time, when he faith that dice-playing was Ludere dollier forbidden by their law. Lemis the eighth, King of France, beas troche, renouned for his good conditions and rare vertues; amongst feu malis vetiall the excellent Lawes which he made, this was one, That ta legibus alea. all sports should be banished the Commonwealth, except shooting (whether with long bow or Crosse-bow) and that no Cards nor Dice should be either made or fould by any; to the end that all occasion of gaming might bee taken away. Surely it would bee verie profitable and expedient for the Weale-publique, that this Ordinance might stand in vie at this day, and that all Merchants and Mercers whatfoever, especially those that follow the reformation of Religion , might forbeare the fale of all fuch palerie Wares: for the fault in felling such trash is no lette than the abuse of them in playing at them, for fo much as they vpon greedineffe of fo small a gaine, put as it were a sword into a mad mans hand, by ministring to them the instruments, not onely of their sports, but also of those mischiefes that enfue the fame. There a man may heare curses as rife as words, bannings, swearings, and blasphemies banded vp and down there men fret themselves to death, and consume whole nights in darke and divelish pastimes; some lose their horses, others their cloakes, a third fort all that ever they are worth, to the vindoing of their houses, wines, and children; and some again from braulings fall to bufferings, from buffets to bloudineding,

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Of Dicers, and Card-players. The Theatre of

482 ing, from bloudshedding to hanging; and these are the ships of those gallant sports.

Discip.de tempor ser.12.

Blafohemie,

Lib.1.649.31.

But this you shall see more plainely by a few particulares. amples. In a towne of Campania a certaine Iew playing at dice with a Christian, lost a great fumme of money voto hime with which great lotle being enraged, and almost belide him selfe, as commonly men in that case are affected, hee belched out most bitter curses against Christ Iesus, and his mother the bleffed virgin, in the midt whereof the Lord deprined him of his life and lenfe; and strooke him dead in the place: as for his companion the Christian, indeed he escaped suddendeath. howbeit he was robbed of his wit and understanding and furuiued not verie long after: to teach vs not onely what a grieuous sinne it is to blaspheme God, and to accompanie such wrerches, and not to fhun, or at least reproue their ourrage, but also what monstrous effects proceed from such kinde of vingodly sports, and how grieuously the Lord punishenthem first by giving them over to blasphemy, secondly todeshand thirdly and lastly to eternall and irreuocable damnation: Let our English gamesters consider this example, and if it wilnot terrifie them from their sports, then let them looke to this that followeth, which if their hearts be not as hard as adaman, will mollifie and persuade them.

Iob. Fincel.

Andreas Muscabus in diabol.

blas phemia.

Mandat.4.
Breach of Saboth, li. 1. 6. 25.
Mandat 3.
Blasphemie,
lib. 1. cap. 31.

In the yeare 1533, neere to Belissana a citie in Helucia, there were three prophane wretches that played at diet vpon the Lords day without the walls of the citie, one of which called Utrich Schraterus having lost much mony, and offended God with may cursed speeches, at last presaging to himselfe good lucke, he burst forth into these tearnes, it forume deceute me now, I will thrust my dagger into the verie bodie of God as farre as I can: now fortune failed himse before, wherefore forthwith he drew his dagger, and taking it by the point, threw it against heaven with all his strength: behold, the dagger vanished away, and fine drops of bloud distilled vpon the table before them, and without all delay the distilled came in place, and carried away the blasphemous which

with fuch force and noyfe, that the whole citie was amafed and aftonished thereat : the other two (halfe beside themselves with feare) strove to wipe away the drops of bloud our of the table, but the more they wiped it, the more clearly it appeared: The rumor of this accident flew into the citie and caused the people to flocke thickeand threefold vnto the place, wherethey found the other two gamelters washing the boord; whome (by the decree of the Senate) they bound with chaines, and carried towards the prison; but as they patled with them through a gate of the city, one of them was ftroken fuddenly dead in the midft of them, with fuch a number of lice and wormes creeping out of him, that it was both wonderfull and lothforne to behold : the third they themfelues (without any further inquisition or triall) to auert the indignation which feemed to hang ouer their heads, put incontinently to death: the table they took and preserved it for a monument, to witnesse vnto posteritie, both how an accursed a pastime dicing is, and also what great inconveniencies and mischiefes grow thereby.

But that we may see yet more the vanitie and mischieuous working of this sport, I will report one storie more our of the fame authour, though not equall to the former in frangenetic and height of sinne, yet as tragicall, and no lette pitifull.

In the yeare 1550, there lived in Alfatia one Adam Steck. man, one that got his living by trimming, pruning, and dreffing vines; this man having received his wages, fell to dice, and loft al that he had gotten; infomuch that he had not wherwish to nourith his family, so that he fel into fuch a griefe of mind. and withall into fuch paines of the head, that hee grew almost desperar withall: one day his wife being busie abroad, left the care of her children vnto him; but he tooke fuch great care of them that he cut all their throats, even 3 of them, whereof one lay in the cradle, and lastly would have hanged himselfe, had not his wife come in the meane while, who beholding this pitifull tragedie, gaue a great outcrie, and fell downedead: whereupon the neighbours running in, were eye wirnelles of

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Iob.Fincel.linz mandements

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ples of this.

Chapter may

for the moft

Of notorious offendors Of The Theatre of

this wofull spectacle : as for him, by law he was judged in a most severe and cruell punishment; and all these pinishle uents arose from that curied root of Dice-play.

We ought therefore to learne by all these things that has been alreadic spoken, to abstaine not onely from this cursed pastime, but also from extortion, robberies, deceir, guile, and other such naughty practises that tend to the hart & deniment of one another; and in place thereof to procure the good and welfare of each one in all kindnes and equity, following the Apostles counsell, where he saith, Let them that stole finds in more, but rather tranel by laboring much his hands in the which is good, that he may have wheremith to succor the merishes of others. For it is not enough not to do cuill to our neighbor, but we are tyed to do him good, or at least to endeauour to doe it.

Ephel. 4. 28.

CHAP. XLIV.

Of such as have beene notorious in all kinde of finne.

These examples of this Chapter may be referred to all the commandements for the most part.



Y there foreplaced examples we have fore how heatie the indgements of God have beene upon those that through the water mednesse of their owne lusts and affections, would not submit themselves under the holy and mighty wil of God by the

countermanded his commandements, and withflood his precepts, some after one fort, and some after another now because there have bin some so wicked & wretched, that being wholly corrupted and depraced, they have overflowed with all mather of sinne and iniquity, and as it were maugred God with the multitude and hainous nelle of their offences; were multherefore spend some time also in setting forth their lives and ends, as of the most vile and monstrous kinde of people the ever were. In this ranke were may place the antient sinhistants of the land of Canaan, an irreligious people, void of all feares.

feare and dread of God, and confequently given over to all abhominable wickednesse, as to conjurings, witchcrafts, and vnnameable adulteries: for which causes the Lord abhorring and hating them, did also bring them to a most frange de-Aruction ; for first and formost Iericho (the frontier citie of their countrey) being affaulted by the Ifraelites, for hindering their progresse into the countrey, were all discomfitted, not so much by lofwah his fword, as by the huge stones which dropped from heaven vpon their heads: and left the night overtaking them should breake off the finall and full destruction of this curfed people, the day was miraculously prolonged, and the Sunne made to reft himselfe in the middest of heaven for the space of a whole day : and so these fine kings hiding themselves in a caue, were brought out, and their neckes made a footstoole to the captains of Ifrael, and were hanged on fine trees.

The tyran Periander viurped the gouernment over Corinth Sabal. after hee had flaine the principall of the citie: he pur to death his own wife, to the end to content and please his concubine; nay and was so execrable, as to lye with his owne mother: he banished his naturall sonne, and caused many children of his subjects to be gelded : finally fearing some miserable & monftrousend, and want of sepulchre, in conscience of his misdeeds, hee gave in charge to two strong and hardie fouldiers, that they should gard a certaine appointed place, and not failero kil the first that came in their way, and to bury his body being flaine: now the first that met them was himselfe, who offered himselse voto them without speaking any word, and was soone disparched and buried according to his commandement : but these two were encountered with foure other. whome he also had appointed to do the fame to them which they had done to him.

In this ranke described we may place the second Diving sabelle fine his some, that for his cruelties and extortions was staine by his owne subjects; who though at the first made thew of a better and milder matthe than his father was of, yet after he

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was installed in his kingdom, and growne strong, his wicked nature shewed forth it selfe; for first he rid out of the way his owne brethren, then his neerest kindred, and lastly, all other that but any way displeased him; vsing his sword not tothe cutting downe of vice, as it ought, but to the cutting the throats of his innocent and guiltleffe subjects : with which tyrannie the people beeing incenfed, began to mutinie, and from mutinies felt to open rebellion, perfecuring him forther he was compelled to flie and take harbour in Greece: where notwithstanding he ceased not his accustomed manners, bur continued ftill freshly committing robberies, and doing all manner of injuries and outrages, in wronging men and forcing both women and maids to his filthie luft: vntill he was brought vnto folow and fo base an ebbe of estate, that of a king being become a beggar and a vagabond, hee was glad to teach children at Corinth, to get his poore living, and fo deed Main in milerie.

Sabella

Clearchus, another tyran, after hee had put to death the most part of the Nobles and chiefe men of account in the citie Heraclea, vsurped a tyrannous authoritie ouer the reft : amongst many of whose monstrous enormities this was one that he conftrained the widowes of those whom he had lin, against their wils to marry those of his followers whom heallotted them to; infomuch that many of them with griefe and anger flew themselves: now there were two men of stone courage than the reft, who pittying the milerable condition of the whole citie, undertooke to deliuer the fameour of his cruell hands : comming therefore accompanied with fiftie other of the fame mind and refolution, as though they would debate a prina quarrell be ore his presence, as soone as come nience lexued, they diverted their fwords from themselves into the tyrans bosome, and hewed him in pieces in the verie midft of his guard.

Sabell.

Agathecles, king or rather tyran of Sicilie, from a porter fonne growing so be aman of warte, tooke your hunthe go pernment of the country, and viurged the growne, comme to the confent of his people: he was one ginen to all manner of filthie and vncleane pollutions, in whom treacherie crueltie, and generally all kinde of vice reigned, and therefore was worthily plagued by God, first by a murder of his youngest fon committed by his eldeft fonnes fonne, that afpired vinto the crowne, and thought that he might be an obstacle in his way for obtaining his purpose and laftly, having fent his wife and children into Ægypt for fafetie, by his owne milerable and languishing death which shortly after ensued.

Romalus the first King of Romewas (as Plorus testifieth) Florus. transported by a diuell out of this earth into some habitation of his own for the monttrous superflitions, conjurings thefis, ranishments, and murders, which during his pompe hee committed; and moreover (he faith) that Plutarch, the most cre- plutarch. dible and learned Writer amongst Historiographers, both Greek and Latin, that ever writ, auoucheth the fame for crue. That he was carried away one day by a spirit in a mighty tempelt of thunder and lightening, before the view of the whole multitude; to their great aftonishment, infomuch that they fled at the fight thereof, and at radiage reservois believed in the

What shall wee fay of Sille that monster in crueltie, that most odious and execrable Tyranthat ever was, by whom all civile order and humane policie was vrierly defaced, and all vice and confusion in stead thereof fer vp? did hee not plutareh. procure the death of fix thousand men at one clap , at the discomfiture of Marine? And having promised to fave the lines of three thousand that appealed vnio his mercie did hee not cause them to be affembled within a parke, and there to have their throats cut, whileft hee madean oration to the Senat ? It was hee that filled the channels of the freets of Rome, and other cities in Italie, with bloud and flaughters innumerable: and that neither spared Alear, Temple, or other priniledged place or house whatsoever, from the pollution and diffainement of innocent blond : husbands were flaine in their wines armes, infants in their mothers bolomes, and infinite multitudes of men murdered for their riches ; for

if any were either rich, or owners of faire houles or pleasure gardens, they were fure to die: belides if there were any priuse quarrell or grudge betwixt any citifen and some of his crow hefuffered his fide to revenge themselves after their own lufts, fo that for privat millike and enmity many hundreds left their lives , he that faued an outlaw or proferrised person in his houseful which there were too many of the best fort in his time) or gave him entertainment under his roofe, whetherhe were his brother, sonne, or parent whatsoeuer, was himfelfe for recompence of his courtefic and humanitie, proforbed and fold, and condemned to death; and hee that killedone of them that was profcribed, had for reward two talent (the wages of his munder) amounting in value to tweluchundred crownes, whether it was a bondflaue that flew his mafter, or a sonnerhat murdered his father: comming to Preneseher began to proceed in a kinde of justicial forme amongst the ittifens, and as it were by daw and equitie to practife work and injurie : but ere long, either beeing wearie of find flow proceedings, or not at leifure to profecute the fame any further, hee caused to meet together in one affemblie two thonfand of them, whome he committed alled the mistline with our any manner of compassion: As he was sitting out day in the middest of his pallace in Rome a fouldier to whom be had granted the profcription of his dead brother, as if hecha beene aline bythome hechimfelfe before the entile ware bed flame) preferred him indien of thanks for the great good min the head of one Marens Marine of the adverte faction before the whole citie, with his hands at lembrued in blond, which he also washed in the holy water-stacke of Apollors temple, being necrevato that place; and all this beeing commanded and countenanced by Silla : hec decreed a generall diffinitment & abrogation of al titles and rights that were passed before his time, to the end to have the more libertie both to put to death whom he pleased, & to confiscat mens goods, and alfo to vapeople & to repeople cities, & to fack pull down, and build, and to depole & make kings at his pleafure: the goods which

which he had thus feifed, he shamed not to fell with his own hands, fitting in his cribunall feat, giving oftentimes a faire woman a whole countrey, or the reuenues of a Cirie, for her beautie, and to Players, Testers, Inglers, Minstrils, and other wicked effranchifed flaues, great and vnnecessarie rewards : yea, and to diners married women also, whom (pleasing his eve) hee deprined their husbands of perforce, and espoused them to himselfe, maugretheir wils : beeing defirous to ally himselfe with Pompey, he commanded him to cast off his lawfull wife, and taking from Magnus Glabriohis wife Emilia. made him marrie her, though alreadie great with childe by her former husband; but the died incrauel in his house. In feasts and banertings hee was too immoderate, for it was his continuall and daily practife: the wine that hee dranke vivally was fortie yeares old, and the companie that he delighted to keepe was compact of minitrils, numblers, players, fingers, and fuch like rascals, and with these he would found whole day es in drinking, carousing, dauncing, and all dissolutenesse. Now this disordinate life of his did so angment a disease which was growne in his bodie, to wit an inposthume, that in time it corrupted his flesh, and turned it into lice infach fort, that though hee had those that continually followed him to fweepethem off, and to loufe him night and day, yet the encreasewas still so plentifull, that all would not serve to cleare him a for moment infomuch, that nothis apparell, though neuer fo new and changeable, nor his linnen, though neuer fo fresh, nor his bath nor his lauer, no nor his meat and drinke could be kept vapolluted fromthe flux of this filehy vermine, it issued in such abundance : oftentimes in a day he would walk himfelfe in a bath, but to no great purpole, for his flame noreafed the more. The day before thee dyed hee fent for one Granius, who arrending his death, delayed to pay that which he ought to the Common wealth, and beeing come in his prefence, her commaunded him to beestrangled to death before his face : but with ftraining himfelfe in crying after his execution, his imposshume burst & vomited out such streams

of bloud, that his strength failed him withall, and passing that night in great distrets, the next day madevp his wicked and miserable end.

Dion.

After that Caligula began to addict himself to impictional contempt of God, presently being not curbed with any feare feare nor shame, he became most dissolute in all kinde of wiekednetferfor at one time he caused to be flaine a great number of people for calling him young Augustus, as if it had beene an injurie to his person to be so entituled : and to say briefely of all his murders, there were so many of his kindred friends, fenatours, and citifens, made away by his means, that it would be too long and redious here to recite: wherefore feeing that hee was generally hared of the people for his misdeeds, hee wished that they all had but one head, to the end (as it might feeme) that at one blow he might dispatch them all. In fump tuousnetse and costlinesseof dishes and banquetshee neither found nor left his equall, for hee would fup vp most precious stones melted by art, and swallow downe treasures into his bellie: his banquers were often ferued with golden loues and golden meats: in giving rewards hee was sometime too too prodigall, for hee would cast great summes of money amongst the people certaine dayes together, vntill his bags were drawnedrie, and then new strange shifts must be practifed to fill them vp againe: his subjects hee ouercharged with many new found, and vajult taxes, exacting of thematribute even for their meat: if there were any money controverfies to bee decided, the fourth part of the fame was his thare, which way focuer the matter enclined : the eight penny of cuerie porters gaine throughout the citie (which with tranell they earned) hee tooke into his purfe : yea, and that which is more filthic and dishonest, the verie whom and common strumpers paied him a yearely revenue for their bauderies: which act, though most villanous and slanderous, yet is made a famplar to some of our holic Popes to imitate and indeed hath of many beene put in practife: but to our purpose: whereas before, his prodigalitie was so great as to feater

Sueton.

money like feed amidft the people, now his niggardlineffe grew on the other side so miserable, that hee would have the people vpon the first day of the yeare enerie one to give him a new yeares gift, he himselfe standing at the dore of his house like a beggar, receiving the peoples almes. More over, of all that ever gave their lusts the bridle to abuse other mens wives, hee was most impudent and notorious; for diverse times hee yfed to feast maniefaire ladies and their husbands, and after his good cheare ended, to ouerview them feuerally a part, as Merchants doe their wares, and to take her that pleafed his fancie best into some secret place, to abuse at his pleasure; neither after the deed done to bee ashamed to glorie and vant himselfe in his filthie and wicked act : He committed incest with his owne fifters, forcing them to his luft, and by one of them had a daughter borne, whome (fayth Entropies) his abhominable concupifcence abused also in most filthie and prepofterous manner: At length many conspired his destruction, but especially one of the Tribunes (which office we may after the custome of our French nation rightly terme the Marshallhip, and the officer one of our foure Marshals, as Budem fayth) who shewed himselfe more eagerly affected in the cause than the rest, pursued this enterprise in more speedie and desperate manner: for as the Tyran returned from the Theatre by a by-way to his palace (the third day of the feast which hee celebrated in honour of Inline Casar) the Tribune presented himselfe, as if in regard of his office, to import some matter of importance varo him : and hauing received a currish word or two at his hands (as his custome was) he gaue him so sudden a stroke betweene the head and the shoulders, that what with it and the blowes of his complices, that going for the same intentrushed upon him, hee was flaine amongst them, no man stirring a foot to deliver him out of their hands, though many looked on and might have aided him if they would he was no fooner flaine, but his wife incontinently was fent after, and his daughter also, that was crushed to death against a wall; and thus came

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his wretched felfe, with his filthic progenie, to a wretched and

Sueton.

Nore thewed himfelfe not onely an enemie to God in prefecuting his church, but also a peruerter and disturber of humane nature, in embruing his hands in the bloud of his owne mother and grandmother, whom he caused to be put to death, and in killing his owne wife and fifter, and infinite numbers of all kinde of people: belide, in adulteries her was fo monstrous, that it is better to conceale them from modest cares, than to ftirre vp the puddle of fo ftinking and novione a dunghill: for which his villanies the Senate condemned him to a shamefull and most ignorminious death, and his armies and forces forfooke him: which when he vnderfood. hee betooke him to flight, and hid himselfe in an out-way a mongst thornes and bushes, which with great paine having past through, being wearie of his life, he threw himselfe down into a pit foure foot deepe, and when he could get none of his men to lay their hands upon him, he desperatly and miserally flew himfelfe.

Sueton.

Virelline, for the nurders and other outragious mideds which hee committed, was taken in his shirt, and down through the streets with a halter about his necke, and his hands bound behind him, and the point of a dagger whethis chin; the people casting durt and dung upon him in dectation, and calling him make-bate and sedicious villaine, with other opprobrious reproches and at last beeing massiond with many blowes, was drawne with a hooke into Tibe, like a carrion.

Sucton.

Domitian was a cruell enemie of the Christians thee rejected his owne wife to take a new, and being countly reproued by Helaidius for the same, in a Play of the discrete of Paris and Enon, which he presented vnto him, he put him to death for his labour. Many worthie Senatours and chiefe men, and such as had borne the office of the Consult, without just cause given of reprehension, were murdered by him: her spared not his owne bloud and neerest allies, no nor his owne

brother Tiem, but what with poylon and fword deftroved them all to confusion. But in the end, when he faw that the world hatedhim for his ourragious cruelties, hee confulred with the Aftrologians and Conjurers, what death did wait for him; one of the which amongst the rest told him that he should be slaine, and that very shortly : wherewithall being fore troubled, hee first caused him that had prognosticated this caill voto him, to be flaine: then he compafied himfelfewith a ftrong gard, and to the end to feethern that fhould come neere, he made his gallery walls where he walked, of fuch a kinde of gliftering and fhining ftone, that hee might (ce in them all about him both behinde and before. When the day and houre which was forecalculated for his death was come, one of the Conspirators came in with his left arme in a scarfe, as if hee had been fore harr; feigning that hee would bewray the whole creason which hee so much feared a and being entred his Chamber, hee preferred him with a long discourse in writing, touching the matter and manner of the Confpiracie : and when in reading the fame, hee faw him most astonished, then he tooke occasion to strike him faddenly into the belie with his dagger, his owne ferunns making vpche murther, when they faw him go about to refift. And thus by all his wifedome and providence her could not rid himfelfe from being furprifed, nor hinder the execution of Gods just fore appointed judgement. And thele were the ends of those wicked Emperous, who in regard of cheir vile lives were rather monfters than men and not onely they whom weehave named, but many morallo, as Antonine, Caraculta, Heliopabalia, and other like may be worthily pla-(Gods vengeznee not permitting him to shar eithriba)

But of all, Heliogabalus is most femous of whome it recorded in histories, that he was so prodigious in all gluctonie, silchinesse, and ribauldrie, that the like I thinkewas never board of, except those monsters that went before; and yet I suppose hee surpassed them too. Such was diecen-

ceeding

ceeding and luxurious pompe of this beaft-like Emperous that in his lampes he yied baulme, and filled his fift-ponds with rofe water : the garments which hee wore were all of the finest gold and most costly silkes : his shooes glistered with precious stones, curiously engraven : hee was never two dayes ferued with one kinde of meat, nor wore one garment twice, and so likewise for his fleshly wickednesse hee varied it eueric time : Some dayes hee was serued at meales with the braines of Offriches, and a strange fowle called a Phylocapterie, another day with the tongues of Popingayes. and other fweet finging birds : being nigh to the fee he neper yfed fish, in places farre diftant from the fea; all his house was served with most delicate fish: at one supperhis table was furnished with seven thousand fishes and fine thousand fowles: At his remoouals in his progresse there followed him commonly fix hundred chariors : hee vied to facrifice with young children, and preferred to the beff adtrancements in the Common-wealth most light persons, as Bawdes, Minstrels, Players, and such like: in oneword, her was an enemiero all honestie and good order. And when he was foretold by his Sorcerers and Aftronomers, that her should die a violent death, hee provided ropes of filke to hang himselfe, swords of gold to kill himselfe, and frong poylons in lacinths and Emerauds to poylon himfelfe if needs hee should thereto be forced: Moreover, hee made an high tower, having the boarded floore covered with gold place, and broidered with precious stones, from the which tower hee might throw himselfe downe, if he were pursued of his enemies. But notwithstanding all this prouision, (Gods vengeance not permitting him to die as hee would) hee was flaine of the fouldiers, drawne through the citie and cast into Tiber, after hee had raigned two yeares and eight moneths.

Treellines, one of the Captaines of Nerves guard, and a chiefe procurer and fetter forward of his tyrannie, was the

cause of the death of many great personages in Rome; and being enriched by their spoile and other such like robberies, after the death of Nero (whom in his extremitie he for looke) plunged himfelfe, and wallowed in all manner of licentious and difordinate delights. Now though he was worthie of a thousand deaths for his cruelties towards many good citifens, yet by the meanes of one Iunius, the Emperor Galbahis chiefe minion, whole favor he had by great fummes of mony bought and obtained (for he gaue vnto his daughter at one time five and twentie thousand crowns, and to himselfe at another time a carknet worth fifteen thousand crowns for a present) he was spared and kept in Safetie: but as soone as Othe was installed in the Empire, his downefall and destruction began presently to follow : for Othesto the end to gratifie the Romans, fent to apprehend him, who was then in his houses of pleasure in the fielde, banquerting and sporting with his harlots, and vsing all manner of riot, albeit by reason of a deadly disease which was vpon him, he was even at deaths dore. When he faw himfelfe thus taken, and that no meanes of escape was left (no not by the velfels which he had prepared at the fea shore for purpose, if need were, to convey him away) and that he which had commission io takehim, would give him no advantage of escaping, though hee offered him great rewards for the fame, hee entreated onely leifure to shaue his beard before hee went; which being granted, herooke a rafor, and in stead of shauing, cut his ownethroat.

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More examples of the fame argument.

Tit. Liu.



Leronimus, a true Tyran of Sicily, ca. ured and fashioned to all pride, and of most corrupt and routen manners, began right after the death of his father Hiero, (that left him a peaceable and quiet kingdome) to thew forth his arrogance; for her quickely made himselfe fearefull to his Subjects, both by his starely and

proud manner of speech, as also by the hardnesse of acetse vnto him, together with a kinde of difdainfull contempt of all men : but most of all did the inward pride of his bert an peare when he had gotten a gard about his body; for then he ceased nor to bair, bite, and denoure, and to exercise all kinde of crueltie against every man, and all kinde of ryor and exceffeof filthineffeagainst himselfe: so that he became so odious and contemptible to his subjects, that they conspired a gainst him, to deprive him both of his life and kingdome: which conspiracy though it came to light, yet for all that wanted not his due effect: for after he had (through liftning to false reports) put to death vniustly his truest and dearest friends, and those that would indeed have helped him in his necessity, both with good aduice & other succour, he was furprised as he walked in a narrow & strait way, and there cruelly murthered. Now there was one Andronodorus his brother in law, that aspired to the crown, had corrupted his manners, and thrust him forward to all these misdemeanours, to the end by those practises he might make him odious to his people, thatby that that meanes he might obtaine his owne purpose, as indeed hee did: for after his death hee seifed vpon the Scepter, though with no long enjoyance; for through the troubles and commotions which were rayled in the countrey by his meanes, both hee, his wife, and whole race, together with the whole progenie of Hieronymus, whether innocent or guilty, were all vetterly rooted out and defaced.

Andronieus was one of the most wickedest men that lived on the earth in his time; for he excelled in all kinde of euill: in ambicion, boldnetse in doing mischiefe, crueltie, whoredome, adulterie, and incest also to make vp the whole number : behides, he was fo treacherous and difloyall, that he traiteroully flew the sonne and heire of the Emperour Emanuel, freeting him in a lacke, and fo throwing him into the fea: after which, by violence he tooke possession of the Empire of Conftantinople, and like a ftrong theefe feifed voon that which was none of his owne; but as foone as he had gotten his defire, then began his lufts to rage and raue, then he fell to whoring and forcing women and maids to his luft, whom after he had once robbed of their chaftieres, he gave over to his bands and ruffians to abuse; and that which is more than all this, hee ranished one of his owne fifters, and committed inceft with her: moreover, to maintaine and vphold his tyrannous estate, he flew most of the nobilitie, and all else that bore any flew of honestie or credit with them, and lived altogether by wrongs and extortions: wherefore his fubjects (pronoked with these multitudes of earls which reigned in him, and not able to endure any longer his vile outrages and indignities) rebelled against him and befieged him, got him into their mercilelle hands, and handled him on this fathion following: first they degraded him and spoyled him of his imperiall ornaments, then they pulled out one of his eyes, and fer him vpon an affe backeward, with the tayle in his hand in flead of a Scepter, and a rope about his necke in flead of a crowne, and in this order and attyre they led him through all Constantinople, the people shouting and reniling him on all sides,

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fides, fome throwing durt, others spittle, divers dung, and the women their pispots at his head: after all which banquering dishes, he was transported to the gallowes, and there hanged, to make an end of all.

Frois.vol.3.

Charles King of Nauarre, whose mother lean was daughter to Lewis Lutton King of France, was another that oppresfed his subjects with crueltie and rough dealing : for he im. posed vpon them grieuous taxes and tributes, and when manie of the chiefest of his Common-wealth came to make knowne vnto him the pouertie of his people, and that they were not able to endure any more such heavie burthers, hee caused them all to be put to death for their boldnetse: he was the kindler of many great mischiefes in France, and of the fire wherewith divers places of strength, and castles of defence were burned to ashes : he counselled the Countie of Foix his fonne to poyfon his father, and not onely fo, but gaue him also the poyfon with his owne hands, wherewith to doe the deeds Moreouer, aboue all this, lecherie and Adulterie swayed his powers, even in his old age; for at threefcore yeres of age, hee had a whore in a corner, whose companie he daily hand and fo much, that the at length gave him his deaths wound for returning from her companie one day (as his vie was)& enting into his chamber, he went to bed all quaking and halfe frofen. with cold, neither could he by any meanes recouer his hear, vntil by art they fought to supply nature, and blew vpon him with brasen bellowes Aquauitæ and hot blasts of ayre; but withall, the fire vnregarded flew betwixt the sheets, and inflamed the drie linnen together with the Aquauite, fo fuddenly, that ere any help could be made, his late quitiring bones were now halfe burned to death. It is true that he lived fifteen daies after this, but in fo great griefe and torment, without fence of any helpe or alluagement by Philicke or Surgerie, that at the end thereof he died miferably: and fo, as during his life his atfection euer burnt in lust, and his mind was alwaies hot upon mischiese and couetous nelle, so his dayes were finished with heat and cruell burning.

Nich. Gilles.

Lugtake, king of Scots, fucceeding his father Galdus in the kingdome, was to odious and mischieuous a Tyran, that every Lanquet. man hated him no lette for his vices, than they loued his father for his vertues: he flew many rich and noblemen for no other cause, but to enrich his treasurie with their goods: he committed the government of the realm to most vnjust and coverous perfons, and with their companie was most delighted : he shamed nor to defloure his owne aunts, lifters, and daughters, and to scorne his wife and grave counsellors, calling them old doting fooles: all which monstrous villanies (with a thousand more) so incensed his Noblesagainst him, that they slew him after hee had reigned three yeres : but as the Prouerbe goeth, Seldome commeth a better; another or worfe Tyran succeeded in his kingdome; namely Mogallan, coulin germane to Lugtake, a man notoriously infected with all manner of vices: for albeit in the beginning of his reigne he gaue himselfe to follow the wisedome and manners of his vncle Galdus, yet in his age his corrupt nature burft forth abundantly, but chiefly in auarice, lecherie, & cruelry: this was he that licenfed theeues and robbers to take the goods of their neighbors without punishment, and that first ordained the goods of condemned persons to be confiscat to the kings vie, without respect either of wines, children, or creditors; for which crimes he was also Saine by his nobles.

Belidesthele, there was another king of the Scots, called The same. Atherto, in the years of our Lord 240, who shewed himselfe alloin likemanners most vile and abhominable wretch: for be so wallowed in all manner of vncleane and effeminat lusts, that hee was not ashamed to goe in the sight of the people playing vpon a flute, rejoycing more to be accounted a good Fidler, than a good Prince; from which vices hee fell at last to the deflouring and rauishing of maids and women; infomuch as the daughters of his nobles could not be fafe from his infatiable and intollerable luft : wherefore beeing purfued by them, when he faw no meanes to escape, hee desperately slew

himfelfe.

Benzon. Mil.

The great outrages which the Spaniards have committed in the West Indies are apparant testimonies of their inpietie, injustice, crueltie, infatiable conerousnelle, and lune rie; and the judgement wherewith God hath hunred them yp and downe both by fea and land (as late and fresh histories doe testifie) are manifest witnesses of his hearie anger and displeasure against them : amongst all which, I will here in. fert none but that which is most notorious and worthis me. morie, as the wretched accident of Pamphilus Nonares and his companie: This man with fixe hundred Spaniards making for the coast of Florida, to feeke the gold of the riper of Palme trees, were so tormoyled with vehement winds and rempelts, that they could not keepe their vetlels from dath. ing against the shore, so that their ships did all split in sun der, and they for the most part were drowned, faue a few the escaped to land, yet escaped not danger; for they ranne to uing vp and downe this faunge countrey fo long, till they fell into fuch extreame pouertie and famine, that for want of vi-Etuals twelve of them devoured one another; and of the whole fix hundred that went forth, there never yer remined about renne, all the reft beeing either drowned or pined to death.

Benzon.

Francis Pizarre, a man of base parentage, for inhisyouth hee was but a hogheard, and of worse qualities and education, for he knew not so much as the first elements of learning, giving himselfe to the West Indian warres, grew to some credit in bearing office, but withall shewed himselfe to rie disloyall, treacherous, and bloudie-minded, in committing many odious and monstrous cruelties: entring Peru with an armie of souldiers, to the end to conquer new lands and dominions, and to glut his vnsatiable concounted with a new surfect of riches (after the true Spanish customs) hee committed many bloudie and traiterous afts; and exercised more than barbarous crueltie: for first water pretence of friendship, seyning to parle with a treabable, King of Cusco; the poore King comming with fine and eventee thouses.

thousand of vnarmed men, in oftentation of his greatnesse," not in purpole to refilt; he welcommed him and his men for nimbly with fwords and curtleaxes, that they had all foone their throats cut by a most horrible slaughter, and the King himselfe wastaken and put in chaines : yea, and the Citie after this maffacre of men abroad, felt foone the infolencies of these braue warriours within: in fine, though Pizare promifed Artabaliba to faue his life, in regard of a ransome amounting to more than two millions of gold, yet after thereceit thereof he traiteroully caused him to be hanged, contrary to both his oath, and all equitic and reafont but this cruell perfidie of his went not long without punishment ; for both he and all the reft that were any wayes accellarie or confenting to the death of this King, came to a wretched end thut especially his foure brethren , Ferdinand, Gonfal, Tohn Martin of Alcantara, and Diego of Almagro; who as they were principall in the action, so were they in the punishment: the first that was punished was John Pizarre, who with many other Spaniards was surprised in the citie Cusco, and slaine by themen of war of Mangofrem and Artabaliba : next after that, there arosesuch a diuision and heart-burning betwixt the Pizarres and Almagro, and their partakers, that after they had robbed and wasted and shared out the great and rich Countrey of Peru, they flew one another by mutual strokes: and albeit that there was by common confent an agreement accorded betwixt them, for the preferring of their vnitie and friendship ; yet Francis Pizarre, enuying that Almagro should be Gouernour of Cusco, and hee not, interrupted all their agreements, by starting from his promises, and rekindled the halfe-quenched fire of warre by his owne ambition : for hee presently defied Almagro, and fent his brother Ferdinand before to bid him battaile; who fo well behaued himfelfe, that he tooke Almagro prisoner, and delivered him bound to his brother Francis, who caused him to be strangled in prison secretly, and after to be beheaded in publique? Now Ferdinand being fent by his brother towards Spaine, with Kk iii

TOP

with a great malle of gold to cleare himselfe of thedeath of Almagro, could not to well justifie the fact, as that all his treasure could faue him from the prison; and what became of him afterwards, knowne it is to God, but not to the world. A while after, the fellowes and friends of Almagro, whose goods the Pizarrifts had feifed vpon, tooke counfell with Don Diego Almagro his fonne to revenge the death of his father; therefore being in number but twelve, with vnfheathed Iwords, they desperately burst into Francis Pizarres house. (then Marquesse and Gouernour of Peru) and at the first brunt flew a Captaine that garded the enterance of the hall. and next him, Martin of Alcantara, and other more, that kept the enterance of the chamber, so that he fell dead eyen a his brother the Marquelles feet : who albeit his men were all flaine before his eyes, and himfelfe left alone amiddeft his enemies, yet gaue not ouer to defend himselfe stoutly, and manfully, vntill all of them fetting upon him at once he was flabbed into the throat, and so fel dead voon the ground; and thus finished he and his complices their wretched dayes, answerable to their cruell deserts : but their murderers (though they deserved to be thus dealt withall) yet for dealing in this fort without authoritie, were not faultleffe, but received the due wages of their furious madnelle : for Don Diego himfelfe, after hee had beene a while Gouernour of Peruhad his armie ouercome and discomfitted by the Emperors forces, and was betrayed into their hands by his owne Lieutenant of Cusco, where he thought to have saved himselfe, and right foone lost his head, with the greatest Captaines and fauourites that hee had, who were also quartered. Now of the five brethren we have heard foure of their destructions, onely one remaineth (namely Gonzalle Pizarre) to bee spoken of; who beeing fent for by the conquerours to be their Chiefecaine and Protector against the Viceroy, that went about to make them observe the Emperours lawes and decrees, touching the libertie of the Indian Nation, was betrayed and forfaken by the same men that sent for him, and so fell into

his enemies hands, that cut off his head : The Generall of his armie, a couetous and cruell man, that in thort space made away about three hundred Spaniards, and all as it were with his owne hand, was drawne vp and downe at a horse taylethe space of halfe a quarter of an houre, and then hanged vpon the gallowes, and quartered in foure parts. The Monke of Vauvard, called Vincent, who with his croffe and porteife had encouraged Pizarre and his armie against Artabaliba, and was for that cause created Bishop of Peru. when Diego came to the government, fled into the Island Puna to escape his wrath; but in seeking to avoid him he fell into as great a fnare; for the Hlanders affaulted him one night, and knockthim to death with states and clubs, together with fourtie Spaniards of his fellowship, that accompaniedhim in his flight, and started not from him in his death. And thus the good and holy Monke, for medling with, and feering forward the murder of fo many poore people, was for his paines and good deeds justly rewarded by the Indians of that Island.

Moreover, after and befide all these troubles, seditions, and civile warres of Peru, all they that returned from Spaine fuffered shipwrecke for the most part: for their fleet had scarce attained the midft of their course, when there arose so terrible a tempest, that of eighteeneships, thirteenes o perished, that they were neuer heard of after; and of the five which remained, two were tumbled backe to the coaft of Saint Dominick, all be-rent and shiuered in pieces; other three were driven to Spaine, whereof one hitting against the bay of Portugall, loft many of her men: The Admirall her felfe of this fleet perished neere vnto Saint Lucar de Baramede, with two hundred persons that were within her, and but one onely of them all got fafe into the hauen of Calix, without dammage. Heere we may fee how mightily the hand of God was stretched forth to the revenge of those wicked deeds and villanies which were committed by the Spaniards in shole quarters.

Kk iiii

Peter

Sleid. lib. 19-

Peter Loyi, buffard forine to Pope Paul the third, werone that practifed many horrible villanies, robberies, murhers adulteries, incett, and Sodomitties thinking that because his facher was Pope, therefore no wickednesse was valaufull for him to commit. He was, by the report of all men, one of the most noverious, vileft, and filthiest villaines that ever the world faw the forced the Bilhop of Faence to his vnnammil Just forhar the poore Bilhop, with meere anger and gride that he (hould be fo abuled, died immediately. Beeing male Dake of Plaifence and Parma, he exercised most cruell reinnie rowards many of his Subjects , informach, that direct agenclementation could not brook not endure his injuries, congened an inward have against him, and conspired his deah: and for to put in practife thefame, they hired certaine Ruff. ans and Roysters to watch the oportunitie of flaying hime yea, and they themselves ofteneines wern apart with theseroflore keeping themselves upon their guards, as if some priwate and particular quarrels had been an hand. One day some Duke went in his horselitter out of his castle, with a great retique, to fee certaine fortifications which he had proposed being advertifed by his father the Pope (by the helpe of Mawicke which he practifed) to looke diligently to himfelfe the tenth day of Seprember: in which notwithflanding her was flaine, for as he returned into his cattle, the Confpirmors, to the number of thirty fix, marched before him as it were to do him honour but indeed to do him villanie: for as foone as he was entred the caftle, they drew up the draw-bridge for feare of his retinue that were without, and comming to him with wheir naked swords, cast in his reach his zyrannie, and so llew him inhis liner, together with a Priest, the master of his horse, and fine Almaignes that were of his gard this dead body they hung by a chaine ouer the walls, and shaking it to and tro to the view of the people, threw it downe headlong at last into the dirch where the multitude to thew their hates, wounded is with daggers, & trumpled it under their feet ; and so whom they durst not touch in his life, being dead they thus abused: and

and this befell upon the centh day of September, in the yeare

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of our Lord 1547.

Some of the Bilhops of Rome, for their rare and notable vertues, and the glory of their braue deeds, may be honoured with this dignitie, to be placed in this worthy ranke; for their good conditions and behauiors were fuch, that no tyran, butcher, theefe, robber, ruffian, nor any other, euer excelled them in cruekie, robberie, adukerie, and fuch like wickednelle, or descrued more the credit and reputation of this place than they. And hereof we have a manifest example in Iohn the thirecenth, who pulling out the eyes of some of his Cardinals, cutting out the tongues of others, hewing off the hands, nofes, and priny members of others, thewed himfelfe a patterne of fuch crueltie, as the world never faw the like: he was accused before the Emperor Othe in a Synod, first for incest with two of his owne litters, secondly for calling the dinell to help him at dice, thirdly for promoting young infants to bishoprickes, bribed thereto by the gift of certaine pieces of gold; fourthly, for ranishing maids and wives, and lying with his fathers Concubine: yea and laftly for lying with his owne mother, and many other fuch monitrous villanies: for which cause he was depoted from the Papacie, though re-installed againe by the fait and cunning practife of his Whores; by whom as hee recovered his triple Crowne, so hee lost shortly after his vicious life, by the meanes of a married whore that becraved him.

Pope Hildebrand, Syrnamed Gregory the feuenth, was ador-Banno, ned with all these good qualities, namely to be bloudie min-Ball. ded, a poysoner, a murtherer, a conjurer, also a consister with Spiriti, and in a word, nothing but a lumpe and masse of wickednesse, the was the stirmer up of many battels against the Emperour Henry the sourch, and a provoker of his owne son to depose and poyson his father, as he did: but this wicked (I would say holy) Pope, was at last banished his cathedrall citie, to Salernum, where he ended his dayes in miserie.

Pope

Pope Clement the fixth, of name contrarie to his nature for his inclemencie, crueltie, and pride towards the Emperor Lewis of Bauaria, was intollerable; hee procured many horrible warres against the Empire, and caused the destruction of twentie thousand Frenchmen by the king of England, yes and poyfoned the good Emperour alfo, fo well hee withed to him: Howbeit ere long himselfe was stifled to death, and that fuddenly, not by any practife of man, as it was thought. but by the especiall hand of God, in recompence of all his no. table acts.

Beans. Ball.

John the foure and twentieth was deposed by the Council of Constance, for these crimes following : herelie, Simonie, manslaughter, poylonings, coulenings, adulterie, and Sodomitrie, and was cast into prison; where remaining three yers. he falfely made shew of amendment of his wicked life, and therefore was graced with a Cardinals har, but it was not that which he expected; for which cause with despight and griefe he died.

It would be too long to runne over the discourse of ene-

rie particular Pope of like conditions, and therefore wee will content our selues in briefe with the legend of Pope Alexander the fixth, reported by two authors of credit and re-Guicciard Li.z. nowne, and vnsuspected; to wit, Guicciardine a Florentine Gentleman, and Bembus a Venerian Cardinall: This man (faith Guicciardine) attained to the Papacie not by worthinesse of vertues, but by heavinesse of bribes, and multitude of faire promises made to the Cardinals for his election, promising large recompense to them that stood on his side; whereupon many that knew his course of life were filled with aftonishment, amongst whom was the king of Naples, who hearing of this election, complained to his Queene with teares, that there was such a Pope created that would bee a plague to Italie and all Christendome: beside, the great vices which swayed in him, of which the same author speaking, maketh this catalogue and pedegree in his owne language, which

Bembus.

which followeth : Costum (dit il) ofcensimi non fincerita, non perita, non fede, non religione; anaritia insatiabile, ambitione Guicciard. immoderata, crudelta pinque barbara, eo ardentissima cupidita lib.2. di escaltare in qualunque modo, i figli velizi qualierane molti : (that is to fay) Hee was endued with most filthie conditions. and that neither fincerity, truth, faith, nor religion, was in him. but in stead of them, couetouinelle vnquenchable, ambition vnmeasurable, more than barbarous cruekie, and a burning defire of promoting his owne children (for he had many) by what meanes focuer. He perfuaded king Charles the eight of France to vndertake warre against Naples, and after he had brought him to it, prefently heforfooke him, and entred a new league with the Venetians, and the other princes of Italie, to Venetian bif. drive him home againe. This was he (faith Cardinall Bembus) 166.6. that fet benefices and promotions to fale, that hee which would give most might have most; and that poyloned John Michel the Cardinall of Venice at Rome, for his gold and treasure which hee abounded with : whose infatiable couetousnetse prouoked him to the committall of all mischiefe, to the end he might maintaine the forces of his fonne, who went about to bring the whole lands and dominions of al Italie, into his pollestion: in adulteries he was most filthie and abhominable, in tyranny most cruell, and in Magicke most cunning, and therefore most execrable: Supping one night with cardinal Adrian his very familiar friend, in his garden, having foreappointed his destruction that night by poston; through the negligence and overlight of his butler, to whome hee had given the exploit in charge, that was deceived by miftaking the bottles, hee dranke himselfe the medicine which he had prepared for his good friend the Cardinall: and fo hee died (faith Bembu) not without an euident marke of Gods heavie wrath, in that he which had flaine so many princes and rich men to enjoy their treasures, and went now about to murder his host which entertained him with friendship and good cheare into his house, was caught in the same snare which hee

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had laid, and destroyed by the same meanes himselfe, which he had destinated for another : being thus dead, the whole civ tie of Rome (faith Guicciardine) ranne out with greedinelle and joy to behold his carkaffe, not being able to fatisfie their eyes with beholding the dead Serpent, whose venome of ambition, treachery, cruelty, adulterie, and auarice, had impoufoned the whole world. Some fay, that as he purposed to pois fon certaine Cardinalls, he poyfoned his owne father, that being in their companie, chanced to get a share of his drugsand that he was so abhominable to abuse his owne fifter Lucrece in the way of filthineffe. When Zemes the brother of Baiazet the Emperor of the Turks came and furrendred himfelfe into his hands, and was admitted into his protection, he being his red with two hundred duckers by Baiazet, gaue poyfon to his new Client, even to him to whom he had before fwome and vowed his friendship: besides, that he might maintaine his tyrannie, he demanded and obtained aid of the Turkea. gainst the King of France, which was a most vnchristian and antichriftian part: hee caused the tongue and two hands of Anthony Mancinello (a very learned and wife man) to be our off, for an excellent oration which he made in reproofe of his wicked demeanors and dishonest life. It is written moreover by fome, that he was fo affectionated to the ferrice of his good Lord and mafter the divell, that he never attempted anything without his counsell and aduice; who also presented himself vnto him at his death in the habit of a post, according to the agreement which was betwixt them: and although this wretched Antichrift stroue against him for life, alledging that his terme was not yet finished; yet he was enforced to dislodge, and depart into his proper place, where with horrible cries and hideous fearefull grones he died.

Thus we see how miserable such wretched and infamous miscreams, and such pernitious and cruell tyrans have ended their wicked lives, their force and power beeing execuble and odious, and therfore (as faith Seneca) nor able to continue

In his book of the clemencie of a Prince.

anv

any long time, for that government cannot be firme and stable, where there is no shame nor feare to doe euill, nor where equirie, justice, faith, and pietie, with other vertues, are conremed & troden vnderfoot: for when crueltie once beginneth to be predominat, it is so insatiable that it neuer ceaseth, but groweth euerie day from worse to worse, by striuing to maintaine and defended faults by new, vntill the feare and terror of the poore afflicted and oppressed people, with a continuall source and enterchange of euils which surcharge them, conuerteth it selfe from sorced patience, to willing sury, and breaketh forth to do vengeance upon the tyrans heads with all violence; whence ariseth that saying of the Satyricall Poet to the same sence; Where he saith,

509

Few Tyrans dye the death that nature fends, But most are brought by staughter to their ends.

Ad generum
cereris fine cæde & fanguine pauci,
Descendunt reges & sicca
marte tyranni.

CHAP. XLVI.

Of Calumniation and false witnesse bearing.



E have seene heretofore what punishments the Lord hath laied upon those that either vex their neighbors in their persons, as in the breakers of the fifth, sixth, and senenth commandements; or dammage them in their goods, as in the eighth: now let vs looke unto those that seeke to spoile them

of their good names, and rob them of their credit by flaunderous reproches, and false and forged calumniations, and by that meanes goe against the ninth commandement, which sakh, Thousbalt not beare false witnesse against thy neighbor: In which words is condemned generally all slanders, all false reports, all defamations, and all euils speeches else what oeuer, whereby the good name and credit of a man is blemished, sta-

ned,

The Theatre of Of calumniation and false

ned, or impouerished; and this sin was not onely inhibited by the dinine law of the Almightie, but also by the lawes of Na ture and Nations : for there is no countrey and people foberbarous, with whom these pernitious kinde of creatures are not held in deteftation: of rame beafts (faith Diogenes) a flaterer is worlt, and of wild beafts a backbirer or a flanderer : and nor without great reason, for as there is no disease so dangerous as that which is fecret, fo there is no enemie fo pernitious as hee which under the colour of friendthip biteth and flanderethys behinde our backes : but let vs fee what judgement the Lord hath shewne upon them, to the end the odiousnesse of this vice may more clearely appeare.

1.Sam. 22 9.

SIO

And first to begin with Doeg the Edomite, who fally accused Achimelech the high Priest vnto Saul, for giving succour vnto David in his necessity and flight: for though he told nothing but that which is true, yet of that truth some he malicioully peruerted, and some he kept backe : and falshood consifleth not onely in plain lying, but also in concealing or mifefing the truth: for Achimelech indeed asked countell of the Lord for David, and ministred vnto him the Shew bread and the fword of Goliah, but not with any intent of malice against king Saul, for he supposed, and Danid also made himbeleeue. that he went about the kings busines, and that he was in great fauor with the king : which last clause the wicked accuse left out, and by that meanes not onely prouoked the wrath of Saul, against the high priest, but also when all other refused. became himselfe executioner of his wrath, & nurdered Achimelech with all the nation of the Priefts, and smote Nob the city of the priefts with the edge of the fword, both man and woman, child, and fuckling, oxe and affe, not leaving any alive (To beaftly was his cruelty) faue Abiather only, one of the lons of Achimelech, that fled to Danid, and brought him tidings of this bloudy massacre. But did this cruell accuser escape scotfree? No, the spirit of God in the 52 Pfalme proclaimeth his

Plals 2.1.2. 5. judgement : Why boaftest thou in thy wickedneffe thon Tyran? Thy tongue imagineth mischiefe, and is like a sharpe rafor

for that cutteth deceitfully, Ge. but God Shall destroy thee for euer he shall take thee and plucke thee out of thy tabernacle, and

root thee out of the land of the lining.

Next to this man we may justly place Achabthe King of i.King.21. Ifrael, and Iefabel his wife, who to the end to get poffession of Naboths vineyard (which beeing his inheritance he would not part from l'uborned by his wives pernitious counsel false acculers, wicked men, to witnesse against Naboth, that he had blasphemed God and the King, and by that means caused him to be stoned to death: but marke the judgement of God denounced against them both by the mouth of Elias, for this wicked fact : Hast thou killed (faith hec) and taken possession? Thus faith the Lord, In the place where the dog ges licked the blond of Naboth, baldogs enen licke thy blond also: and as for Icfabel, dogs shall eat her by the wall of Iefrael: thy house shall be like the house of Icroboam the sonne of Nabat: I will cut off from Ahab him that piffeth against the wall, &c. Neither was this only denounced, but executed also; as we may read 1. Kin, 22.38.& 2.Kin.9.36.37 &c. & 2.Kin.10.7.&c.

Amaziah the priest of Bethel under Ieroboam the wicked Amos 7.17. king of Israel, perceiting how the Prophet Ames prophecied against the Idolatry of that place, and of the king, he failly accused him to leroboam, to have conspired against him; also he exhorted him to flie from Bethel, because it was the Kings chappel, and flie into Iudah, and prophelie there; but what faid the Lord vnto him by the Prophet? Thy wife shall be an harlot in the city, thy fons and thy daughters shall fall by the sword, and thy land shall be divided by line, and thou shalt die in a pol luted land: Loethere was the punishment of his falle accusa-

tion.

ofer alledged or How notable was the judgement that the Lord manifested Ester-7.10 vpon Hamonthe Syrian for his false acculing of the lewes, to be disturbers of the Common-wealth, & breakers of the lawes of King Abasuerosh? did nor the Lord turne his mischiefe vpon his owne head? The same day which was appointed for their destruction, the lord turned it to the destruction of their

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512 enemies, and the fame gallowes which he prepared for Mor.

decai was he himfelfe hanged vpon.

The men that fallely accused Daniel to King Darins, for breaking the Kings edict, which was, that none should make any request vincount for 30 doies space, saue only to theking himselfe, fared no better: for when as they found Daniel praying vito God, they presently accused him vito the king; vinging him with the stabilitie which ought to be in the decree of the kings of Medea and Persia, that ought not to became red; in such fort, that king Darins (though against his will) commanded Daniel to be thrown amongst the Lyons, to be denoured of them; but when he saw how miraculously the Lord presenced himstrom the teeth of the Lyons, and thereby perceived his innocencie, heccaused his envisors accuses to be throwne into the Lyons den, with their wives and children, who were devoured by the Lyons ere they could fall to the ground.

Notorious is the example of the two Judges that accorded Susanna, both how the was delinered, and they punished.

But let vs come to prophane hiftories: Appelles that famous Painter of Ephelus, felt the sting and bitternelle of this venomous viper, for he wasfalfely accused by Antiphilus mother Painter, an enuier of his art and excellent workemanship, to have conspired with Theodora against King Prolomie, and to have been the cause of the defection of Pelusium from him: which accusation he laied against him, to the end that seeing he could not attaine to that excellencie of art which hee had, hee might by this falle pretence worke his difgrace and ouerthrow; as indeed hee had effected, had not great perfusions beene vsed, and manifest proofes alledged of Apelles innocencie and integritie: wherefore Ptolomie having made triall of the cause, and found out the falle and wrongfull practife, he most justly rewarded Apelles with an hundred calents, and Antiphilus the accuser with perpenual fervicude a vpon which occasion Apelles in remembrance of that danger pains ted out calumniation on this manner; a woman gaily actived,

Theat.Hift.

Dan.6.

and drefled with an angric and furious countenance diolding in her left hand a corchiand with her right a young man by the haire of the head, before whome marched an euill failoured flucish wher quicke figlited, and pale faced, called Entire at her right hand fat a fellow with long cares like King Midas to receive cales, and behinde her two waiting maids, Ignorance and Sufpreson! And thus the witte Painter, to delude vide li.1.c.12. his owne cult hap expressed the linely Image and nature of example of that derracting finne.

This tricke vied Maximinus the Tyran to deface the do- Eufeblig.c. 8. Etrine and religion of Christin his timesfor when he faw that violence and comments premailed for, but that like the Palme, Wicep, 1.7.6.27 the more it was trodden and oppressed, the more it grew, bee vied this subtiltie and craft to vndermine ir: he published diners bookes full of Blasphemie, of a conference betwint Christ and Pilate and caused them to be taught to children in flead of their first elements, that they might no fooner speake than hate and blafpheme Christ: Moreover, hee constrayned certaine wicked lewd women to anough that they were Christians, and that vile filthinetle was dayly committed by them in their affemblies, which also he published farre and neere in writing showbeit, for alf this the Lords truth quailed not, but fwum asit were against the stream, and encreased in despight of entile: as for thefefalfe accufers they were punished one after another with notable judgements for one that was a chiefe doer therein became his own murderer, and Maximins himfelie was confumed with wormes and romenmelle, as hath been shewed in the former Booke.

It was a law among the Romanes, that if any man, had on- Euflis . cap. 24 formed an acculation against another, either wrongully, vnlawfully, or withour probability, both his legs should be broken in recompence of his malice: which cultome, as it was laudable and necelfarie, fo was it put in execution at divers times, as namely under the Emperour Commodus, when a prophane wrerch accused Appollonian (a godly and profest Chrithian, and afterward a constant marryr of Christ Iclus) before

Wicep. be

Nicep.1.4.6.16.

the ludges, of certaine gricuous crimes, which when he bond by no colour or likelihood of truth contince and prove the adjudged him to that ignominious punishment to have his legs broken, because he had accused and defamed a man with out caule.

Nicep.li. 8.6.46

Enstaibing Bilhop of Antioch, a man famous for eloquence in speech and vprightnesse of life, when as he impugned the herefie of the Arrians, was circumuented by them and deno fed from his Bishopricke by this meanes : they suborned a naughtie strumpet to come in with a childe in her armer and in an open Synode of two hundred and fiftie Bishops to accuse him of adulterie, and to sweare that he had got the child of her bodie; which though hee denied conftantly, and no just proofe could be brought against him, yet the impudent ftrumpers oath tooke fuch place, that by the Emperous cenfure hee was banished from his Bishopricke; howbeir ere long his innocencie was knowne, for the faid strumper beeing deferuedly touched with the finger of Gods justice in extrane ficknelle, confelled the whole practife, how the was suborned by certaine Bishops to slander this holy man, and that yet shee was not altogether alver, for one Eustathius a handie crafts man got the childe, as the had fworne, and not Enstathin the Billiop.

Philip Melan & Ghron lib.z. Nicep.1.9,6.23

side

The like flander the fame heretikes devised against Allamafine in a Synod convocated by Constantine the Emperor at Tyrus; for they suborned a certaine lewd woman to exclaime voon the holy man in the open allembly for raufhing of her that last night against her will : which slander heesbifted off by this deuise, he sent Timothem the Presbiter of Alexandria into the Synode in his place, who comming to the woman, alked her before them all, whither flee durft fay that hee had ratished her to whom the replied, yea! I weere and you that thou hafte done it (for the supposed it to have bin Achanelin, whom flice neuer faw) wherear the whole Synode perceived the cault of the lying Arrians, and quitted the innocencie of that good man. Howbeit these malitious heretikes seeing this

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practife not to fucceed, intented another worle than the former ; for they accused him to have flaine one Arfening, whom they themselves kept secret, and that hee carried one of his hands about him, wherewith hee wrought miracles by enchantment: but Arfenius, touched by the forit of God, Ifole away from them, and came to Athanifin , to the end hee should receive no damage by his absence, whome he brought in to the Judges, and shewed them both his hands , confounded his accusers with shame of their malice; informuch as they ranne away for feare, and fatisfied the Judges both of his integrity, and their enuious calumniation : the chiefe Broker of all this mischiefe was Stephanas Bishop of Antioch, but he was degraded from his Bishopricke, and Leontine elected in his

In our English Chronicles we have recorded a norable his ftorie to the like effect of King Canmin the Dane, who after much crouble beeing established in the Kingdome of England, caufed a Parliament to be held at London; where (amongst other things there debated) it was propounded to the Bishops, Barons, and Lords of that alfembly, Whether in the composition made betwixt Edmond and Canut me any special remembrance was made for the children or brethren of Edmend, touching any partition of any part of the land? which the English Lords, flattering the king, though fallly & against the truth, yes and against their own consciences, denied to be; and not onely fo, but for the Kings pleafure confirmed their falle words with a more falle oth, that to the vttermost of their powers they would put off the bloud of Edmond from al right and interest: by reason of which oath & promise they thought to have purchased with the King great favour; but by the just retribution of God it chanced farre otherwise: for many of them or the most part, especially such as Canneus perceived to have sworne fealtie before time to Edmond and his heires, hee miltrufted and diffained ever after : infomuch, that fome hee exiled, many hee beheaded, and divers by Gods just judgement died fuddenly.ova and townsty : bayo

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In the Scottish Chronicles weread how Hamilton the Scott was brought worth his death by the falle seculation of a falle Frier called Campbel: who beeing in the fire readie to be executed, cited and furnmened the faid Frier to appeare be forethe high God, as Generall judge of all men, to answer to the innocency of his death, and whether his accusation were inft or not, betwixt that and a certaine day of the next mo neth, which hee there named. Now fee the heart and hand of God against a falle winnelle, ere that day came the Frier died without any remorts of confeience, and no doubt hergane fharpe account to Almightie God of his malicious and might acculation. the militare to use him anne Bringo of

In the years of our Lord 1105, Henrie Archbillon of Mentz beeing complained of to the Pope, fent a learned man a speciall friend of his to excuse him named samuel wone for whome he had much done, and promoted to great living and promotions: but this honest man in stead of an exceler became an accuser; for hee bribed the two chiefest Cardi nals with gold, and obrained of the Pope, those more bee fear Inquitirors about the Archbilliopacate: The which comming into Germanie, Summoned the faid Houriegand without either law or justice deposed him from his Arche bishopricke, and substituted in his place Arnold, spon hope of his Ecclefiafticall gold: Whereupon that verticus and honourable Henrie is reported to have spoken thus with Acts and Mo- to those peruerse Judges: If I should appeale to the Abos stolike Sea, for this your vnjust procelle had against me, perhaps I should but lofe my labour, and gaine nothing but toyle of bodie, lotte of goods, affliction of mind, and care of heart; Wherefore I doe appeale to the Lord Ichus Christ, as to the most highest and just ludge, and circ your before his judgement feat, there to answere for this wrong done vnto mee; for neither justly, nor godly, but corruptly, and vajustly, have you judged my cause. Whereunto they footingly fayd, Goe you first and wee will follow a Nor long after, the faid Henry dyed : whereof the two Cardinals having

intelli-

numents.

intelligence, said one to the other jeftingly, Behold he is gone before, and we must follow according to our promise. And verily they spoke truer than they were aware; for within a while after they both dyed in one day, the one sitting vpon a jakes, to ease himselfe, voided out all his entrails into the draught, and miserably ended his life: the other gnawing off the fingers of his hands, and spitting them out of his mouth (all deformed in denouring of himselfe) died. And in likewise not long after the said Arnold was slaine in a sedition, and his bodie for certaine dayes lying stinking about the ground vn-buried, was open to the spoile of eueric rascall and harlot. And this was the horrible end of this salse accuser, and those corrupted Judges.

Thus were two Cardinals punished for this sinne: and that wee may see that the holy sather the Pope is no better than his Cardinals, and that God spareth not him no more than he did them, let vs heare how the Lord punished one of that ranke for this crime.

It is not vinknown, that Pope Innocement the fourth condemned the Emperour Fredericke at the Councell at Lyons, his cause beeing vinheard, and before hee could come to answer for himselse: For when the Emperour, being summoned to appeare at the Councell, made all haste he could thicherward, and desired to have the day of hearing his cause, proroqued till that he might conveniently travell this her, the Pope refused, and contrarie to Gods law, to Christian Doctrine, to the prescript of the law of nature and reason, and to all humanitie, without probation of any crime, or pleading any cause, or hearing what might be answered, taking upon him to bee both advertairie and Judge, condemned the Emperour beeing absent. What more wicked sentence was cuer pronounced? What more cruel sact (considering the person) might be committed?

But marke what vengeance God tooke vpon this wicked Indge. The writers of the Annales record, that when Fre-L 1 iij dericke 2175

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dericke the Emperour and Courade his forme were both dead. 518 the Pope gaping for the inheritance of Naples and Sicileand thinking by force to have subdued the same, came to Naples with a great hoaft of men : where was heard in his court manifeltly pronounced this voice; Veni mifer ad indicium Dei Thou wretch come to receive thy judgement of God. And the next day the Pope was found in his bed dead, all blacke and blew, as though he had bin beaten with bats. And this was the judgement of God which he came vnto,

Acts and Mo-700.

To this Pope and these Cardinals let vs adde an Archbinuments, pag. shop, and that of Canterburie; to wit, Thomas Arundel, vpon whome the justice of God appeared no lette manifestly than on the former : For after hee had vinjustly given sentence. against the Lord Cobham, hee dyed himselfe before him. beeing so stricken in his congue, that hee could neither fwallow nor speake for a certaine space before the time of his death.

Hither might bee adjoyned the vengeance of God vpon Iustice Morgan, who condemned to death the innocent Ladie lane; but presently after fell madde, and to died, having nothing in his mouth but Ladie Iane, Lady Iane.

In the reigne of King Henrie the eighth one Richard Long, a man of Armes in Calice, bore falle wirnelle against mafter Smith the Curate of our Ladie Parish in Calicestor eating flesh in Lent, which hee never did : but hee escaped nor vengeance; for shortly after hee desperately drowned himselfe. A terrible example vnto all such as are readie to forsweare themselves on a Booke upon malice, or some other cause: a thing in these dayes ouer rife energy where, and almost of most men little or nothing regarded.

About the same time one Gregorie Bradway committed rhe same crime of falle accusation against one Broke; whom beeing driven thereunto by feare and conftraint, hee act

cufed

cufed to have robbed the Custome-house, wherein hee was a Clerke, of foure grows suerie day ; and to this accusation hee subscribed his hand : but for the same he presently felt upon him the heavie hand of God; for being grieued in his conscience for his deed, hee first with a knife enterprifed to cut his owne throat, but being not altogether dispatched therewith, the Gaoler comming vp and preuenting his purpose, hee fell forthwith. into a furious frenzie, and in that case lived long time after.

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-Hitherto wee may adde the example of one William Fe- Acts and Moming, who accused an honest man called Loba Cooper, of spea. numents. king traterous words against Queene Marie, and all because he would not fell him two goodly bullockes which hee much defired: for which cause the poore man beeing arraigned at Berrie in Suffolke, was condemned to death by reason of two falle witnesses which the said Feming had suborned for that purpole, whole names were White and Greenewood; fo this poore man was hanged drawne and quartered, and his goods raken from his poore wife and nine children, which are left destinute of all helpe: but as for his falle accusers, one of them died most miserably; for in harnest time being well and lufty, of a sudden his bowels fell our of his bodie, and so hee perished : the other two what ends they came vnto it is not reported, but fure the Lord hath referued a sufficient punishment for

all fuch as they are. Many more be the examples of this finne and indgements Acts and Movpon it, as the Pillories at Westminster and daily experience muments, pag. beareth witnesse; but these that we have alledged shall suffice 2100. for this purpose: because this sinne is cousin Germane vuto periurie, of which you may read more at large in the former booke. It should now follow by course of order, if wee would not pretermitany thing of the law of God, to speake of such as have offended against the tenth commandement, and what punishment hath ensued the same: but forfomuch as all such

Ll iiij

offences

offences for the most pare are included under the former, of which we have alreadie spoken, and that there is no adultine nor fornication, nor these, nor vajust war, but it is anexed to, and proceedeth from the affection and the resolution of anexuill and disordinat concupisence, as the effect from the easier therefore it is not necessarie to make any particular recitals of them, more than may well be collected our of the former examples added hereupto, that in cuill concupisence and affection of doing cuill, which commets not to act, (though it be in the sight of God condemned to cuerlasting tormens) yet it doth not so much incurre and prouche his indignation, that a man should for that onely cause be brought to apparate destruction, and be made an example to others, to whom the sin is altogether darke and vaknowne, therefore we will proceed in our purpose without intermeddling in special with this list

CAAP. XLVII.

That Kings and Princes aught to looke to the execution of Instice, for the punishment of naughties and corrupt manners.



O man ought to be ignorant of this, the it is the duty of a Prince, not onelyto hinder the course of sinne from bushing into action, but also to punish the does of the same, making both civile justice to be administred wheightly, and the law of God to be regarded and observed inviolably:

for to this end are they ordained of God, that by their means eneric one might line a quiet and peaceable life, in all godlinets and honestie: to the which end the maintenance and

administration of justice beeing most necessarie, they ought not fo to discharge themselves of it, as to translate it voon their officers and ludges, but also to looke to the execution thereof themselves, as it is most needfull: for if law (which is the foundation of justice) be (as Plato faith) a speechletse and dumbe Magistrate; who shall give voice and vigor vnto it, if not he that is in supreame and soueraigne authoritie? For which cause the King is commanded in Deuteronomie, To Deu. 17.18. 19 have before him alwayes the Booke of the Law, to the end to doe Iustice and judgement to everie one in the feare of God. And before the creation of Kings in Ifrael, the chiefe captaines and Soueraignes amongst them were renowned with no other title nor qualitie, than of Judges. In the time of Deborab the Prophetetle, though the was a women, the weaker yelfell, yet because the had the conducting and governing of the people, they came vnto her to feeke judgement. It is faid of Samuel, that he judged Ifrael fo long, till being tired with age, and not able to beare that burden any longer, he appointed his fonnes for judges in his stead: who when Judg.4. through conetoninelle they pernerted justice, and did not 1. Sam 7. 8. execute judgement like their father Samuel, they gane occafionto the people to demand a King, that they might bee judged and governed after the manner of other Nations : which things fufficiently declared, that in old time the principall charge of Kings was personally to administer justice and judgement, and not as now to transferre the eare thereof

to others. The same we read of King David, of whom it is faid, That 1. Chron. 18. during his reigne he executed justice and judgement among his people: and in another place, That men came vorto him 2, Sam. 35. for judgement, and therefore hee disdained not heare the complaint of the woman of Tekoah shewing himselfe herein a good Prince, and as the Angell of God, to heare good and euill: for this cause Solomon delired nor riches nor long life 2. Sam. 14. of the Lord, but a wife and diferent heart to judge his people, and to differne betwint good and enill : which request 1. King 3

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Preu-8-15.

was so agreeable and acceptable to God, that hee graunted it vnto him; fo that he obtained fuch an excellent measure of incomparable wisedome, that he was commended and reputed more for it, than for all his great riches and precious treasure belide. There is mention made in the Booke of the Kings of his judiciall throne wherein hee vied to fit & heare the capies of the people, and execute justice among them; and albeit hee was the most puillant and glorious king of the earth, yet not. withstanding he scorned not to heare two harlots plead before him about the controuer sie of a dead infant.

2.King.6.

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I oram King of Ifrael, sonne of Achab, though a manthar walked not vprightly before God, but gaue himselfe to worke abhomination in his fight , yet hee despised not the complaint of the poore affamilhed woman of Samaria, when thee demaunded justice at his hands, although it was in the time of war when lawes vie to be filent, and in the belieging and familhment of the Citie : neither did he reject the Sunamites request, for the recoverie of her house and lands, but caused them to be restored vnto her. So that then it is manifeft, that those kings which in old time reigned ouer the people of God, albeit they had in euerie citie Judges, yea and in Ierusalemalio, as it appeareth in the nineteenth chapter of the second Booke of Chronicles; yet they ceased not for all that to give care to fuits and complaints that were made vinto them, and to decide controuerfies that came to their knowledge: and for this cause it is that Wisedome saith, That by her Kings reigne, and Princes decree justice: whereuntoalso belongeth that which is faid in another place, That a King fitting in the throne of judgement chafeth away all suill with

2.Kin. 8.

Prou. 8.15.

Prou. 20.8 .

his eyes. Moreover, that this was the greatest part of the office and dutie of Kings in antient times to see the administration of justice, Homer the Poet may be a sufficient wirnelle, when he fayth of Agamemnon, That the Scepter and Law was committed to him by God, to doe right to euerie man: answera-

ble to the which, Virgil (describing the Queene of Carthage)

faith,

faith, Shee fat in judgement in the midft of her people: as if there was nothing more befeeming fuch a person than such an action. And therefore the Poets not without cause seigne Impiter alwaies to have Themis (that is to fay, Iuftice) at his elbow; fignifying thereby, not that whatfocuer Kings or Princes did was just and lawfull, be it never so vile in it own nature (as that wanton flatterer Anaxarchus faid to Alexander) but that equitie and justice should alwaies accompanie them, and neuer depart from their sides. And hereupon it was that Eacus, Minos, and Radamanthus the first king of Gracia, were so renowned of old antiquitie, because of their true and vpright execution of Iultice, and therefore were not honoured with anie greater title than the name of Judges.

It is faid of King Alexander, that although he was con- Plutarch. tinually busied in the affaires of warre, and of giving battels, yethee would fit personally in judgement to heare criminall causes and matters of importance pleaded; and that whilest the accuser layed open his accusarion, he would stop one care with his hand, to the end that the other might be kept pure and withour prejudice, for the defence and answer of theaccused. The Romane Emperors also were verie carefull and Suctondiligent in this behalfe: as first Inlines Cafar, who is recorded to havetaken great paines in gitting audience to parties, and in dealing luftice betwixt them. In like manner Augustius Cafar is commended for his care and travaile in this behalfe: for he would ordinarily fit in judgment upon causes and controuetsies of his subjects, and that with such great delight and pleasure, that oftentimes night was fain to interrupt his course, before his wil was to relinquish it; yea, though he found himselfe euill at ease, yet would he not omit to apply himselfe to

deter in a weeke to heare publiquely in his pallace. bod sid or The Emperour Glandins, though a man otherwise of a dul and grolle spirit yet in this respect hee discharged the dutie of a good Prince, for that hee would intermeddle with hea-

the division of judgement, or els calling the parties before him

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ring

ring his fubjects causes, and do right vnto them : he chanced once to make a verie pretty and wittie end of a fuit betwirt fonne and his mother, who denying and disclaiming him to beher sonne, was by the Emperour commanded to marrie him; and so left she should agree to that mischiefe, was constrained to acknowledge and auow him for her sonne: and to be short, it was very ordinary and vsual among the Emperors. to take knowledge of matters controuerted, but especially of criminall and capitall causes; by meanes whereof the Apostle Pant, defirous to thun the judgement and lyings in wait of his enemies the lewes, appealed from them to Cafar; which hee would never have done, if Cefar had not in some fort vied to meddle with fuch affaires: and for further proofe hereof his ther may bee added the faying which is reported of Nero, in the beginning of his reigne, That when he should signe with his hand a fentence of death against a condemned person, he wished that he could neither write nor read, to the end to spoid that necessarie action.

Fulgof. lib.6.cap.2.

The bold answer of an old woman to the Emperor Advisor is verie worthie to be remembred; who appealing and complaining to the Emperour of some wrong, when he answered that he was not at leifure then to heare her fuit, thee told him boldly and plainely, That then hee ought not to be at leifure to be her Emperour : which speech went so neerethe quicke vnto him, that ever after he shewed more facilitie and courte sie towards all men that had any thing to doe withhim. The Kings of France vsed also this custome of hearing and deciding their subjects matters, as we read of Charlemaigne the King and Emperour; who commanded that hee should bee made acquainted with all matters of importance, and their iffues, throughout his realme. King Lewis the first treading the steps of his father Charlemaigne, accustomed himselfe three daies in a weeke to heare publiquely in his pallace the complaints and grievances of his people, and to right their wrongs and injuries. King Lewis, furnamed the Holie, a little before his death gave in charge to his sonne that should succeed

Aimo.

himinthe crowne, amongst other this precept, To be carefull to beare aftroke in feeing the distribution of justice, and that it thould not be percerted nor depraued, anob sample as to ben

Tailing the fellow King of Rome with Romaine forms doing infice in thilly IX. P. A. H. Di ionds and lone.

de arein.

Coffees that had robbed and murdered certains huboile loss of fuch Princes as handmade noveckoning of ample for older hand a server of the roll in the roll signer and difference of their people's gooniogalite bate

> Tient Lining Plattereb.

T cannot chuse but be a great confufion in a Common-wealth, when juflice fleepeth, and when the fliameleffe boldneffe of euill doers is not curbed in with any bridle, but runneth it owne fwinge, and therefore Confull of Rome could fay, That jit was an cuill thing to have a

Prince, vnder whome icenic and liberrie is given to everie man to doe what him lifteth: fortomuch then as this entit proceedeth from the carelelnetle and flouthfulnetle of those that hold the sterne of government in their hands, it cannot be but some euill must needs fall upon them for the fame: The much of this may appeare in the perfon of Philip of Macedonie (whom Demostheres the Orator noteth for a treacherous and falle dealing Prince:) after that hee had subdued als most all Greece, not so much by open warre, as by subrifice, craft, and luprife, and that beeing in the top of his glorie, he celebrated at one time the matriage of his fonne Alexander, whome hee had lately made King of Epire, and of one of his daughters, with great pompe and magnificence; as hee was marching with all his traine betwixt the two bridegroomes (his owne forme and his forme in law) to fee the sports and pastimes which were prepared for the solemnicie of the marriage, behold suddenly a young Maccdonian Gentleman

Paping Emil.

Offuch Princes as haue The Theatre of

526 called Paufaina, ran ar him, and flew him in the midft of the preafe, for not regarding to doe him justice, when he completed of an injurie done winto him by one of the peeres of the realme.

Plutarch.

Tatim, the fellow King of Rome with Romalm, fornot doing justice in punishing certains of his friends and kins folkes that had robbed and murdered certains Emballadors which capates Rome, and for making their impunities are cample for other malefactors by deferring and protracting, and disappointing their punishment, was so watched by the kindred of the slain, that they slew him even as he was facilicing to his gods, because they could not obtain justice at his hands.

Titus Linius. Plutarch. What happened to the Romanes for refuting to chine an Emballadour, who (contrarte to the law of Nations comming votto them) played the part of an enemie to his one countrey, even well night the totall overthrew of them and their city; for having by this means brought upon thanking the calamitie of war, they were at the first discomfine by the Gaules, who pursuing their victory, entired Rome, and sew all that came in their way, whether men or women, infants or aged persons, & after many daies spent in the pillage and soining of the houses, at last set fire on all, and utterly described the whole citie.

Paulus Emil.

Childericke King of France is notified for an extreme dullard and blockhead, and such a one as had no care or regard vnto his Realme, but that lived idly and southfully, without intermedling with the affaires of the Commonwealth: for hee laied all the charge and burden of them vpcm Pepin his Lieutenant Generall, and therefore was by him justly deposed from his royall dignitie, and mewed vp in a cloy fiter of religion to become a Monke, because he was vnfit for any good purpose: and albeit that this sudden change and untainon was very strange, yet there ensued no trouble not commotion in the Realme thereupon; so odious was he become to the whole land for his drowlie and idle disposition. For the

fame cause did the Princes Electors depose Vencesland the Emperour from the Empire, and established another in his Paulm Emil. ous to his subjects and his cowardife encouraged thraisenoon

King Richard of England, among other foule faults which he was guiltie of, incurred greatest blame for this because hee furfered many theeues and robbers to rove vp and downe the land enpunished for which caufethe citifens of London commenced a high fuit against him, and compelled him having reigned two and twenty yeres, to lay afide the crowne, and refigne it to another, in the presence of all the States, and died priloner in the Tower, hog blassen sones men sails dougs

Moreover, this is no small defect of Justice, when men of authoritie doe not onely parden capitall and detestable crimes, but also grace and fauour the doers of them; and this neither ought nor can be done by a foueraigne prince, without overpassing the bounds of his limited power, which can in no waies dispence with the law of God, whereunto even Kings themselves are subjects for as touching the willing and Ixod. 2 ?. conliderate murderer, Thou shalt place him from my Altan Deut. 19. (faith the Lord) that he may die thy eye shall not spare him, to the enditmay goe well with thee : which was put in practife in the death of loab, who was flaine in the Tarbernacle of God, I-King a. holding his hands upon the hornes of the Alcar : for he is no lelle abhominable before God that justifieth the wicked than Prouty: beethar condemneth the just and hereupon that holie King S. Lewis, when hee had granted pardon to a malefactor, reuo; Nich Gilles. ked iragaine, after better confideration of the matter, faying, and That he would give no pardon, except the cafe deferred pardon by the law, for it was a worke of charitie and pirry to punish an offendor; and not to punish crimes was as much as to commit them. to men bas

lothe yere of our Lord 978, Egelrede the fonne of Edgare and Alphred, King of England, was a man of goodly outward shape and visage, but wholly given to idlesselfe, and abhorting all princely exercises: besides he was a louer of rior and drunkennelle, and vied extreame crueline towards his subjects, habelog

Of fuch Princes as have The Theatre of

uing his cares open to all vnjust complaints; in feats of arm of all men most ignorant sto that his crueltie made him od ous to his subjects, and his cowardise encouraged strangen mies to inuade his kingdome; by meanes whereof Engline was fore afflicted with warre, famine, and pettilence. Inhi time (as a just plague for his negligence in Gouernement) detayed the hoble Kingdomeo! England, and becamen Butarie to the Danes for ever when the Danes oppress him with warre, hee would hire them away with funner of money, withour making any reliftance against them; info much, that from tenne thousand pounds by the years the ris bute arole in thort space to fiftie thousand : wherefore hee detailed a new tricke, and fought by treacherie to dello them, fending sceret Commissioners to the Magistrans throughout the Land, that vpon a certaine day and home affigned, the Danes should suddenly and joyntly bee musdered : Which maffacre beeing performed, turned to berthe cause of greater miserie : for Swains King of Denmarkehea ring of the murder of his countrymen, landed with afrange armie in digers parts of this Realme, and fo coully with out mercie and pittie spoyled the Countrey, and sewthe people, that the Englishmen were brought to most careane and unspeakeable miserie, and Egetrede the King diven to flie with his wife and children to Richard Duke of Normandie, leaning the whole Kingdome to bee possessed Swaine. land, when hee had granted pardon to sain.

Stow Chron. +

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Edward the fecond of that name may well be placed in this ranke: for though hee was faire and well proportioned bodie, yet hee was crooked and enill fanoured in conditions for hee was so disposed to lightnesseand vanish, that heere fused the companie of his Lords and men of honour, and haunted amongst villaines and vile persons, heedelighted in drinking and riot, and loued nothing testenan to teeple cret his owne counsailes, though neuer to important to the let the affaires of his kingdome runne at six and at seven. To these vices he added the familiaritie of certaine etill different counsels.

posed

posed fellowes, as Pierce de Ganeston, and Hugh ahe Spencers ; whose wanton counsell he following, neglected to order his Commonwealth by sadnesse, discretion, and justice : which thing caused first great variance betwixt him and his nobles. fo that shortly he became to them most odious, and in the end was depriued of his kingdome: for the Scots that were fo curbed in his fathers dayes, now played rex through his negligence, and made manie irruptions into his land, killing and discomfitting his men at three fundrie battailes : besides, Charles of France did him much scath vpon his lands in Gasconie and Guyan; and at last Isabell his owne wife with the help of Sir Ishn of Henault and his Henowaies (to whom the nobles and commons gauetheir affiftance) tooke him and deprived him of his crowne, installed his young sonne Edward in his place, keeping him in prison at Barreley, where not long after he was murdered by Sir Roger Mortimer.

CHAP. XLIX.

How rare and geason good princes have beene at all times.



T appeareth by all these former histories, what a multitude there hath bin of dissolute, proud, cruell, and vicious Princes, and of tyrans & oppressors, so that the number of good and vertuous ones scemeth to have beene but small in comparison of them; which is also intimated by the tenour of the

histories of the Kings of Iuda and Israel, of whom (being in number fourtie) but renne only were found that pleased God in their reignes, and they of Iuda; and yet of them tenne, one was corrupted in his old age, and fell away to vile iniquities; but of Israel there was not one that demeaned not himselfe

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euil

How rave good princes The Theatra of

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cuill in hisoftare, and deale nor vaiually and wickedly before the Lord. As for the furt Emperours, what manner of me they were for the most part, wee have already fufficiently clared: Wherefore it was not valitly spoken of him thaties. fting wife told the Emperor Claudius, That all the good Ca. fars might bee engraven in one little ring, they were to few So that then a King or prince endued with vertue, bounty, and clemencie, and that loueth his fubjects, endeth strifes, and kind leth concord, is an especiall note of Gods fauour, and a gift inestimable ; and that people that have such a Prince for their support and stay, are infinitely blessed; they lie as it were you on a funnic banke, and ride in a most fafe and quie haven whileft other are exposed and laid open to the crueltie of time. and are coffed and turmoyled with the waves of calamitie and oppression; therefore this may bee their fong of much andrejoycing, whilest other nations fing nothing but wellachies:

A sadafflicted soule, all pale with griefe & wrong, song Being easd from sence of dole, doth straitway change his From moneto mirth, for why his thick and cloudy night, . Is turnd to purity of Titans glorious light. The raging storme is past, and feare of Shipwrackegon, Their wearie ships at last a calmie shore have won. The Pilot fafely lies reposed under lee, Not fearing frowne of skies or other miserie. The strong and mightie blasts of furious winds or still They do no more down cast huge Firre trees at their will A pleasant gale succeeds of fruitfull Zephirus, Which recreates the feeds of fpring voluptuom. Pack bence you wicked ones, with all your equipage Of murdering champions enuenomed with rage: (downe Your horse are tir dwith toile & al your strengths putekt Your swords have caught a foile by louely peaces cromme.

o bleffed glorious peace (that beautifiest each land, And mak'ft all dangers cease whereof in fcare we stand) Distill thy favors pure (which are immortall things) On ws that lie secure in shadow of thy wings. Euen those thy holy traine which still attendance yeeld, Les them wax yong ag aine, and flourish in our field: Inflice and verity, which ballance right from wrong, Let them attend on thee with equity among. Then shall the Swaines reioyce under a Figtreelien, And fing with cheerfull voice untill the Suns decline: And all the world shall ring with ecchoes of our praise, Which to the Lordour King we warble out alwaies. The simple harmlesse Lambe no greedy wolfe hal feare, Nor Kidnew waind from dam Shal ft and in an of Beare: But sheep & wolf shal make like friends one flock & fold, A fearelesse child shall take the rule of Tigres old. Tou flockes of Sion hill which through so many feares of war and crosses, still have sowne your field with tears, Take comfort to your hope, strait comes the loyful houre To reape a fruitfull crop for all your torments foure.

But alas it commeth to passe through the sinnes and wickednelle ofmen, that realmes are oftentimes scarred with the alarmes and affaults of foes, and strangely afflicted with many Efays. euils, whe nas the State of government is troubled and changed by the iniquities of the people.

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CHAP. L.

That the greatest and mightiest Cities are not exempt from punishment of their iniquities.

Hereas great and populous Cities are as it were the eyes of the earth (as Athens and Sparta were fayd to be of Greece) there is no question but that they are so much the more blameable for glutting and ouercharging themselves with sinnes, by how much the more they abound with temporal

goods and commodities, and that at length they numble into vecer ruine and defolation; for in stead of being a patterneand direction vnto others of wildome and good government, as they ought, they are for the most part examples of follieand vanitie: for where is there more euils and diffolutendle reigning than in them? the principall cause whereof is that greedie worme Auarice, which begetteth in all estates much fraud, cousening, and other naughtie practifes, with manie fuch like children: for through it euerie man lookethto prouide for his owne affaires, and to get any commoditie or cafe whatfocuer to himfelfe, even with all his power; not caring who be damnified, so he be enriched: The plentie of riches which thereaboundeth, instilleth pride and haughtinesse of mind into some, maketh others dissolute and effeminate, and beforteth others with carnall and unhonest pleasures; from which head spring rivers of euils, as envies, quarrels, diffention, debates, & murders, all which things happento them that being transported and distracted with the furious contrarietie of their difordinate affection, can find no contenument nor agreement with theinfelues, but must needs burst out into some outward mischiefes: Hence is that wonderfull pompe and brauerie, as well of apparell as other things: hence all gourmandife mandife and drunkenneile are fo common, yea and adulteries so much frequented; wherefore the anger of the Almightie must needs be kindled, to consume them in their sinnes.

One of the notableft Cities of the world for greatnetle and antiquitie was Niniue, the capitall and chiefe Citie of the Atfyrian Empire : howbeit her greatnetse and power could not fo protect her, but that after thee had once been spared by the meanes of the Prophet Ionas, who forerold her of her deftruction, being returned to her former vomit againe; to wit, of robberies, extortions, wrongfull dealings, and adulteries, thee was wholly and veterly subuerted, God having delivered her for a prey into the hands of many of her enemies, that foovled and pilled her to the quicke; and laftly, into the hands of the Medes, who brought her to a finall and vnrecouerable defolation, as it was prophecied by the Prophet Nahum.

Babylon was wont to be the feat of that puilfant monarchie under Nabuchadnezzar, where flourished the famous Aftrologers and notable wife men of the world, where the spoyles and riches of many nations and countries were fet vp as Trophies, and kept as the remembrance of their victories; where also vices reigned, and all manner of excelse and villanie ouerflowed : for by the report of Q. Curting, the Citie did fo ex- Lib. 5. of the

ceed in whoredome and adulteries, that fathers and mothers acts of Alexwere not ashamed to be bauds vnto their daughters, no nor ander. husbands to their wives; a thing most strange and odious: wherefore it could not chuse but in the end bee sacked and orosib.2. quite destroyed with an extreame ruine and destruction, the fignes and apparance whereof yet are seene in the ruine of old wals and antient buildings that there remaine.

Amongst sea-bordering Cities, and for renowne of merchandile, Tire in former ages was most famous: for thither reforted the merchants of all countries for traffique of Paleftic na, Syria, Ægype, Persia, and Assyria; they of Tarshis brought thither Iron, Lead, Bratle, and Silver: the Syrians fold their Carbuncles, purple, broidered worke, fine linnen, corrall, and pearle: the lewes, Hony, Oyle, Treacle Cassia, aud Calamus; 52 T

Paul. Ionius, Com.z.lib.33.

Mm iii

The greatest Cities punished The Theatre of

the Arabians traffiqued with Lambs, Muttons, and Goats, the Sabeans brought merchandise of all exquisit spices and apothecary stuffe, with gold and precious stones; by means where of it being growne exceeding wealthie, inriched by fraud and deceit, and being lifted up to the height of pride, and plunged in the depth of pleasures, it was at length by the just judgement of God, so sacked and ruinated, that the verie memorie thereof at this day scarce remaineth.

Sabell.

Thucyd.

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The like judgement fell vpon Sidon, and vpon that rich and renowned Citie of Corinth, which through the commodiousnelle of the hauen was the most frequented place of the World for the entercourse of merchants out of Asia and Europe; for by reason of her pride and corruption of manners (but especially for her despising and abuse of the heavenly Contempt of graces of Gods (pirit) which were fowed and planted in her.

the word . lib.1.cap.34. Eutrop. Orof.lib.9.

the underwent this punishment, to be first finally defroyed, and brought into cinders by the Romans, and then after her re-edification to be debased into solow and vilean estate, that that which remaineth is no wife comparable to he former gloric.

Againe, Athens the most flourishing and famous Citie of Greece for her faire buildings, large precincts, and multitude of inhabitants, but especially for her philosophie, by meanes whereof recourse was made from all parts to her, as the fountaine and well-spring of Arts, and the Schoole and Vniversitie of the whole world; whose policie and manner of government was fo much efteemed by the Romanes, that they drew from thence their lawes; but now she lies dead and buried in forgetfulnetie, not carrying any of her former proportion or

apparance.

Carthage that noble citie, mistresse of Africa, and paragon to Rome, may not brag of any better iffue than her fellowes: for though shee resisted and made her part good with Rome for manie yeares, yet at length by meanes of her owne inward and citile jarres the was veterly deftroised by them: for theinhabitants, not able to stand any longer in defence, were con-

Orof. EHtrop

Arained

Arained to yeeld themselves to the mercie of their enemies: the women to the number of fine and twentie thousand marching first forth, and after them the men in number thirtie thousand following; all which poore captives were fold for bondslaues, a few onely of the principall excepted, and then fire was put to the Citie, which burnt seventeene dayes with- Eutrop. out ceasing, even till it was cleane consumed. It is true that it was re-edified after this, but which lasted not long, for it was again brought to destruction, that at this day there remaineth nothing but old and rotten ruines. And thus fared many other Cities, of which may be verified that which was spoken Nunc feees et of Troy, that fields and corne are where cities were.

Numantium in Spaine being belieged by the Romans, after it had borne the brunt of warre and facking, a long while made many desperate sallies upon their enemies: and lastly, feeing themselves consumed with famine, rather than they would bow their necks to the yoke of seruitude, barring their gates fet fire on all:& so burning themselves with their whole Citie, left the enemie nothing but alhes for his prey and tri-

umph: as the Saguntines not long before served Anniball. Titus Livius It is a maruellous and strange thing to consider, how that proudcitie hath lifted up her head about all others, and viur--ped a tyrannie ouer Nations, and which Lastantins, Ierome, and Augustine, three learned fathers, entituled Babylon: how Rome' hee I say shee hath beene humbled for all her pride, and empoue- meaneth. rished for all her riches, and made a prey vnto many nations. It was lacked and ranfacked twice by the Visigothes, taken once by the Herulians, surprised by the Ostrogothes, destroied and rooted up by the Vandales, annoied by the Lumbards, pilled and spoiled by the Græcians, & whipped and chastised by many others, and now like Sodome and Gomorrha it is to expect no more punishment, but the last blowe of the most mightieft his indignation, to throw it headlong into euerlasting and horrible desolation.

Mm iii CHAP.

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vbi Troia fuits

CAAP. LI

Of such punishments which are common to all men in regard of their iniquities.



Hefe and fuch like effects of Gods wrath ought to admonish and inftruct euerie man to looke vnto himfelfe for doing euill, and to abhorre and detest sinne, since it bringest forth such source and bitter fruits for albeit the waies of the wicked seeme in their own eies faire and good, yet

Prou.22.

it is certaine, that they are full of fnares and thornes to entrap and pricke them to the quicke: for after that beeing fed with the licorous and deceitfull sweetnesse of their owne lusts, they have sported themselves their fils in their pleasures and wicked affections, then in stead of delights and pastimes they shall finde nothing but punishment and fadnesse; their laughter, joy, pompe, magnificence, and glorie, shall be jurned into torments and dolors, weepings, opprobries, ignominies, confulion, and miferie euerlasting: for if God spared not great Cities, Empires, Monarchies, and Kings, in their obstinat mifdeeds, shall we thinke he will spare little cities, Hamlets, and villages, and men of base estate, when by their finnes they prowoke him to anger?no it cannot be; for God is alwayes of one and the fame nature, alwaies like vnto himfelfe: A God executing instice and indgement upon the earth; a God that loneth not iniquitie; with whom the wicked cannot dwell, nor the fooles stand before his presence. It is he that hateth the workers of vnrighteoufnesse, and that destroyeth the lyers, and abhorreth all deceitfull, disloyall, perjurous and murdering persons: as with him there is no exception of persons, so none, of what estate or condition soener, bee they rich or poore, noble or igno-

Pfal.5.

ignoble, gentle, or carter-like, can exempt themselves from his wrath and indignation when it is kindled but a little, if they delight and continue in their finnes: for as S. Paul faith, Tri-Rom. 2.9. bulation and anguish vpon the soule of euerie man that doth euill.

Now according to the variety and diversity of mens offences, the Lord in his most just and admirable judgement, vieth diverlicie of punishments: sometimes correcting them one by one, particular; otherwhiles altogether in a heap; sometimes by stormes and tempests both by sea and land, other times by lightning, haile, and deluge of waters: often by overflowing and breaking out of rivers, and of the fea alfo; and not feldom by remedilelle and sudden fires, heaven and earth, and all the elements being armed with an intiincible force, to take vengeance you fuch as are traitors and rebels against God : fundry tirateshe (courgeth the world (as it well deserveth) with his vitall and accustomed plagues, namely of war, and famin, and peffilence, which are enident fignes of his anger, according to the threats denounced in the law touching the same: and therefore if at anytime he defer the punishment of the wicked, it is for no other end, but to expect the fulneffe of their finne, and to make them more inexcufable, when contrary to his bountifulnelle and long fuffering (which inviteth and calleth them to repentance) they harden themselves and grow more obstinat in their vices & rebellion, drawing vpon their heads the whole heap of wrath, the more grieuously to assaile them. And thus the vengeance of God marcheth but a foft pace (as faith Valerius Maximus) to the end to double and aggravare the punishment for the flacknesse thereof.

CHAP.

CHAP. LXII.

That the greatest punishments are reserved and layed up for the wicked in the world to come.

Otwithstanding all which hath beene spoken, and howsoeuer sinners are punished in this life, it is certaine, that the greatest and temblest punishments are kept in store for them in another world: And albeit that during this transi-

torie pilgrimage, they feeme to themselues oftentimes to line at their eafe, and enioy their pleasures and pastimes totheir hearts contentment; yet doubtlesse it is so, that they are indeed in a continual prison, and in a dungeon of darkenesse, bound and chained with fetters of their owne sinne, and very often turmoyled and butchered with their owne guiltie conscience, ouercharged with the multitude of offences, and forefeeling the approch of hell: And in this case many languish away with care, feare, and terror, being toyled and tyred with vncellant and vnsupportable disquietnesse, and tossed and distracted with despaire, vntill by death they be brought vnto their last irrouokeable punishment; which punishment is not to indure for a time and then to end, but is eternall & euerlastingly inherent both in body and soule: I say in the body, after the refurrection of the dead; and in foule, afterthe departure out of this life till all eternitie: for it is just and equall, that they which have offended and dishonoured God in their bodies in this life, (hould bee punished also in their bodies in the world to come with endlesse torments: of which torments when mention is made in the holy Scripture, they are for our weake capacity fake called Gehenna, or a place of torment, vtter darkenesse and hell fire, where there is weeping and gnathing of teeth, &c: againe eternall fire, a poole and pit of fire and brimstone, which is prepared for the diuell and his darlings: and how miserable their estate is that fall therein, our Saujour

Saujour Christ giueth vs to know in the person of the rich glutton, who having bathed himselfe in the pleasures and Luke 16. delights of this world, without once regarding or pitying the poore, was after death cast into the torments of hell, and there burneth in quenchlesse flames without any ceasing or allaying of his griefes: therefore whatfoeuer punishments the wicked fuffer before they die, they are not quitted by them from this other, but must descend into the appointed place to receive the surplus of their payments which is due vato them: For what were it for a notorious and cruell Tyran that had committed many foule and wicked deeds, or had most villanously murdered many good men, to have no other punishment but to be slain, and to indure in the houre of death some extraordinarie paine; could such a punishment ballance with his fo manie and great offences? Whereas therefore many fuch wretches suffer punishment in this world, we must thinke that this is but a taste and a scantling of those torments and punishments which are prepared and made readie for them in the world to come. And therefore it often commethto paffe, that they paffe out of this life most quietly without the disturbance of any crotle or punishment; but it is that they might bee more ftrangely tormented in another world. Some not confidering this point, nor stretching the view of their understanding beyond the aspect of their carnal eyes, have fallen into this foolish opinion, to thinke that there is neither justice nor judgement in heaven, nor respect of equitie with the Highest: when they see the wicked to flourish in prosperitie, and the good and innocent to be ouerwhelmed with aduerlitie, yea and many holy men also have fallen into this temptation, as Iob and Danid did, who when they con- Iob. 12. & lidered the condition of the wicked and vnjust, how they lived Pfal. 73. in this world at their hearts ease, compatled about with pleafures and delights, and waxing old in the same, were carried to their sepulchres in peace, they were somewhat troubled and perplexed within themselues, vntill beeing instructed and resolued by the word of God, they marked their finall end

The afflictions of the godlie, and The Theatre of

540 Epift.54. and issue, and the everlasting perdition which was prepared for them, and by no meanes could be escaped. And thus it commets to passe (saith S. Angustine) that many sinnes are punished in this world, that the providence of God might bee more apparant; and many, yea most reserved to bee punished in the world to come, that wee might know that there is yet judgement behinde.

CHAP. LIII.

How the afflictions of the godly, and punishment of the wicked differ.



Hich feeing it is fo, it is necessary that the wicked and peruerse one should feele the rigor of Gods wrath for the presumption & rebellion wher with they daily protoke him against them; & although with those that feare God, and striue to keepe themselus from euil, & take pains to live peace.

ably and quietly, it oftentimes goeth worse here below than with others, being laid open to millions of iniuries, reproches, and cruelties, and are as it were theep appointed to the flaughter; whereof fome are matfacred, fome hanged, fome headed, fome drowned, some burned, or put to some other cruel death; yet notwithstanding their estate and condition is far happier than that of the wicked, for somuch as all their sufferings and advertities are bletled and fanctified vnto them of God, who turneth them to their advantage, according to the faying of S. Paul, That all things worke for the good to them that feare God: for whatfocuer tribulation befalleth them, they cannot be separated from the law of God, which hee beareth vnto them in his well beloued sonne Christ Icius : bee it then that God visiteth them for their faults (for there is nonethat is cleere of sinne) it is a fatherly chastisement to bring them to amendement: be it that he exerciseth them by many afficti-

Rom \$.28.

ons, as he did lob, it is to proue their faith and patience, to the end they may be better purified like gold in the furnace, and ferue for example to others. If it be for the truth of the Gofpell that they fuffer, then they are bleffed, because they are conformed to the image of the sonne of God, that they might also be partakers of his glorie, for they that suffer with him. are allured to reigne with him: hence it is that in the midft of their torments and oppressions, in the midst of fires and fagots flaming about them, being comforted with the confolations of Gods spirit, through a fure hopeof their happierepole and incorruptible crown which is prepared for them in the heavens, they rejoyce and are fo cheerefull: contrariwife the wicked, feeing themselves ensnared in the euils which their owne linnes brought vpon them, gnash their teeth, fret themselves, murmur against God, and blaspheme him, like wretehes, to their endlette perdition. There is therefore great difference betwixt the punishments of each of these; for the one tendeth to honour and life, the other to shame and confufion : and even as it is not the greatnesse of torments that maketh the martyr, but the goodnetle of the cause, for the infliction of pumishment vniustly, neither maketh the parry afflicted guikie, nor any whit diminisheth his reputation: whereas the wicked that are justly tormented for their sinnes, are so marked with infamie and dishonour, that the staine thereof can neuer be wiped our. a viola sad amon'y

Let euerie one therefore learne to keepe himselse from euil, and to containe himsels in a kind of modestie and integritie of life, seeing that by the plagues and scourges wherewith the world is ordinarily afflicted, Gods sierce wrath is cleerely renealed from heaven vpon all impiety and injustice of men, to consume all those that rebell against him. Thinke vpon this you inhabitants of the earth, small and great, of what qualitie or condition soever you be.

If you be mightie, puissant, and fearefull, know that the Lord is greater than you, for he is almightie, all-trrible, and all-feareful: in what place soener you are he is alwayes about

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The afflictions of the godlie, &c. The Theare of

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Efay.40.

Hcb.10.31.

you, ready to hurle you downeand ournume you, to break qualh, and crush you in pieces as poss of earth; he is armed with thunder, fire, and a bloudie (word, to deftroy, confune, and cut you in pieces : heaven threatnerh from above, and the earth which you trample on from below, shaking vnder your feet, and being ready to fpue you out from her face, or I wallow you vp in her bowels ; in briefe, all the elements and creatures of God looke askew at you in disdaine, and set themselver a gainst you in hatred, if you feare not your creator, your Lord and Master, of whome you have received your Scepters and crownes, and who is able (when he please) to bring princes to nothing, and make the rulers of the earth a thing of nought, Forfake therefore, if you tender the good, honour, and repole, of your felues and yours, the cuil and corrupt fashions of the world, and submit your selves in obedience under the Scepter of Gods Law and Gospell, fearing the just retribution of vengeance you all them that do the contrarie : for it is a horrible thing to fall into the hands of the Lord. And you which bonor and reuerence God already, be now more quickned and flired vp.to his loue and obedience, and to a more diligent practifing of his will, and following his commandements, to the end to glorifie him by your lives, looking for the happiered

of your hope referred in the heavens for you by Christ Iesus our Lord, to whome bee glory enerlasting,

Amen

A briefe



A briefe fummarie of more Examples, annexed to the former by the same Authour,

CHAP. L

Offush as have persecuted the Church of Christ.



Achariasthe sonne of Barachias of whom Saint Mathew Speaketh in . the three and twentieth chapter ; and Saint Augustine in the 242 Sermon, de Tempore, in these words , Zacharie the high-Priest; reprouing the rebellious people for the neglect of the worship of God, and the sacred lawes. was flain of the people; and the dete-

ftable band of the Iewes died the pauement with his bloud; in the ninth yeare of the reigne of Ious King of Iudah: which cruelue against this good man the whole nation of the lewes payed decre for for when a yeare was past, an armie of the Syrians came vp against loas, and slew all the princes of the people in Iudah and Hierufalem : and there being but a small > number of the Syrians, God delivered into their hands the whole multitude of the lewes. Rabbi Ishofaa reporteth, that

Persecuters of the Church. The Theatre of

two hundred and eleuen thousand were staine in the field, and ninetic foure thousand in the citie, for the expiation of the blond of Zacharias, which bloud boyled out of the earth till that day, as it were out of a seething Caldron.

Phil.Lonicer. Egeas Patrensis, a Prefect of the Emperor in Achaia, when he had crucified Saint Andrew, was polletsed of Sathan and slaine.

Incommodous Emperout Commodus, which was judged by the Senate more cruell than Domitian, and more impure than Nero, had a tragicallend, both for his other vices, and principally for persecuting the Church of Christ.

In the time of Constantine, one Teredates a great man in Armenia, grieuously persecuted the Church: at which time Gregorie the Great, famous for miracles, suffered many indignities from him, and at the last was shut up into a darke and muddie pit for the space of sourceene yeares. But Teredate the Prince of that nation, selt the horrible vengeance of God upon himselfe, his houshold, and his Nobles, for they were all transformed into swine, and lived like swine together, and devoured one another. Whether this storie be true of shulous, let the Reader judge: But it is reported by Nicephorn, lib. S. cap. 25.

In the reigne of Constantine, after the Antiochian Synod, in the which great Athanasius was condemned, the Enterne cities, and of pecially Antioch, were shaken and quashed with wonderfull Earthquakes, in reuenge of the injuries done to

that good man.

Neither did Constantius the Emperour, an affertor and maintainer of the Arrian herefie, escape vinpunished for his perfidie and impiecie. For first his warrelike affaires in their East prospered not: then a little before the end of his life here grieuously complained, that he had innovated the faith in his kingdome. At last in those sighings and complaints he parted this life, with a grieuous and violent disease.

The Vokle of Integrathe Apostara called also Integrate 3.

The Vnkle of Inlian the Apostata, called also Inliana. Antioch, in the templeprophaned the holy table with pilling

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wpon it. And when Enfine the Bishop rebuked him for it, he strooke him with his fist. Not long after, hee was was taken with a grieuous disease of his bowels purifying, and miserably died, his excrements comming from him not by their ordinarie pallages, but by his wicked mouth.

Vnder the Emperour Valence, a wonderfull haile, the Fascic. Temp. ftones being as big as a man could hold in his hand, was fent vpon Constantinople, and slew many both men and beatts, for that the Emperour had banished many famous men that would not communicate with Endoxing the Arrian: and for the same reason a great part of Germa, a citie of Hellespone, was throwne downe by an earthquake; and in Phrygia such a famine succeeded, that the Inhabitants were faine to change their habitation, and to flee to other places.

After the marryrdome of Gregorie the Bishop of Spoleta, Phil. Lonicer. Flacebus the Governour, who was author thereof, was aftrucke with an Angell, and vomitted our his intrailes at his mouth, and died.

Vnder the Empire of Alexander, Mammea Agrippinus Gent. 3. 649.12. fifteen eyeares old, because he would not sacrifice to their Idols, was apprehended at Præneste, whipse with scourges, and hanged up by the heeles, and at last slaine with the sword; in the middest of whose torments the Gouernour of the citie self from the Tribunal seat dead.

Baiazet, a most cruell enemie of the Christians, was ta-Chr. Phil. 16.53 ken by Tamerlane the Tartarian King, and bound in golden chaines, and carried about by him in an yron cage, latifed and shewne vnto all, being wied for a stirrop vnto Tamerlane when he got vpon his horse.

Genferiau the King of the Vandales, exercifing grieuous Sigeb. in Chrococculus against the Orthodox Christians, hee himselfe being an Arrian, was possessed of the Divell, and died a miserable death, in the years 477.

Honorie acthe second, King of the Vandales, having vsed cbr. Phillib. 3. inexplicable cruelmeagainst the Orthodox Christians, hanging vp honest marrons and virgins naked, burning their bo-

Of Church persecuters. The Theatre of

dies with torches, cutting off their dugges and armes, because they would not subscribe to the Arrian heresie, was surprised himselse with the vengeance of God: for his land was turned into barrennesse through an exceeding drought, so that numbers of men, women, and beasts died with famine; the pestitence also seised upon them, and he himsels was stricken with such a disease of his bodie, that his members rotted off one after another.

Zonar-tib.3.

Anastatine Dicorm, a grieuous persecutor of the Church of Christ, being admonished in a dreame, that he should perish with thunder, built him an house wherein he might defend himselfe from that indgement; but in vaine; form a great thunder he fled from chamber to chamber, and at last was found dead, blasted with lightening, to the great horror of the beholders.

Paul Diaconiu lib. 18. de reb. Romanis.

Chafroës the King of Perfia, a grieuous enemie to Christ and Christians, committed horrible outrages against them; for first he slew at Ierusalem ninetie thousand men, with Zacharie the Patriarch of Ierusalem, and also raged in like manner in Ægypt, Lybia, and Æthyopia, and would grant them no condition of peace, valetle they would forfake Chriff, and worship the Sun; he also put to death with most cruell torments Anastarius a godly Monke, because he constantly confetled the faith of Christ. But God met with him to thefull : for his eldest sonne Syrees tooke him prisoner, and handled him in most vile manner:he hanged an yron weight vpon his necke, and imprisoned him in an high tower which hee had built to keepe his treasure; denying him food, and bidding him ear the gold which he had gathered together; then hee flew all his children before his face, and exposed him to the scoffes and railings of the people, and lastly caused him to bee shot to death: and so that great terror of the world, and shedder of Christian bloud, breathed out his souleafter a miserable manner.

erantz lib.z.

Regnerus the King of Denmark, abrogating Christian Religion, and setting up Idolatrie in his kingdome anew, the dinine vengeance ouertookehim: for Helles, whom he had oast out of the kingdome, returned vpon him with an armie of the Gaules, and ouercomming him in battell, tooke him prifoner, and ther him vp in a filthie prifon full of serpents, which setting vpon him, with their venomous breings and stings brought him to a most horrible end.

Lyfun the Emperour gaue Herina his daughter, a virgin, offic. Ranife, because the was a Christian to be trampled under foot of horistes, but he himselfe was slain by the byting of one of the same horses.

ney her to the if storell; where the lies in be couch

A popish Magistrate having condemned a poore Protestant to death, before his execution caused his tongue to be cut out, because he should not constitute truth: in requitable whereof, the next childe that was borne vnto him was borne without a tongue.

hed at I : C Hokoponin val your as minnoo.

of Periurie.

Hilip King of Macedon, who was a great contemner of all oathes, and held the religion thereof as a vaine thing; for this cause (as all Writers affirms) the vengeance of God followed him and his posteritie; for when he had lived scarce fourtie and sixe yeares he himselfe was staine, and all

his whole house in thort time after veterly extinguished; Aridam one of his formes was slaine by Olympias his wife. Also another some, which he had by Cleopatra the niece of Aria-tm, the tormented to death in a brasen vetfell compassed about with fire. The rest of his sons perished in like manner; Pansanis Areand at last the famous Alexander his sonne, after great conquest atchieued by him, in the middle course of his victories perished miscrably, some thinke by poyson.

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Of Epicures and Atheifts. The Theatre of

Greg.Turen,

In the Courtrey of Arbernum, there was a certaine wie ked man that weed ordinarily to for sweare himselfe; but at one time after hee had thus finned, his tongue was tied up thath could not (peake, but began to low like an oxe : yet sepenting and griening for his sinne, hee found the bond of his tonger loofed, and a readinetle of speech ginen watto him againe: whereby wee fee both the Iustice of God in punishing them that finne in this kinde, and his mercie, pardoning when they

truely repent.

At this day wee have an example fresh and famous, of acttaine maid that had stolne and pilfered many things away our of her mistrelles house; of which being examined, the forfwore them, and wished that the might rot if the exertouched them or knew of them : but notwithftanding thee was caried to prison, and there presently began so to rotand stinks, that they were forced to thrust her out of prison and to conusy her to the Hospitall, where she lies in lamentable miserie repenting as they fay of her foule sinne: The Lord bemercifull vnto her.

CHAP. III.

Of Epicures and Atheists.



Argefu, otherwise called Elima, afore of impierie and a horrible Magitian and Atheift, oftenly relifting the Apostles Paul and Barnabas, before Sergin Panlauthe Deputie, was prefently ftroke with blindnelle by the hand of God : This man Saint Luke Speaketh of, Alli 13.

Instin Marein that lived not long after the Apostlestimes, a famous Christian, writeth thus to Anomie the Emperour : viz. after the affention of Christ into Heaten, certaine men firred up by the Diucli, called themselves gods; of which

Chron. . Philip.

number was Simon the Samaritane, borne in a Village called Gitton. This man in the time of Claudius Cafar, by the power of the Diuell, exercising Magicall Arts, and working great wonders, was efteemed for a god, and a Statue, erected vnto him with this inscription; Simoni deo Sancto, To Simon the holy god: The Samaritans also with many of other Nations worthipped him as a god; but this Atheist meeting with Saint Peter at Rome, had great contentions with him; and bosting that hee would ascend into Heaven in the fight of all, was carried vp into the ayreby Diuells; but Peter commanded the Diuells in the name of Christ to let him goe, and so hee fell downe vpon the earth, and was quashed a pieces.

Cains Calignia. Emperour of Rome, raging against both Christians and Iewes, caused himselse to be worthipped, and his Images to be set up in all places: Heealso dedicated the Euseb.lib.2, Temple of Ierusalem to his owne worship; commanding incap.7. to be called the Temple of samous Impiter, for so hee styled Suctoma himselse: but to show that he was but a wretched simple man, he reigned but three yeares and three monthes, and was slaine

Oalle; the Albanians a Dragon ; the Aribut a the Oalle;

Hered Agripps when he suffered himselfeto besaluted and Eufeblib.2.c.9 honored as a god, was presently smitten with horrible plagues in his bowels, when detesting the voice of his flatterers; laid, I that was called but lately a god, am now withe bonds of death, and how how and have been a god as a bloom of death,

Daphida, a biring and contentious Sophifter, and having Valer, Mass. all Religion both Heathenish and Christian, came to Delphos, lib. 1. cap. 8. and in a scotse asked the Oracle of Apollo, Whether he might finde his horse or no; when hee had none to find: the Oracle answered, That hee should finde a horse, but it should been his destruction. At his returns from the Oracle, King Attation his enemie ceased upon him, and set him upon a rocke, the name whereof was a horse; causing him to be throwne down headlong, to learne what it is to mocke the gods.

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CHAP. IIIL

of Idolatrie.



He wonderfull Idolatrie of the Heathens was so abhominable, that their madnesse would astonish any reasonable man; not to speake of their Inpiter, Mars, Mercurie, Apollo, and the rest; Hesiad dotts report that they had thirtie thousand gods upon the earth, and some most strange ones.

The Troglodices worthipped Snayles , the Syrians Pigions ; the Romanes Geefe; because by their squeaking the Capitoll was faued from the Gaules , the Ambracians a Lionefle, bel cause a Lionesse had killed a Tyrant of theirs: The Dephine a Wolfe; the Samians a Sheepe; the Tenedians a Cow with Calfe; the Albanians a Dragon; the Ægyptians Rusand Mile, and Cars, and a Calfe, wherein the lowes are faid to imieate them in the Wildernetle. But the Idolatrie of the Romans was beyond all, for they worthipped not only the higher gods, as they called, but the bafeft things that could be named in the World : as the Ague, and the Gout, the Privile, you and Priagus that filthie Idell of the Gardens. Now who feet not but the vengeance of God hath been poured dewne vpon all these Nations, for their impious Idolatrie, having been delivered up into the hands of the Gothes and Vandales, Turks and Tartarians, and made a prey vare them.

Neither do the Papifts come short of these Heathers in their Idolaties for they turne the blessed Saints into Idols, and worship them in stead of God: Euerie countrey, and every citie, and euerie house, bath his protecting Saint which they daily inuocate; yea, they ascribe a certaine God to eneriemenber, and for their seuerall Cattell, beside their abhominable

Idola-

Idolatrie in worshipping their breaden god: but as God hath taken alreadie in part vengeance vpon that Idolatrous whore of Babylon; so I doubt not but he will fulfill the full measure of his wrath vpon them, in his due time, except they repent.

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CHAP. V.

of Blasphemie.



Certaine holy man passing by a wine tauerne, went to prayer; whrein certaine young men hauing passed the whole night in drinking and playing, and blaspheming the name of God, he met with a poore man horribly wounded in his body, and asked him of whom he had received those

wounds; the poore man answered, that he had received them of those young men that were in that tauerne: whereupon the good man returned backe, and enquired of them, why they had so wounded the poore man? The young men astonished answered, that there were none in the tauerne with them all that night but themselves; and presently went out to see the poore man thus wounded, but he was not to be sound: where Discip de Tem. upon being more amassed, they judged that it was Christ whom they had thus wounded with their blasphemies.

Anno 1551, in the coasts of Magnapolis, certaine men a: 10b. Fincelbusing the feast of Penticost with much drinking, a certaine woman in their company blasphemed God strangely, and cal-

led vpon the Diuels, who presently snatched her away, and carried her aloft into the aire, from whence shee fell downe dead, the whole company beholding of her.

At the coafts of Bohemia, Anno 1551, fine drunken men quaffing together, with horrible blasphemies prophaned the

Nn iiij name

name of God; and the picture of the divell being painted vp.
on the wall, they caroufed healths vnto him: to which the diuell answered immediately, for the next morning all fine were
found dead, their necket being broken, and quality

Job. Fincel.lib.

uell answered immediately, for the next morning all fine were found dead, their neckes being broken, and qualhed to pieces as though a wheele had gone ouer them, bloud running, our of their mouthes, northrils, and eares, to the great aftonishment of the beholders.

Lonicer.

Not many yeares since, two men contended together which of them should poure forth most blasphemies against God, but whilest they were exercising this diuelish contention, one of them was stricken with madnesse, and so continued till his lives end.

Lonicer.

In like manner at Rome certaine young men agreed together, that he should have the victorie that could sweare most; which wicked strife as soone as they entred into, one of them was deprived of the vie of his tongue, another of his reason and vnderstanding, and therest remained as dead men, God reserving them alive for repentance.

Lonicer.

At Ellinga in Germany, vpon Saint Katharines day, a certaine Nobleman having loft much money at play, with horrible execrations and blasphemies commanded his man to bring him his horfe that he might ride home, in a very darke night; but his feruant diffuaded him from his journey, affirming how dangerous the way was, by reason of the waters and the fennes that lay in the middeft : wherear he begin to rage and sweare the more, and go he would. But he was encountred by the way with an armie of infernal foldiers, which beset the nobleman on all sides, and threw him from his horse: Now there was in his company a vertuous and valiant gentleman, who fet him againe voon his horfe, and heldhim on one fide; whom when the spirits durft not attempt by reafon of his innocencie, they vanished out of fight; and they conveyed the Nobleman into a monasterie that was hard by, where he lay three dayes and died : fuch is the end of horrible and fearefull blasphemers.

A Vintner that accultomed himfelfe to blafpheming, [wea-

ring

ring and drunkennetse, and delighting to entertaine such that were like himselfe, to swallow downe his wine; upon the Lords day standing at the dore with a pot in his hand to call in more guests, there came suddenly a violent whirlwinde, and carried him up into the aire in the sight of all men, and was never seen more.

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CHAP. VI.

of Coniurers, Magitians, and Witches.

Ohn Faustus, a filthie beaft, and a finke of many diuels, led about with him an euill spirit in the likenesse of a dog; being at Wittenberg, when as by the Edict of the Prince hee should have beene taken, he escaped by his magicall delusious, and after at Noremberg being by an extraor-

dinarie (weat that came vpon him as he was at dinner, certified that hee was befer, payed his hoft suddenly his shot, and went away: and being scarce escaped out of the walls of the citie, the Sergeants and other officers came to apprehend him. But Gods vengeance following him, as he came into a village of the dukedome of Wittenberg, he sat there in his Inne very sad: the host required of him, what was the cause of his sadnesse: he answered, that he would not have him terrified, if he heard a great noise and shaking of the house that night which happened according to his presage: fot in the morning hee was found dead, with his necke wrung behindehim; the Diuell whom he served having carried his soule into hell. This storie is set downe by many in other termes; but Philip Lowices we expressed it in this manner in his Theatre of Histories.

Anno 1553, two Witches were taken which went about

by

Of Conjurers, Witches, &c. The Theatre of.

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by tempest, haile, and frost, to destroy all the corne in the countrey; these women stole away a little infant of one of their neighbours, and cutting it in pieces, put it into a Cauldron to be boiled; but by Gods prouidence the mother of the childe came in the meane while, and found the members of her childe thus cut in pieces and boyled. Whereupon the two Witches were taken, and being examined, answered, That if the boyling had been sinished, such a tempest of raine and haile would have followed, that all the fruits of the earth in that countrey should have been destroyed; but God preuented them by his just judgement, in causing them to be put to death.

Anno 1558, in a village necreto Ihrena in Germany, a certaine Magitian being instructed by the divell in the composition of divers hearbs, reftored many vnto their healths. Her had dayly commerce with that euill spirit, and vsed his comfell in the curing of diseases but it happened that there fell a quarrell betwixt him and a neighbour of his a carpenter, who fo exasperated him with his taunting words, that in few dayes after he caused the Carpenter, by his magicall art, to fall into a gricuous disease. The poore Carpenter fent for this Magitian, and entreated him to helpe him in his need. The Magitian, feigning an appealed minde, but desiring to revenge the insuries done vnto him, gaue vnto him a potion confected of fuch venomous hearbs and roots, that being taken, the poore man presently died. Whereupon the Carpenters wife accused the Magitian of murther: the cause is brought to the Senate of Ihana; who examining the matter, caused him by torments to confesse the murther, and many other wickednesfes, for which he was fastened to a stake and burnt to death.

CHAP.

CAAP. VII.

Of the prophanation of the Sabbath.



certaine nobleman (prophaning the Sabbath viually in hunting) had a childeby his wife-with a head like a dog and with eares and chaps crying like a hound.

Stratford vpon Sluon was twice on the fame day twelve-month (being the Lords day) almost consumed

with fire; chiefely for prophaning the Lords day, and contemning his word in the mouth of his faithfull Minister.

Feuerton in Deuonshire (whose remembrance makes my heart bleed) was oftentimes admonished by her godly preachers, that God would bring some heavie judgement on the towne for their horrible prophanation of the Lords day, occasioned chiefely by their Market on the day following. Not long after his death, on the third of Aprill Anno Dom. 1598. God in leffe than halfe an houre confumed with a fudden and fearefull fire the whole towne, except onely the Church, the Court-house, and the almest-houses, or a few poore peoples dwellings : where a man might have seene foure hundred dwelling houses all at once on fire; and aboue fiftie persons confumed with the flame. And now againe fince the former Edition of this booke, on the fifth of August last 1612, (fourteene yeares fince the former fire) the whole towne was againe fired and confirmed, except somethirtie houses of poore people, with the Schoole-house, and almes-houses; they are blind which fee not in this the finger of God: God grant them grace when it is next built, to change their market day, and to remoone all occasions of prophaning the Lords day.

Let other townes remember the Tower of Siloe, Luke 13.4, and take warning by their neighbours chastisements: Feare Gods threatenings, Ieremie 17. 27. and beleeue Gods Prophets if they will prosper, 1. Chron. 20.20.

CHAP. VIII.

of Drunkennesse.



pN Ale-wife in Kefgraue neere to Ipswich, who would needs force three Seruingmen (that had beene drinking in her house, and were taking their leaues) to stay and drinke the 3 outs first that is, Wit out of the head, Money out of the purse, Ale out of the barrell: as shee was com-

ming towards them with the pot in her hand, was suddenly taken speechlesse and sicke, her tongue swolne in her head; she neuer recoursed speech, but the third day after died. This Sir Anthony Felton the next Gentleman and Instice, windiners others eye witnesses of her in sicknesse, related to me; whereupon I went to the house with two or three witnesses, and inquired the truth of it.

Two feruants of a Brewer in Ipswich, drinking for a rumpe of a Turkey, strugling in their drinkesor it, sell into a sciding Caldron backwards; whereof the one died presently, theother lingringly, and painefully, since my comming to Ipswich.

A man comming home drunke, would needs got and fwimme in the mill pond; his wife and feruants knowing het could not fwimme, diffuaded him, once by intreatie got him out of the water, but in hee would needs goe againe, and there was drowned. I was at the house to enquire of this and found it to be true.

In Barnewell necre to Cambridge, one at the figure of the Plough Plough a luftie young man with two of his meighbours and one woman in their companie, agreed to drinke a barrell of firing beere; they drunke up the veffell, three of them died within four and twentie houres, the fourth hardly escaped after great sicknes. This I have under a lustice of peace his hand neere dwelling, besides the common fame.

a Burcher in Hallingfield hearing the Minister inueigh against drunkennesse, being at his cups in an ale-house, sell a jesting and scotling at the Minister and his sermons. As hee was drinking, the drinke or something in the cup quackned him, and stucke so in his throat, that he could neither get it vp

nor downe, but strangled him presently.

At Tillingham in Dengy hundred in Effex, three young men meeting to drinke ftrong waters, fell by degrees to halfe pintes: one fell downe dead in the roome, and the other, preuented by companie comming in, escaped not without much

ficknetle.

At Bungey in Norfolke, three comming out of an ale-house in a very darke evening, swore they thought it was not darker in hell it selte: one of them fell off the bridge into the water, and was drowned; the second fell off his horse; the third seeping on the ground by the river side was frozen to death. This have I often heard, but have no certaine ground for the truth of it:

A Baylife of Hedly upon the Lords day beeing drunke at Melford, would needs get upon his mare to ride through the fireet, affirming (as thereport goes) that his mare would carrie him to the Diuell: his mare cafts him off, and broke his necke. Inftantly reported by fundrie sufficient witnesses.

Company drinking in an ale-house at Harwich in the night ouer against one Master Russels, and by him once or twice willed to depart; at length he came downeand tooke one of them, and made as he would carrie him to prison, who drawing his knife, fled from him, and was three daies after taken out of the sea with the knife in his hand. Related to mee by Master Russel himselfe Major of the towne.

At Tenby in Pembroke-shire, a drunkard being exceeding drunke, broke himselfe all to pieces from an high and steeperocke, in a most fearefull manner, and yet the occasion and croumstances of his fall soridiculous, as I thinke not fitto relate, least in so serious a judgement I should moue laughter to the Reader.

A Glasier in Chancery lane in London, noted formerly for profession, fell to a common course of drinking; whereof being or by his wise and many Christian friends admonished, yet presuming much of Gods mercie to himselfe, continued therein, till vpon a time having surcharged his stomacke with drinke, hee fell a vomiting, broke a veine, lay two daistings treame paine of bodie, and distresse of minde, till in the end, recovering a little comfort, died. Both these examples were related to me by a Geneleman of worth vpon his own knowledge.

Four fundry instances of drunkennesse, wallowing and tumbling in their drinke, staine by carrs. I for bearetomenton, because such examples are so common and ordinaric.

A Yeomans sonne in Northampton-shire being druke at Wellingbrough on a market day, would needs ride his horse in a brauerie ouer the ploughed lands, fell from his horse, and brake his necke. Reported to mee by a kinseman of his owne.

A knight notoriously given to drinke, carrying sometime payles of drinke into the open field to make people drinke withall: beeing upon a time drinking with company, a woman comes in, deliucring him a ring with this poelle, Drinke and die; saying to him, This is for you; which heerooke and wore; and within a weeke after came to his end by drinking. Reported by fundry, and instified by a minister dwelling within a mule of the place.

One of Aylesham in Norfolke, a notorious drunkard, was drowned in a shallow brooke of water, with his horse by

Two examples have I knowne of children that nurdered their owne mothers in drinke; and one notorious drunked

that attempted to kill his father; of which being hindered, hee fired his barne, and was afterward executed: one of these for-

merly in print.

At a Tauerne in Bread-street in London, certaine Gentlemen drinking healths to their Lords, on whom they had dependance; one desperate wretch steps to the tables end, layes
hold on a pottle pot full of Canarie Sacke, sweares a deepe
oath, What, will none here drinke a health to my noble Lord
and Master? and so setting the pottle pot to his mouth, drink s
it off to the bottome; but was not able to rise vp, or to speake
when hee had done, but fell into a deepe snoaring sleepe, and
and beeing remooued, laied aside, and couered by one of the
feruants in the house, attending the time of his waking, was
within the space of two hours irrecouerably dead. Witnessed at
the time of the printing hereof, by the same servant that stood
by him in the act, and helps to remove him.

In Dengy hundred neere Mauldon, about the beginning of his Maiesties reigne, there sell out an extraordinarie judgement upon five or six that plotted a solemnedrinking at one of their houses; laied in beere for the purpose, drunke healths in a strange manner, and died thereof within a few weekes; some sooner, and some later. Witnessed to me by some that was with one of them on his death bed to demand a debt, and oftentimes spoken of by Master Heydon late preacher of Mauldon, in the hearing of many: the particular circumstances were exceeding remarkeable, but having not sufficient proofe for the

particulars, I will not report them.

A man in Suffolke ouertaken with wine (though never in all his life before, as he himfelfe (aid, a little before his fall, fee-ming to bewaile his prefent condition, and others that knew him to fay of him) yet going downe a payre of staires against the persuasion of a woman sitting by him in his chamber) sell and was so dangerously hurt, as he died soone after, not being able to speake from the time of his fall to his death.

The names of the parties thus punished, I forbeare for the

kindreds fake yet lining. It to an appropriate, may and allow

These examples before going, are taken out of the report of that worthis Preacher of Gods word in Ipswich, Master Samuel Ward, in his Sermon called, A woe to Drunkards: to the which I will adde one more of my own knowledge lately executed.

A young Gencleman of good fame, credit, and behauton, beeing in July last ouertaken by drinke, and riding homeward voide of wir and feare, was throwne by his horse, and his braines knocked our with the purimell of his sword. An example more remarkeable for two causes: first because hee was not formerly ginen to that vice; and secondly, in that a friend of his meeting him by the way intreated him that hee would ride softly, and he would conduct him home; but he desperatly spurring his horse ouerrough wayes, was thus ouertrowne and perished: but I hope God had mercy on his soule.

Saint Angustime in his three and thirrieth Sermon adfratres increme, relateth this strange example of one Cyril, acidfen of Hippo, a man well efterned and beloued in the citie: Hee having one onely sonne, did so cocker him, forbearing either to checke him or correct him; but louing him (as that holy Father saith) not onely about all things; but even about God himselfe; that by his too much liberty and indulgence, his sonne grew wonderfull debaushed, and gaut himselfe to fishly drunkennesse. V pan a time being vilely overtaken with drink, he came home, and tumbled over his mother being great with childe, would have rauished his sister, slew his father, and wounded to death two of his other sisters. O fearefull effect of drunkennesse: thus God punished the father for his too much love and indulgence of his sonne, and the sonne for his vileinpiety.

Not like vnto this I finde in Philip Lonicerus, Page foure hundred eightie fixe. A certaine man, faythhee, that gate himselfe to the studie of Godlinesse, was dayly assaulted with the temptation of the Diness, who persuaded him is her would be quiet, to choose one of these three sinners, either to

make

makehimfelfe drunke, or to commit adulterie with his neighbours wife, or to kill his neighbour himfelfe. The poore manthinking drunkennellethe leaft finne, chofethat ; butbeing enraged with wine, hee was eafily drawne to the committall of the other finnes ; for beeing with wine enflamed, with luft hee feared not to vitiate his neighbours wife, nor yet to kill her husband, comming in the meane while feeking to be reuenged of him : fo giving himfelfe to drunkennetle, hee wraps himselfe in all other wickednesse.

On the eighteenth of August 1629, one Thomas Wil-(on labourer, a knowne and common blasphemer of Gods name by oathes and curfes, and given much to drinking to excelle, vpon a flight occasion mooned to displeasure against his wife, and not daring to doe much violence vnto her, turned it vpon himselfe, and with his knife stabbed himselfe, manie of his friends and neighbours being prefent, and so hee

died. On the 10 day of May 1629, one John Bone of Ely, coachman ynto one Master Baluum, of Beenham fellow verie vicious, and exceeding in those two enils of prophane swearing and drunkennetle, onthe Sabbath day in the Sermon time, dranke himselfedrunke: so that when he was to sit in the coach-box to drive the coach hee fell our thereof under the horses feet where hee was troden to death, or so hurt at least, that hee dyed thortly.

On the fix and twentieth of November 1621, one Richard Borne, servant to lasper Burch Gardiner of Ely, accustomed to travell upon the Lords day, and made no reckoning of the Sabbath, setdome or never comming to Church on that day, but went onwards to Saint Inos Market, and fo fpent the day; and beeing drunke, was at length ouertaken by the juk judgement of God and going up the ftreame in his boate which heehad loaden with markerable wares hee fell into the river and was fo drowned.

On the third day of August, 1618, one Thomas Aired of

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Of Disobedient Children. The Theatre of

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Godmanchester in the Countie of Huntington Butcher an accustomed Dankard, beeing entreated by a neighbour to ynpitch a lead of hay, and beeing at that verie time in drinke, letting his pitch-forke flip out of his hand, and stooping to take it vp againe, slipped from the care with his head downe wards, his forke standing vpright with the tines, heefell directly upon them, which at once ran into his breft and ftrooke his heart fo that he died fuddenly,

On the fixteenth day of July, 1628, one John Vintner of God. manchester Gardiner, a knowne drunkard and one that would prophanely (especially in his drinke) scoffe at religion, and abuse good men, fell from the top of a Peare-treeto the ground

and brake his necke, and fo died.

These fine last examples were reported unto mee, and written with his owne hand, by a worthie Minister Master George Nelson, Preacher of the Word of God in Godmanchester.

CHAP. IX.

Of rebellious and disobedient Children to their Parents.



Gathias in his Booke of the Perlian manners, reporteth this storie, That certaine Phylosophers, going into Ægypt, and finding there a promilcuous commixture of fathers and mothers with their daughters and fonnes, and a miserable neglect of children towards their parents; 10

turned thence speedily into Greece, and in a certaine city there, finding the dead bodie of a man wanting buriall, they in compallion

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pullion committed the fame into the earth sthe next day comming the fame way againe, they found the fame bodie digged out of the earth : which whileft they went about to burie the fecond time, a fearefull spectrum appeared vnto them, and forbadthem to doe it, faying, That hee was a man vnworthie to he buried, because hee had committed incest with his mother, and depiled and contemned his father. This narration flew. eth that the very earth doth execrate and abhorrefuch ynnaturall luft and disobedience.

Lasterbins in his Booke of the discipline of children, reports a ftorie of a certaine young man; who had a father very old, that had bestowed upon him all his substance. This old man being by the fault of age, vumannerly at the table of his fonne, his fonne caused a wooden trough to bee made for his father to eat his meat is like a hogge: which when his formes young childe perceived, hee asked his father for what vie it should serue; his father answered, That it was for his Grandfather to eat his mear in and (what fayth the child) must I prouidethe like for you when you are old : Whereat his father being aftonished threw away the trough, and ever after enretrained his old father with greater reversince and obedient respect.

chap

rest, wherein men beeing in slotted and fourthed with include that was under the Bull, did indirected lowing of an Oxe, to the end that therethould be no compellion the sed will them by the king, it they had vitered a hun and voices but the arether thereof was the first that easiered the coronent therestand after the Tyrane Phatares himselfe was confrained to enduce the fame milerable end.

bits with a firthis toprobe, which continued you him vitil fuch rime that hee was conserved to the faith of Chife and

CHAP. X.

Gf Murtherers.



Omeles having marked our with a plough the compaffeof the walls of the city of Rome which hee was a building, and had forbidden that no man should leape ouer the same, his brother Rhemes in soome leaped ouer the wall, which Rommlustaking in cuill pare, slew his brother, and reigned

alone: but at length beeing hated of the people for his infolencie, hee himfelfe was flame by the fathers of the Senate at Capres.

Capfantine the Great, after her had our come Licinia his parmer in the Empire; and obtained the fole Monardue, grew both infolent and cruell, for he first put to death his owness, next his owne some first put to death his owness, then hee slew his owne wife Fantia in the bather, and lastly a number more of his friends. For which cruelty, though hee was a man endued with excellent vertues, yet God strucke him with a filthie Leprosie, which continued vpon him vntill such time that hee was converted to the faith of Christ, and haptised by Pope Silvester: after which hee proved a most famous protector of the Church of Christ.

Perillus that desifed the brasen Bulls or the Tyrant Phaleres, wherein men beeing inclosed and scortched with the hear that was under the Bull, did imitate the lowing of an Oxe, to the end that there should be no compassion shewed unto them by the king, if they had uttered a humane voice; but the author thereof was the first that endured the torment thereof; and after the Tyrant Phalares himselfe was constrained to endure

the fame miferable end.

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In a famous citie of Germanie, ar a supriall vestiuitie, a certaine virgin was brought by a young man a Shoomaker that Theat. Hist. made loue vnto her, to the solemne and vsuall dancing; when the maid should return a home, the yong man by chance was absent, so that she was conducted home by another; which when the Shoomaker knew, supposing himselfe to be ewronged, hee went presently to her fathers house, and calling out the young student which guided her home, hee slew him associated within three daies with griefe; and was buried in the same graue with his sonne; the Shoomakers mother died also with griefe, and the murtherer himselfe falling into desperation, threw himselfe headlong into a tunning river and was drowned.

Anno 156, a certaine Nobleman abounding with wealth, not farre from Augusta of the Vindilerians, brought up in his housea young Blackamore : which villaine when his Master was from home, rose vp in the night, and sew not onely his Ladie, but the whole family, excepting one little daughter of the Noblemans. The Nobleman returning home after two daies, and finding his gate thut, rode necret to the walls of the house, wondering. Where the Blackamore vpon the top of the house, with a fearefull countenance spake vnto him these words: ô thou cruell man, thou remembereft how unworthily thou beatest me (not long fince) for no fault; the memorie whereof I still retained in my minde, and have revenged this wrong upon thine; behold heere part of the earkaffe of thy wife, whome I bane flain, with thy whole family, except this little childwhich I bauereserned, and will restore to if thou will promise me my life. The father being wonderfully diffurbed promifed that which hedefired: but the divelish Moore answered, I know thou will not keepe promife with me, thereforetake thy child vinto thee, and threw her out of the window, where thee was qualhed in pieces, and then threw himfelfedowne headlong from the top of the houle, that he might avoid the vengeance of his mafter. ulon, enfiil o Oconsmunded it shoud to be an

Of Adulterie.

The Theatre of

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This storie was related vnto Philip Count Naslau, by these cretarie of the Count of Hanault.

when the maid thought regarded one, ore cone man by char CHAP.XI.

Of Adulterie.



Nobleman in Burgundie, having taken in warre a captiue, a Gentleman that was his prisoner; the Gentlemans wife came to this noblemante redeem her husband; hee promifed that hee should be fet free, if that he might have the vie of her bodie: the woman reurned to her husband, & told him vpon

what rearmes he flood. The Gentleman faid that the could not frew her loue better vnto him, than in yeelding to his delire: which beeing accomplished, the traiterous adulterous Nobleman next day cut off the prisoners head, and gave his bodieto his wife : which horrible fact beeing complained of by her ro the Duke of Burgundie, hee prefently fent for the Nobleman. and first constrained him to marricher , but before night, hee

cut off his head and gave her all his pollessions.

A like example is reported by the same author of a Spanish captain, who kept in prilon a certain man that had violated the laws. This man having a beautiful wife, fent her to the captain to defire his fauor and freedom; which he promised, pon condition that the should yeeld to his lust, wherewith her husband being acquainted adulted her to yeeld for the fauing of his life; the Spaniard after behad farished his hift ypen her, commundeth ouer and about two hundred Duckets to be paied vinto him ; which being receited, thee conceining a certaine hope of her husbands libertie, the perfidious Spaniard brought him forth out of prison yero her, and presently remanded him back againe into prison, and there commanded his head to be dir

dutber.Phil-Lonicer.

off. Which horrible fact when the poore lamentable woman complayned of to the Duke of Ferara called Gonfaga : hee presently sent for this Capcaine, and finding the acculation true, first commanded him to pay backe againe the two hundred Duckats, with an addition of feren hundred crownes more; next he fent for a Priest and married the woman to the Captaine: which beeing done, when as he hoped to enjoy his new married wife, Gonfaga fear him prefently to the gallows, and there he ended his milerable daies.

The wife of a certaine Duke, beeing a lascinious woman. wrote two letters; one to the Dukeherhusband, and another to her louer : but it happened by chance that her letter written to her louer, was delivered to her husband the Dake, who thereby knowing her wickednetle, came no fooner home, but

flew her with his owne hand.

Anno 1056, a certaine Doctor of the Law an advocate in Constance, extreamely lusted after the wife of the Kings Procuraror, which Procurator finding the Doctor and his wife together in a bath playing and sporting, and afterward in an old womans house hard by, hee got ynto himsa sharpe currycombe, and leaving three at the doore to watch that no man fhould come in , hee fo curried the Doctor, that keepulled out his eyes out of his head, and rent his whole body and members, that he died within three daies: the like hee had done to his wife, but that fice was with childe,

In the yeare 1488, a certaine Priest did so long assault the chaftitie of a citifens wife, that the was conftrained to declare the same vnto her husband; who forbad him his house, threatning, that if ever hee came there he would geld him: but this bold Priest came again when he imagined an opportunity; the husband fell ypon him, and bound him hand and foot, and performed what hee had threatened, so that he went home in

a miserable case.

In Voitland, foure murthers were committed ypon the cause of one Adulterie: For when theadulterous woman was banquetting with her louers, her husband came of a fudden Oo iiii

into

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into the Chamber, and sew first him that sate next his wife, the other two amased, ran downe the staires and brake both their shoulders and died within a short space: Then hee sew hisaduleerous wife. This storie welfen Schrencke reported to

Martin Luther, ashe himselfe confesseth.

In a certaine city of Germany, a Gentleman of good note did folicine and feduce to his luft a citifens wife, which her luft band comming to the knowledge of, watcht them so narrowly, that he found them in bed together; and rushing into the chamber, first slew the adulterer himselfe, and then his wife, being crept vider a bed, and imploring his mercy till she could contesse felse to a Priest; her husband asked her. Whether shee was sorrie for that she had done? Who answered, that she was grieved for it; which words were no sooner pronounced, but he thrust her through the heart with his sword, and was for the same adjudged by the citie to have done justly. This story is reported in Colog. of Listher.

Lucher doth report, that a man of great name and fane, did
for burne with continuall luft, that he blaf phemoufly faid. That
if that pleafure was perpetuall, he would never defire to have
any part in the kingdome of heaven, so that he might be carried
from one Stewes to another, and from one harlot vitto another. I could adde more examples of this kind: but the shall
fuffice, to show that God doth not only punish this horrible sin
in the life to come, but also in this life with fear full judgements.

perconnections been ad threm ened. It that he went home in

The Voltland, Foure manifers were committed up a did collectione Adulteries For when the deferrois woman was backering to the land and the harbered out of a factor

John Smer 1882 a centaine Priest of

ning, that if ever not came that the sould getaking but this NAHO came again when became and an opportunity, the butters of the antimal and bound ministers and look, and

CAAP. XII.

Of Theenes and Robbers.



Piredon a Bishop of a certaine citie in Cyprus, was also delighted with keeping of irrationall sheepe; ypon a night certaine theeues entered into his sheepe-fold, with an intent to steale away some of his sheepe; but God protecting the sheepheard and his sheepe, infatuated the theeues that they could

not fire our of that place till the morning: at what time the Bishop comming to view his flocke, found them thus bound; who presently prayed to God for their deliuerie, and wished them to get their liuing hereafter by honest labour and not by stealth; yet withall gate them a Ramme with this pleasant tant: I give you this Ramme that you may not seeme to watch it in

vaine, and fo fet them free.

A sertaine young man beeing bitten with a mad dogge, fell prefently after into madneffe himselfe; and was faine to bee bound with chaines. The parents of this young man, brought their son to an Abbot called Ammonistreating him, that by his prayers he would restore him to his former health; the holy Abbot answered, that they demanded that of him that passed his power: But this I can signific vitto you, that the Diuell holdeth you all bound in his chains, by reason of a Bull which you stole from a poore widow; and vitall you restore that Bull backe againe to the widow, your sonne that never bee healed. The parents presently conselled their fault, restored the Bull, and presently their sonne was delivered from this gricuous disease.

A certaine Baker merelly talking with his neighbour, bragged that in that great time of dearth which was then he gained Luther.

of every bushell of wheat aboue a crowne: which words being related vitto the Governour of the citie, hee sent for the Baker to supper, and examined him about those speeches; which the Baker could not denie: whereupon the Governour commanded him presently to put off his vpper garments, and to kneed so much dowe before him, that he might finde out the manner of his deceir; which being don, he arid all his fellow Baker in the towne was cast in prison, to their great disgrace.

The fame Authour reporteth, That at Prague in Bohemia's Iew beeing dead, his friends defired that he might be buried at Ratisbone, forme miles off; which because it could not be done without paying, of great tribute; they put his carkaseinto a hogshead full of sweet wine, and committed it to a care to conucy to Ratisbone. The theeuish carters in the way been greedie of the wine, pierced the hogshead, and drinking themselves drunke with the wine, mixed with the stinke of the dead

carkaffe most of them died.

The same Luther reporteth, That at Wittenberge, three theeues hauing stolne a filuer dish, brought it to a Goldsmiths wife to fell; who defired them to come again within an houre, and then the would bargain with them. In the meane while the related this bulines vnto the Magistrats: who sending presently the Sergeants to apprehend the theenes, they feeing themelines to be betrayed relifted with their fwords but norwithfranding one of them was taken and executed, another escaped by flight, and the third beeing purfited ouer a bridge, leaped into the riper Albis and there was drowned. This example is more remarkable (faith Luther) because this fellow was a most notorious wicked wretch, and had cut offewo fingers of his owne fathers at which very inftant his father not knowing of it, being asked what was become of his fonne, answered, that hee withed hee was drowned in the river Albis; which wish was really performed at that vericinftant; for it was the voice of Gods anger out of the mouth of a father.

About Ailton in Huntington-shire, a lewd fellow stole one of his neighbors fat weathers, and bringing him home bound,

about

about his necke, face downe vpon a great stone in the field to easehimselfe, where the weather firingling, fell ouer the stone. and pulled the theefe after him; and fo both ftriuing one for life, another for liberty, the theefe was found dead in the morming, and the weather aline.

CHAP. XIII.

Of Tresherie.

6 Hen the two earles of Northumberland and Westmoreland had rebelled againft Queene Elizabeth, and beeing defeated in the field, fled into Scotland; the Earle of Northumberland hid himselfe in the house of Hotter of Harlawean Armstrange, having confidence in him that he would been rue

to him: hee notwithstanding for money betraied him to the Regent of Scotland, from whence the Earle was fent into England, condemned of high treation, and beheaded. But it was observed that this Hetter beeing before a rich man, fell poore of a fudden, and was fo hared generally, that he never durft go abroad; infomuch that the Proverbe (to take Hetters cloake) is continued to this day among them, when they would expresse man that berrayerh his friend who cousted him. The like example wee have of Banifter who betraied the Duke of Buckingham, in the raigne of Richard the third. It was Sarian that field tenen hasoends, to wholk Sarabylic

danchier of Ragnet had granged : I was ballaushel aseachitonada Hearing hear, and mound higher being

Christ, and hang bimiche. John re. Saler, le vise Sailan that infligated Anania and Somma to live o reliefy Cheff, whereupon ticy both died hiddenly, Ally at Lottly a was Sathan that fifted Perer, and buffered Prost.

But to leave the half Scripture; Philip Alabachian re

contexts

were his necket, fact downer port a great mone in the neld to CHAP. XIIII:

ed valled the thethesic atter or are no brain francisco ene lor of the molestation of euill Spirits, and their execution of Gods Indgements upon men.



Lmightie God fomerimes dothere cure his judgements himfelfe,'as her did vpon Pharaoh in the Red Sea. and voon Sodome and Gomorah. fometimes he vieth the creames as inftruments, as frogs and lice, &c. to plague Pharaob & the Ægyptians Sometimes hee imployeth the good

Angels to that purpose, as an Angell to destroy the armit of Zenacherib before lerufalem: but most ordinarily, he wish the ministerie of euill Angels, who being forward enough of their owne malice, hee giveth more strength vnto by his command to execute vengeance vpon wicked men. Thus Sathan under the shape of a Serpent, beguiled our first parents die und Ene, and promifed them great good, in the flead of puillments, which God had threatned vnto them Gen. 3. The fane Sathan vexed King Saul, 1. Reg. 16. This Sathan roleagain Israell, and stirred up Danid to number the people where God being offended, strooke Ifrael with a grieuous petilence, 1 ,Chronic. 21. It was Sathan that got leave of God, the hee might torture Isb with loathfome borches and boyles, Isb.2. It was Sathan that flew seven husbands, to whom Sarab the daughter of Raquel had married : Tobit. It was Sathanthatentered into Indas Iscariots heart, and mooued him to berry Christ, and hang himselfe. Iohn 13. Alts 7. It was Sathan that instigated Ananias and Saphira to lie to the holy Ghoft, whereupon they both died suddenly. Acts 5. Lastly it was Sathan that fifted Peter, and buffered Paul.

But to leave the holy Scripture; Philip Melantiben to porterh

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porteth, That he heard of two spen credible and faith-worthy, that a certaine Bottonian young woman, two yeares after her death, returned againe to humane shape, and went up and downe in the house, and fat at meat with them, but eat little. This young seeming woman, beeing at a time amongst other virgines, a certaine Magitian came in, skilfull in diabolicall Artes, who said to the beholders. This woman is but a dead carkalle carried about by the Diuell; and presently he tooke from under her right arme hole, the charme, which he had no sooner done, but she fell downe a dead fishie carkasse.

Martin Luther reporteth the like of a woman at Erford in Germanie, who beeing animated by the Diuell, accompanied a young fludent that was in love with her, and went vp and downediuers yeares: but at last, the Diuell being cast out by the prayers of the Church, shee returned to a dead and file

thie carkatte.

The same Luther in his Colloquies telleth vs how Sathan oftentimes stealeth away young children of women lying in child-bed, and supposteth others of their owne begetting in their stead, in the shapes of Incubm and Succubm; one such childe Luther reporteth of his own knowledge at Halberfled; which beeing carried by the parents to the Temple of the Virgine Marie to bee cured, the Dinell asked the childe (being in a basket upon theriver) Whether it was going ? the young infant answered. That hee was going to the Virgine Marie: whereupon the father threw the basker and the child into the river. The like hee reporteth of another at Peffouis, which representing in all lineaments a humane shape, it was nothing the but a meere elulion of the Dinell: this child, faith he, delighted in nothing but in stuffing it selfe with food, andegefting the same in a filthie manner, but was discovered, and distobed, and cast out by the prayers of the Church.

At Babylon in the Temple of Apollo, a foundier breaking open a golden Cheft, there flew our fuch a peffitent Spirit, that infected the whole World with the plague; thus Anomine tib.

a.cap:17: now beom stories out

Bruno

Of The Acts of euill Spirits. The Theatre of

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Brune the Bishop of Herbipolis, accompanying the Em perour through an arme of the Sea, heard this voice form ding in his cares; Ho, Ho, thon Bifhop, I am thi Malin Genius, and whithersoener thon goest thou art mine; at this time I have no power to burt thee, bt thou shalt see me fort. ly againe; and fo it came to palle: For not long after, ber ing in a roome with divers others, part of the roofe fell downe, and flew this wicked Billiop alone, all thereff it maining fafe and found,

Urbanus Regins in a Sermon at Wittenberge, Anne 1 5 3 8, concerning good and bad Angels, relateth a florie of a certaine young maide pottetled by the Divell ; for whom when prayers were made in the Church, he feemed to be quiet for the time, as if hee were departed out of her, watching an opportunitie to doe her further mischiefe, as heedid indeed for, when as lelle care was taken of her, supposing her to bee found, thee going to wash her hands at the brinke of a river running by, the Divell tumbled her headlong in, and drowned her in a fearefull manner.

Platina, Nauclerus, and other Historiographers writeof Pope Bennet the ninth , who died in the yeare 1 405, that he appeared (or the Diuell for him) in a prodigious and beaffiall forme, like a beare in his bodie, and in his head and tayle, like an Aile : and when hee was asked by fome, Why hee thewed himselfe in so ougly a shape, answered, That this shape was imposed upon him, for his wicked and bestiall be-

haqiyor when he was aline.

In the hill countries of Bohemia, there vied to appeare an euill Spirit in the habit and shape of a Monke, who the countrie people called Rubezall: This divellish Monke vied to joyne himselfe vnto trauellers ouer those hills, and to bidthem bee of good courage, for hee would lead them the right way thorow the woods: but when as hee had purpofely led them out of the way, so that they could not tell which way to tune themselves, hee would leape into a tree and laugh arthum with such a loud noyle, that the whole wood would ring of

hum:

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him: This was a merrie Diuell, fuch as our Robin-Goodfellow is faid to be: but yet in his mirth he alwaies affected mischiefe.

Theat. Hift.pag. 120.

Chunibert King of Lumbardie, consulted with one of his trustie counsellours, about putting to death his two brothers Aldo, and Granfo. Whileft they were thus confulting in a bywindow, there fate a great flie by them; one of the feet whereof, the King with his knife which hee had in his hand cut offe in the meane while Aldo, and Granso, entering into the Pallace met with a man with one of his feet cut off; who told them the King was purposed to slay them if they passed on : whereupon they returned and hid themselves in the temple of Romanus the Martyr. The King hearing thereo was much troubled how his Councell might bee reuealed, and charged his privic Counsellours with infidelitie: But the Counfellour answered, That hee had not departed from his presence since the matter was contriued, but there sate a fly whose foot they cut of, which no question was the Diuell (as it was) had reuealed this secret in the shape of a man. Hereupon the King was reconciled to his brethren, and embraced them with loue ever after. Thus the Divell sometimes doth good, but it is with an intent of greater mischiefe: Et sinon aliqua nocuisset mortuus esfet. Cronica Hedion.

While certaine Mariners were fayling in the Sea, a Monster was taken by them, in cuerie thing like vnto a woman; which beeing detained in the ship a good while, one of the marriners fell in love with her, tooke her to his wife, and begot one childe of her: after three yeares they returning to the same place againe where the same Monster was taken, this woman Divell leaped into the sea with her childe in her armes; the childe was drowned, but shee vanished away. Thus it is easie for the divell to take vpon him the shape of a man or a wo-

man.Ex Coloquis Lucheri.

A certaine Nobleman intuited Martin Luther and other learned men to hishouse: the Nobleman after dinner went out a hunting, where a hare of great bignesse, and a fox of great fwiftnesse.

The acts of euill Spirits. The Theatre of

swiftnelse, offered themselves vnto his hounds. The Noble man riding vpon a good horfe, followed them amaine, bu his horse falling downe vnder him, dyed, and the hare vanished into the ayre: This was certainly a diabolicall delution. Luther.

The same Luther writeth, That certaine Noblemen riding a race, they cried out, Let the Last bee the Diuels; one of the Noblemen having a spare horse, hasted forward with therest of his companie; but his horse that was lest free, came foftly behinde, and was carried up by the Diuell into the ayre. The Diuell is not to be inuited, for he is ready to came vncal-

led.

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Philip Lonicerus in his historicall Theatre, reporteth, that in a great plague, one carkaffe was feene to devoure it felfe in a graue: which, the people beeing fuperstitious, thought it was a prefage of the continuance of the pestilence; whereupon they fent vnto Wittenberge to Luther and other godly Ministers, for their aduice and counsell: hee answered, that it was a delusion of the Diuell, and if they gave eredit thereunto, the ficknesse would increase, and therefore aduised them that despising this delusion of the Diuell, they should joyne together in prayer in Gods holy temple, to represse the furie and malice of that old Serpent; which by that meanes they obcained.

At Rotingburge an honest and worthie citisen having a beautifull daughter, to whome manie Sutors frequented, there came also one in gallant apparell, and two men attending vpon him, to beea Sutor vnto that beautifull maide: but her father beeing displeased at his importunitie, inuited the godly Minister of the towne, and some other good men to supper; where entering into conference of dinine matters, this gallant abhorring the same, defired them to talke of some other merrie matters; which they refusing to doe, hee shewed himselfe what hee was, and with his companions disparished into the ayre leaving a filthy flinke behindehim : thus the divell doth gocabout to delude bothtmen and women. Manlim in Col.

A cer-

A certaine man abounding with wealth, inuited to supper a companie of his neighbours and friends; who, when they refused to come vpon occasions, hee wished that all the Diuels in Hell would come: which wishes were not in vaine, for presently great troupes of Diuels came vnto his house, which hee entertayned at the first; and afterward (as my Authour sayth) perceiuing by their singers and feet, to bee infernall Spirits, hee with his wise, trembling, ranne out of the house, leauing a young infant in a cradle, and a soole rocking of it, both which were presented aliue after the departure of the Diuels: Iob. Fincel.

The diuell also appeared vnto a souldier that was given to play, swearing, and drinking; and having played with him all night, and woon his money, hee told him it was time to depart, and carried him away with him into the ayre; whether

God knowes, for he was neuer feene after.

In the yeare of our Lord 1536, there was at Franckford a maide grieuously tormented with a paine in her head. and a kinde of frenzie, at the last shee came to that passe that it was manifest that shee was possessed with the Divell; for if shee touched anything of any mans, either head, garment, or any thing elfe, face drew money out of it of the vivall coine of that Countrey, and presently put it into her mouth and swallowed it; but sometimes they caught her hand and wrung their money from her, and thewed it up and downeas a great wonder : Shee also in her firs, spake the high dutch tongue perfeetly, which shee neuer learned nor heard of, with manie other things of great admiration. Luther beeing demanded, What course was to bee taken to dispossesseher of this enill Spirit; aduited that thee should duely bee brought vnto the Church to heare Sermons, and to bee prayed for publiquely in the congregation; by which meanes, shortly after the was delivered from Sathan, and restored to her former health : this relation the wife Senatours of Frankeford cauted to bee publifed in Print, Anno, 1538.

Certaine

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Certaine learned men in the Counfell of Basil, went into a wood for recreation fake, friendly to conferreabout the controuerfies of that time: Whilest they were there walking, they heard a bird like vato a nightingall finging most fweetly, about any Nightingallin the World, and also saw a bird voon an arme of a tree, not like vnto any other bird: one of the companie more heartiethan the other, faid thus vnto her-I abjure thee in the name of the Lord Icius Christ, to tell vs what thou art; to whome the bird answered, That shee was one of the damned foules, and appointed to stay in that place untill the last day, and then to endure everlasting punishments; whereupon thee flue from the tree, and cryed, O perpetuall and infinite eternitie. Melantthon judged this to bee an euill spirit, and so the euent produed: for all that were pre-Sent at this abjuration fell presently very sicke, and shortly after died. Manl. Collecta.

A certaine Parish Clerke (as Casarine reporteth) excelled all men in sweetnesse offinging, whome when at a time a godly and holy man heard, he faid, This is the voice not of a man but of the Diuell; whom when hee had abjured in the name of Christ, the Diuell departed out of the bodie of the Clerke, and the bodiefell downea dead carkaffe. Discip. de tempore.

Paulus Diaconus in his fixteenth Booke witnesseth, That in the reigne of Anastasius the Emperour, there were lin Alexandria many women and children, pollelled of the Dinell, which beeing taken with furie, vttered no other voice but like

the barking of a dog.

In the yeare of our Lord 1545, an euill spirit haunted the Citie Rotuill, sometimes in the shape of an hare, sometimes of a Weefell, fometimes of a Goofe, and with a cleare voice threatened that he would fire the Citie, which malice of his, though God preuented, yet it strooke great terror into the minds of the people. Iob. Finc. lib. 1.

In the Dukedome of Luneberge, a certaine woman pofferfed of the Diuell, vsed to speake in her fits most pure Latine

and

and Greeke to the great admiration of all that heard her, Man. in Collect.

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At Friburge in Misnia, a certaine man of great pietie and holinesse, lying sicke and neere vnto death, the Diuell came vnto him in the habite of a Bishop (hee beeing alone) and exhorted the man to consesseal his sinnes which hee had committed in his life time, and that having penne and Inkehornehe would write them downe in order; but the old man beeing importuned by him, answered, Seeing thou vrgest this, write downe first this sentence: The seeds of the womanshall bruisse the Seepens head: which the Diuell-Bishop no sooner heard but hee vanished away, leaving a filthic sauour behinde him, and the man died in peace. Mansin Collett.

In the forme of a godly young maide, infested long, and possessed at length by the Diuell, who inheracted strange things to the admiration of all ment but at length shee was freed from his malicious molestation, by the earnest prayers of godly Ministers in the Church, the Diuell slying out of her in the forme of a swarme of slies out at a window. This storie is at large related with many strange circumstances, by Philippus Lonicerus in his Historicall Theatre. Page a hun-

dred twenty and fix.

The same Author relateth a storie of a maide of excellent beautie, whome the Priest of the towns so induced and inueigled by his persuasions (saying that the Popehad pardoned himsor all such offences) that shee became his Concubine: Now when hee had inuited many of his companions to a seast, together with his Concubine, the Diuellentered in amongst the guests, snarching away the young woman, and saying, Thou art mine: neither could the Priest or any of the companie deliuer her out of his hands. And thou also (sayth the Diuell to the Priest) and I meane to setch thee short-ly.

Martin Luther reporteth this storie out of the mouth of Pp ij Doctor 580

Doctour Gregorius Pontanus, how two Noblemen falling out in the Court of the Emperour Maximilian, vowed each others death. Now the Diuell taking occasion out of this malicious vow, slew the one of the Noblemen in the night with a fword taken out of the others sheath, into the which hee put the same againe all bloudie: whereupon this Nobleman was arraigned of this murther, and had been condemned, but that it was prooued that he stirred not out of his chamber all that night: and therefore they concluded that it was the malicious sast of Sathan. And yet the Nobleman because hee intended this murther, though hee afted it not, was condemned by the Emperour to perperuall banishment.

And thus much concerning persons insested by the Direll. Now a word or two for places.

Saint Augustine in his two and twentieth Booke De Cinitate Dei, chapter the eighth, reporteth of a certain Gentleman that lived not farre from him in Affrica, who had his house so insested with euill Spirits, that both his servants and his Cattell died frequently. This man getting vnto him the companie of the Priests, and offering vp the sacrifice of the bodie and bloud of Christ in his house, with servent prayers vnto God against these euill Spirits, was thereby freed from any further molestation by them, as this holy Father. writteth.

Saint Gregorie telleth vs of the Spirit of one Paschasius, that haunted the Bathes, and was scene by Sermanus the Bishop of Capua, by whose meanes and prayers the place was freed from that Ghost, or rather the Ghost was freed from that place. Greg. lib. 4. Dialog. Cap. 39.

Gregorie Nissen writes also of a certaine Bath which was grieuously insested by euill Spirits, wherein they tooke away

the lives of many men.

The like whereof is reported by Georgin Presbiter, of ano-

ther

God Tangement! The Acts of holy Angels:

ther house thus moletted, where the entil Spirits would throw from you the table while they were at dinner, and filled the house with myce and Serpents, for that no man durift dwell sherein.

The like florie reported Menaghrafter in the life of Saine Parties and Lycar in the fifth the Emperor in the florid and the first in th

2. Pliny in his fearnth Booke, the aventh fearnth Epiffle, relabors, shar in an house in Attens there appeared containingly a tall and leade shape of cinam drawing chaines after him; which when it was teene to finks downs and vanish into a certaine place of the ground, they digged and found the dead bottle of a man a which being removed, the house was freed from the motofficient in a sail some residence of some some of the motofficient in a sail some residence.

What thend I speake of the house of Eddin's in Cornell, written by Lucian? or of Pangania the King of the Spartans, whose house was haunced by an entil Spirit preferity after hee had flame his wife flame, as Planareh writeth? Or of the will Spirits that flamened the grant of that craefil Tyran Cafes Caligada? Sues: Or of Nove that flew his mother Agrippina, who was continually after puriod with a spirit in his mothers shape? or of Osso that slew his predecessour Galbayaster which hee never ceased to be molested with searcfull and terrible visions? Or a number more which I might infert; but these shall suffice as a taste of a number more that Tyram the Ichita hath set downe in his Booke Do insession. I adde onely two or three and so an end.

Alexander of Alexandro dwelling in Rome, in an house so infamous for strange sights, that no man durst dwell therein, reporteth, that beside the night tummits and horrible and fearfull noyses, there appeared vnto him the shape of a man, of a silthie looke, threatening countenance, and blacke and fearfull in bodie, from which the house could by no meanes bee set free.

Cardanus, Lib. 26. Ca. 93. De rerum varietate, the reporteth
P p iii

The age of chill Spirits The Thesergof . 3

like to have happened to an house of a certaine Nobleman in Parma. In which house alwaiss before the death of some of the family, an old woman of an hundred years old appeared firring in the chimney corner.

In an Island necremon, the Arricke Pole there is an hill out of the which like mount of the there bursteth out continually fire and smooks. There everie night appeareth a companie of cuill Spirits representing perfectly the shape of some friends which they know whom when they got to speake vote; they presently wantle out of their light Olean Magnitus.

But enough, enough, of this variancie, subject concluder vs learne herreby to be ware of this ambinious eachnic of mankinds, who as Saint Perce layth, Combination formation like a Lyon to denoure vs: Other times like a subjill Septent to modell vs. but all with a desire of our destruction.

I may bee thought too profix in this Argument of Gods. Iudgements, but confidering the fiercenede of Gods which against notorious sumers, and the hardnesse of mens hearts to bee drawne to repense nothing. I thinke can be indeed too much. But yet to sweeten these source pills, let me concrete ma little with the sugar of Gods merciful protection of his children by his holy Angels.

her me is realed to bee molested with fearefull and terrible vifront? Or a mumber more which I might infer; but these final luffice as a rathe of a number more that Tyrain the Jesuic en figure in his Booke De infigur Leen. I adde onely

A decreased to an end.

Allowables of Alexandro dwelling in Rome, in an house so infamous for fireage fights, that no man durit dwell therein, reported, that beside the night turnalits and hourible and fear-fully now let, there appeared vincolumnite sluage of a man, of a filtrie looke, threatening councilment and blacke and fearfull subsedie, from which the house could by no meanes bee see fear

Cardanm, Lib. 26.Ca.93. De rennen variceate, the reporterh

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withflood him in the way, and commanded him to thenke nething but what the Xrd all him into his mouth, averaging into his mouth, averaging

AR Angeller the Lord opported togor Geleen, sonif es The conclusion, concerning the protection as and quel and fholy angels, over fuch as lo wolfaril ou Show and box works feare God. An Angell likewill

who was barren, gromiting them a contexto be called Same



Orwithstanding all these Judgements vpon the wicked, yet God is good vinto Ifrael, cuen to those that are of an vpright heart, Pfalme fenencie three, Verfe the first : for as he executeth his ludgements your the one, fo hee defendeth the other by his mightie prouidence, especially by the pro-

rection of Angels. Of which I purpose to give you many examples in this place: and first out of the holy Scriptures.

Two Angels came to Lot in Sodome, strooke the inhabicants with blindnette, and led Lot by the hand out of Sodom, readie to bee destroyed by fire and brimitone, Genefis the nineteenth. When Abraham was about to facrifice his fon Isaac, an Angell held his hand, and forbad him to kill his fonne, promiting him from God a bleffing for his obedience, Genesis 22. lacob in his journey to Laban, and in his returne homeward, was comforted and strengthened against his brother Efan by the bletled Angels, Genefis the two and thircieth.

An Angell of the Lord when the Children of Ifraell came out of Ægypt, stood betwist the campe of the Ægyptians and the Iraclires in a pillar of clouds by day, to project the Ic raclites against the Ægyptians, Exodus 14.

Balaam when beeing fent for by Balaac King of Moab to P p iiii

The Acts of holy Angels. The Theatre of

curse the Israelites, an Agell with a sword drawne in his hand withstood him in the way, and commanded him to speake nothing but what the Lord should put into his mouth, Numbers 22.

An Angell of the Lord appeared vnto Gedeen, comforted him, and appointed him Capraine over the people, to deliver Ifraell out of the hand of the Madianites, Judges, Chapter 6.

An Angell likewise appeared with Manon and his wise who was barren, promising them a sonne, to be called Sampson, that should deliuer the Israelites out of the hands of the Philustims. Indg. 13

It was an Angell in Davids time which strooke the Ifraclites with the pestilence, whereof died threescore and ten thoufand, and when David prayed, put his sword up into his theath, and saued the rest: the second booke of Samuell, and twentie fourth. Chapter.

Eliasthe Propher was refreshed with meat and drinke, and in the strength thereof her trauelled fourtie dayes and fourtie nights, even to Mount Horeb, by the ministerie of an Angel, 2. Kings, 19.

Many legions of Angels enuironed the Prophet Elisha, which his feruant, at his prayer, (his eyes being opened) faw and beheld, and all to defend him from the Affyrians that belieged Samaria; a Kings, 6.

An angell of the Lord flew in the campe of the Affyriana in one night an hundred foure score and flue thousand men; 2. Kings, 19.

Shadrach, Melbach, and Abednege, beeing cast into the fierie Furnace by Nabuchadnezzar, for not worshipping his golden Image, were preserved aline and kept from hurt by an Angell of the Lord, Daniel 3.

It was an Angell that flops the mouthes of the Lyons, that they could not hun Daniel that was east into their Denne,

Daniel 19.

The Angel Gabriel declared vnto Zacharias, that his wife should conceine with childe, and bring forth John the Baptist in her old age, Luke 1.

It was the same angel that announced to the virgin Mary, that she should bring forth lesus Christ our Saujour, Lake 1.

The same cold the Sheepheards in the field, of Christ his Nationie, and witnessed his refurrection and ascention into the heavens, Marke 16, Astathe first.

An angell delivered the Apostles out of prison, Alts 5... An Angell freed Peter from his chaines, Alts 12. and Paul and Silve, Alts 16.

An angell comforted Paul vpon the Sea, and all those that were with him, and delinered them from the Tempest, Asis twentie seven.

All these Examples are out of the holy Scriptures, which is of infallible truth, and sheweth that to be which is spoken by the Propher David in the foure and this into Pfalme, That the Angel of the Lord pitchesh his tent, cound about them that foure him.

Now follow examples out of humane Writers, and first to begin with a storie in Socrates, lib. 6. cap. 6. and Sociemen.

When dreadise was Emperous of Rome, and Saint Chryfostome Bilhop of Conftantingole, there was Gaines, an Arrian, and a Barbarian by profition, who beeing powerfull
and great, went about to thrust Arcadous out of his Seat; but
the Emperous compounding with him, sent him vnto Conftantinople with a Troupe of horse and foot under the pay
of the Emperous. This man defired to have a peculiar
Church for them of his owne sett, for the free exercise of
their Religion: which being denied by the Emperous, at the
persuasion of Saint Chrysostome, the Tyrant saided his forces
in the night to spoyle and haucke the citie. But they were
resisted the first and second night, by the show of a great Armie of tall and suffice men, and so terrified that they durit do
nothing.

The Adisof holy Armels. The Theatre of

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nothing. The third night the Tyrant himselfe, thinking this to be bur a fable, came in his owne person with his whole armie, and found the same relistance. Wherewith being rerrified, he fled into Tracia, where he was flaine most miserably: Thus this great Citie was protected by the ministerie of Angels, as Hierusalem once was from the tyran Zewacharibussis bus noifian

In the reigns of Pompiline King of Poland, as the Polonian Chronicles doe repore, in the first booke, and twelfth Chapter, there came two men of a venerable countenance and habit to the Court gate, desiring entrance and entertainment but they were repulled by the Porter. Then they went to one Pyaftus, a man of excellent holinette and charitie, who entertained them into his house very louingly, broached a Vellell of fweer Wine for their drinke, and killed a fat Hogge for their meat, which hee had prepared against the first contact of his forme, according to the custome of that Countrey, These men, or rather Angels, firiding this kinde entertainement, caused the Vessell of sweet wine to multiplie, fo that the more they dranke, the more still remained behind; and the Hogge also in like manner. At last they wrought meanes, that Pompilius the King beeing dead, this good man was chosen King in his flead; and then disparished and were neuer more feene.

Nicephorus in his seventeenth booke, Chapter thirtie five, reporteth a strange storie of a Tewish childe. This boy playing among other Christian children, was brought into the Temple by the Priest to eate the reliques of the Sacrament, as the cultome was: who tooke it amongst his fellowes. Which as soone as the lew his father understood, hee put him into a fierie ouen to bee tormented to death: his mother fought him vp and downe the citie, not knowing what was done, and at last after three dayes found him aline in the Ouen. From whence being taken, there was no finell of fire about him. Thus God protected by his WALLEST TOTAL angell

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angell this poore childe. Aufinion the Emperour after hee knew thereof, cauled the boy and his mother of be baptifed, and the father, who refuted, hee cauled to bee crucified to death and the childe has prefuted by an Angell, and the childe has been been a legal to be a legal to be

Vadenthe Emperour Mauritine the Civid of Antioche was shaken with a terrible Earthquake, after this manner There was a certaine Citison for given to bountifulnetie to the Poore that her would never suppe nor dine unlette her had one pooremanto be with him as his Table. Vpon a corrain enerung (sakibeton fuch a guest and finding none, a grant old man met him in the market place, clouched in white, with two companions with him, whome lice entreated to Suppe with him. But the old man answered him & That lice had more need to pray examit the defeniction of the Citie , and presently thooks his Hand-kerchiefe against one part of the Citie, and then against another; and being hardly entreated, forbore the reft. Which hee had no fooner done, but those two parts of the Cities terribly shaken with an Earthquake, werethrowne conheirmend, and choufunds of men flaint. Which this good Girifen feeingy trembled exceedingly. To whom the old man in white answered and fayed, By reason of charitie to the poore his house and Familie were preferued ... And preferely obten thecarnen (which not question were Angels) wanished out of sight. This Horte Sist the fecond of Mach from the desire condensation in the line

Philip Melandhon reported, That in a certaine village neare into the Ciric Sygnes, a woman fent iter forme income wood to fetch home her kine in the meant while further how fell that the boy could more care for the boy than felt in parents the next day (taking more care for the boy than felt in bokide) went out to decke him want within three days, found him in the middelt of the wood, fixing in the present where no frowerhad alicing. They demanded of hum, Whyther made nor his fidnesse in the antiwired, That her towich till it was grenning, being intentible from of the sine and of the

cold: they asked him againe, Whether hee had received any food or no? The boy answered, That a certaine man brought vnto him bread and cheese which hee did eat. This without doubt the childe was presented by an Angell, and the man that brought him the bread and cheese was an Angell of God.

Toburism the Governour of Areciam, a Heathen man, forhadrwo Christian brothers Pergentinus and Laurentinus, to preach Christ: First, hee allured them by flattering speeches, which when it succeeded mor, her caused them to bee beaten with clubbes. But the armes of them that beat them, were so withered, that they could not strike a stroke them hee wont about to statuethem in prison, but they were nourished by an Angell of God: After, hee commanded them to walke bare society upon burning coales, which they did without any sense of hunt: Lastly the Image of Impiter beeing brought vinto them to worship, they salling upon the name of Issus, the brasen Image resoluted into dust: whereupon many of the Heathen people sorsooke their Idola, and turned unto the faith of Christ. This story is written by Maruline Spalarens is tib. 1, eap. 8.

In that battell wherein Inda Machabem our came Timethem, flue men appeared in golden Armour, whereof two defended Machabem, and the other three affaulted the enemies, the second of Machabeer, Chapter the tenth Likewise in the eleuenth Chapter of the same books, it is declared how two men in goodly Armour and vpon white horses fought for the Jewes against their enemies, as Cafer and Poline were seene to fight for the Romanes against the Tusculous, at the

ne next day (taking more care for the poy the milligon sale)

When the Locrians made warre with the Crotolians, there was seenetwo goodly young men upon white horses sighting for the Locrians; who as soone as the victorie was gotten, were never semicore: which victorie, at the same instant that it was gotten, was declared at Athens, Lacedemon, and

Corinth.

Corinth ; places far diftant from Locrisand Crothon.

When Artils the King of the Hunner, calling himselfe the scourge of God, had with furious ragedestroyed and wasted many Cities in Italy, her came at last to Rome, purposing also to destroy it: But Pope Leo the Great, by the commandement of Valentinian the Emperour, came out write him, and by his prayers and intreaties made him so milde, that presently without doing any hurt her returned into his owne Countrey. Hereupon, beeing demaunded by his Nobles, Why here shewed himselfe so obedient to the Romane Bishop, here answered, That it was not in honour of the Pope, but that here saw another man standing by in Priestly garments, threatening him with a naked sword in his hand, valesse here would yeeld vnto Pope Leo. This doubtlesse was an angell protecting the citie of Rome from that cruell and mercilesse Enemie.

Weread in the lines of the Fathers, how a certaine religious Christian was cast into prison by the souldiers of Inlian the Apostata, whom when Apolonius another godly Christian came to visit, the Centurion cast him also into prison, to accompanie the other, and set souldiers to watch the prison left they should escape; but late in the night an angell of Godwas seene in a most cleere light and broke open the prison dore; which being seene, the Watch sell downe before those holy men, and the Centurion that night having his house fore shaken with an earthquake, and some of his servants slaine; the next morning came and delivered the two holy men out of prison with great trembling and seare.

Wee read in the lines of the Fathers, of one Copress holy, man that disputed with Manichee, and when hee could not put him downe in words it was agreed betweene them, That the tryall of the truth of their religion should bee made by fire; whereupon a fire beeing made in the market place, Copress went into it, and stood a time in it vinhurt, beeing protected by the Angell of God; then the Manichee refusing to

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doe the like, was thrust into the middest of the fire by the people, and was so scortched, that hee scarce escaped with his life; so that the people abhorring his wicked doctrine, thrust him out of the Citie; saying, This seducer burneth aliue.

Baratanes the King of Persia made warre vpon the Romanes: against whome Narseus the Emperours Generall, prepared an armie; and when the Constantinopolitanes were in great seare, two Angels in Bythinia charged certains men that went to Constantinople, to tell the citisens that they should give themselves to praier & fasting, and feare nothing, for they were sent of God to defend the armie of the Romanes against the Persians; which they did accordingly: for the Persian armie was deseated by Narseus, and the Saracens that came to helpe them in great multitudes were drowned in the river Euphrates. This Socrates reporteth, Libr. 7. Capitalo 18.

But to come to examples of later memorie. Melanthon in his explication of the tenth Chapter of the prophesie of Daniel, relateth a storie of Gryness a famous learned and godly man, who having offended the Bishop of Vienna called Faba, in a disputation about Religion, returned vnto his sociates affembled together, whereof Melanthon was one: where discoursing of the disputation betweene him and the Bishop; I (fayth Melantthon) was called out of the chamber, to fpeak with a certaine grave man of a venerable countenance and habit, who rold mee that wee should romooue Gryneus out of that place presently, for the Sergeants were come to apprehend him, and to cast him into prison: whereupon wee presently conducted him through the citie, and brought him vnto the rivers side, where wee had him conveyed over into another Iurisdiction : and at our returne to the Inne, found that the Sergeants had beene there. Thus, faith Melanthon, wee fee that this grave old man was an Angell of God, that came to protect the good man from his enemies.

In the yeare 1 5 3 9, not farre from Sitta in Germanie in

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the time of a great dearth, and famine, a certaine godly matron having two fonnes, and destitute of all manner of fustenance, went with her children to a certaine fountaine hard by, praying vinto Almightie God, that hee would there relegie their hunger by his infinite goodnetle : as the was going, a certaine man met her by the way, and faluteth her kindly, and asked her whither thee was going; who confelled that thee was going to that fountaine there, hoping to bee relieved by God, to whome all things are possible a for if hee nourished the Children of Israell in the defart fourtie yeares, how is it hard for him to nourish mee and my children with a draught of water: and when thee had spoken these words, the man, (which was doubtleffe an angell of God) rold her, that feeing her fayth was so constant, shee should returne home, and there should finde fix bushels of meale for her and her children. The woman returning, found that true which was promised.

In the years 1 4 8 is cruell tempest raged in Thuringes, heating downe houses, pulling up trees by the roots, and drowned by the violence of the water about fourtie persons, men and women. In this fearefull inundation of waters, a notable and miraculous example of Gods procection by Angels shewed it felfe : for there was a woman newly brought to bed of a childe, drowned, but the infant lying in a cradle was carried with the violence of the water a great way off, and at last the cradle stopping at the bough of an apple tree, was fastened till the waters decreased and after divers dayes was found a-

liuc.

The like example of a childe miraculoufly preserved in the waters, is described by Husanus in most elegant verses; the copie whereof you may read in the Historicall Theatre of Lonicerus Pag. 196.

Another childe at Friburge in Misnia falling into the river was carried violently a great space vntill it came vnto a Mill, where it stopped and was miraculously taken vp aliue by Gods

protection and his holy Angels

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The like wee read of concerning another childe, miraculoully preserved at Rounberge, in the yeare 1565,25 Lonicerus reporteth, international state and it

I will adde one more of my owne knowledge, concerning

an Infant.

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In a Towne in Cambridge-shire, there was a crasie Steeple readie to fall, vnder which a poore woman with one childe, had builta little cottage, and lived therein : it chanced that the Steeple fell vponthat little corrage, the woman beeing in the towne, and the childe in the house; all men supposed that the childe had beene crushed to pieces; but it pleased God by the protection of his holy Angels, that certaine pieces of the Bel-free fell crolle ouer the little cottage and kept of the stones from hurting the childe, which crying washeard, and they remouing the stones and rubbidge found the childe aliue.

The like happened at Huntington where Saint Maries Church, having a decayed Steeple, the Parishioners set Mafons to repaire it , who about Noone comming downe to their dinner, left certaine Children which were taught by the Minister, playing in the bodie of the Church, who had no fooner runne into the Chancell to their victuals, but the Steeple tumbled downe into the Church, beating downe a great part of the Church: withall, behold the wonderfull protection of God, if the Steeple had fallen vpon the Lords day, many hundreds had beene flaine; and if at any other time of the day the Masons and the children had all perished : but bleffed bee the name of the Lord, for this fafe delinerance.

Another example was related vinto mee by men of good credit, vpon their owne knowledge, how a certaine man riding betweene two woods in a great tempest of thundering and lightening, rode vnder an Oake to shelter himselfe; but his horse would by no meanes stay under that Oake, winching, and kicking, and running away, whether his Mafter

In the yeare 156 5, to great a tempest of raincand waters arose at Islebia, that it bare downe houses before it; it fell most violently upon the house of one Barthold Bogt, so that it broke downe the fore part of his house, where lay a childe in a cradle; which the father, with hazard of his life, brought foorth and carried into his adjoyning neighbors house: two other of his children endeauouring alfo to faue, hee tooke in his armes to carrie foorth of the house, but the rage of the water hindered him: fo that they rested upon a beame, from whence the one of his children was violently taken out of his armes, and hee and the other beeing shaken from the post, were carred into the Orchard; where finding footing flood vp to the necke in the water, with the childe in his armes; and looking about for his other childe, hee found it fixting upon a piece of timber, and comming towards him, which hee also tooke into his armes, and got vp into a high pile of wood, where hee rested all night, none beeing able to affoord him any helpe. The next morning, when the waters were decreased, hee came downero looke for two other of his children which hee had left in an upper part of the house, whome hee found fast asleepe; now he had no sooner taken them from thence, but that part of the house fel down also: where wee may see a visible signe of Gods protection by his holy Angels, who not onely preserued all the family, but also kept that part of the house from falling wherein the children lay sleeping, vntill they were brought foorth.

Manie more examples of this kind might bee added; but these shall suffice to shew Gods great providence towards his Q q children; 591

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children; who as he punisheth the wicked with most fence Indgements, so hee protectes the those that feare him with extraordinarie protectes by his holy Angels: to shew the truth of that, which the Apostle speaketh; share They are ministring Spirits, sent forth to mait upon them who shall be heyres of saluation. Hebrews the first, verse source.

Es में अभूद्रवारीका सकार्केड प्रशंदिन किंद्री है कियां हुत "Es में अभूद्रवारीका सकार्केड किंद्र पूर्व संग्रदा हिटकरेंग-

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and a country for a version of an order of the

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